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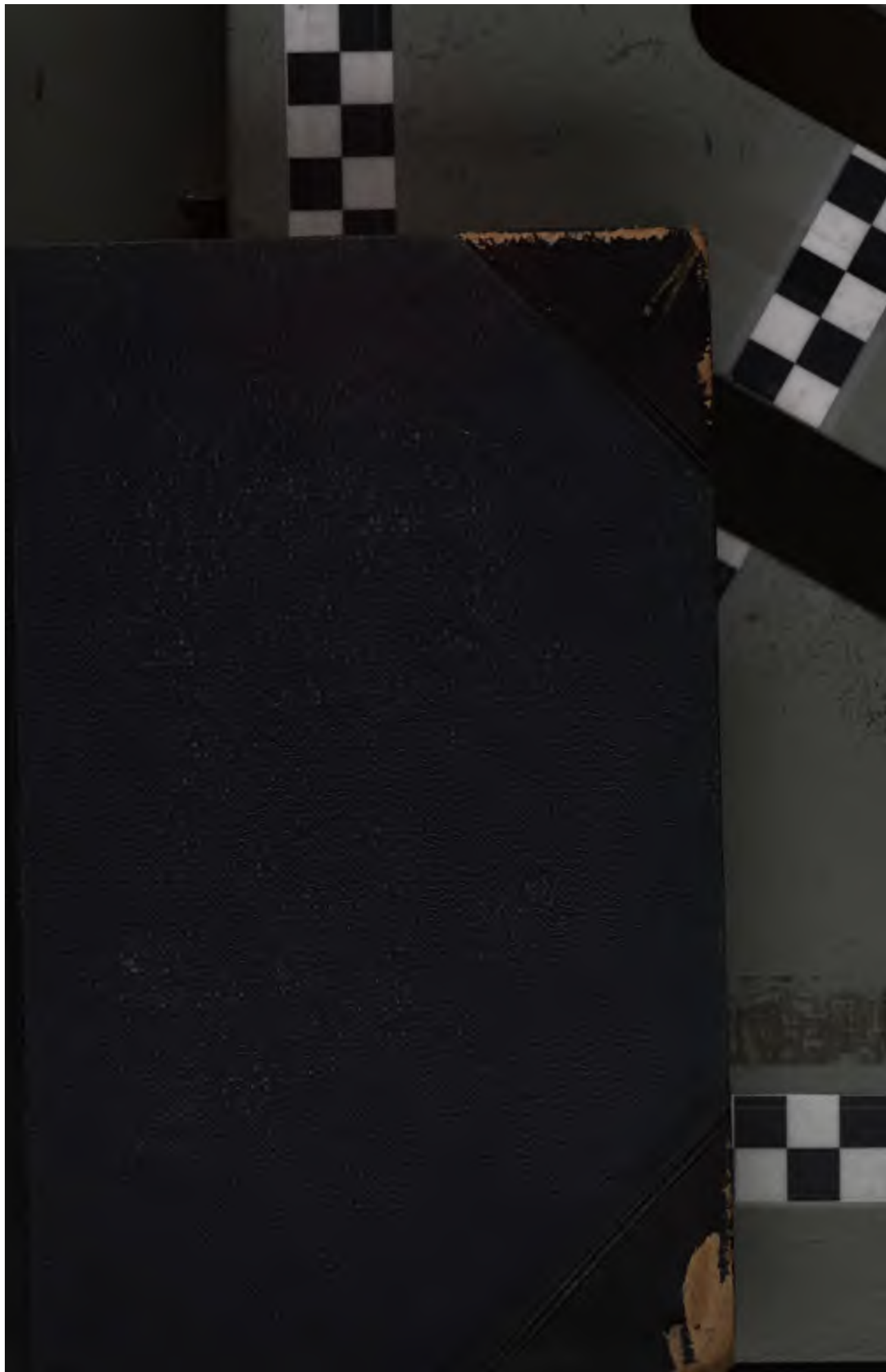
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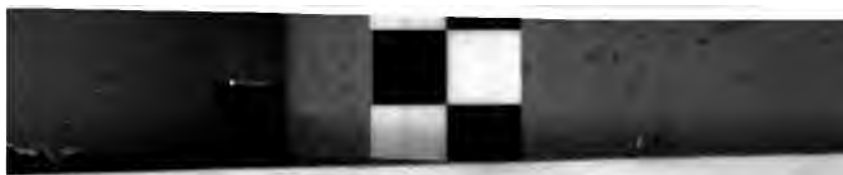


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Index Supplement to the Notes and Queries, with No. 29, July 18, 1874.

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NOTES AND QUERIES:

A

Medium of Intercommunication

FOR

LITERARY MEN, GENERAL READERS, ETC.

"When found, make a note of it"—CAPTAIN CUTLER.

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LONDON, SATURDAY, JANUARY 3, 1874.

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Notes.

OUR FIFTH SERIES.

On an occasion when Edmund Burke had finished a brilliant oration and an exhaustive argument in the House of Commons, another member, Mr. Cruger, modestly feeling that he could not equal the great speaker either in brilliancy or argument, but assuming that he was bound to say something, appropriated to himself a share of the orator's merits by simply exclaiming, "I say *ditto* to Mr. Burke."

In 1856, MR. THOMS had entered on the seventh year of his beneficent reign as Editor of "N. & Q." He then commenced, with the thirteenth volume, the Second Series of the popular journal of which he was the founder; and he took the opportunity of acknowledging the aid he had received, of congratulating his correspondents on the success he had accomplished by their means, and he described his application of their friendly contributions. As MR. THOMS's successor, now beginning the Fifth Series of "N. & Q.," looks through the remarks which prefaces the Second, he finds himself in the position

of Mr. Cruger, and imitates that laconic legislator by saying, "*Ditto* to Mr. Burke!"

When MR. THOMS commenced the Third Series of "N. & Q.," in 1862, he had to speak of a twelve years' experience and the fruits thereof. He could then refer not only to the object for which "N. & Q." had been established, but to the complete success with which it had been carried out. He quoted the lines which Ben Jonson addressed to Selden, as lines the applicability of which to this journal had been pointed out by one of the first and most valued of our contributors. They are lines which will bear repeating here, for their application, it is hoped, is as well founded now as in 1862:—

"What fables have you vexed, what truth redeemed,
Antiquities searched, opinions disesteemed,
Impostures branded, and authorities urged!
What blots and errors have you watched and purged,
Records and authors of, how rectified,
Times, manners, customs, innovations spied!
Sought out the fountains' sources, creeks, paths, ways,
And noted the beginnings and decays!
What is that nominal mark, or real rite,
Form, act, or ensign that hath escaped your sight!
How are traditions there examined! how
Conjectures retrieved! and a story, now
And then, of times (besides the bare conduct
Of what it tells us) weaved in to instruct!"

At the beginning of the Fourth Series, in 1868, the Editor had to mingle some regrets with this expression of thankfulness to contributors, and of honest self-gratulation in the success of an enterprise, in which success, and the labour by which it was achieved, he bore a greater part than his modesty would allow him to chronicle. The expression of regret may be repeated here for losses similar to those mournfully alluded to by MR. THOMS. In this battle of life, men with whom we have long stood shoulder to shoulder succumb in the great struggle; and as we honour the memory of the fallen, we seem to hear the military call, "Close up!" and we are again moving forward in the contest for, and search after, truth.

It is matter for congratulation that "N. & Q." has lost no valuable contributor (except by death or infirmity) since MR. THOMS retired, and that new and well-endowed correspondents have supplied the places of the departed. To all these the tribute of thanks and good wishes is heartily rendered, especially for the "patient courtesy" with which they have awaited insertion of articles unavoidably deferred. For the past and for the present so much—

— "Huc undique Gaza
Congeritur";

and the words will be as applicable for the future; during which each "Gentle Reader" is respectfully requested to consider that the following lines are especially addressed to himself:—

"Si quicquam irrepsit vitiorum, Candide Lector,
Ipsemet æquanimo corripge iudicio."

PORTRAITS OF DR. JOHNSON.

Among other interesting portraits which were in the possession of the late Dr. Turton, Bishop of Ely, were two of Dr. Johnson. The one, a half-length, said to be painted by Sir Joshua Reynolds, is a portrait of Johnson as a comparatively young man, resting his chin on his hands, which are clasped over a book, lettered "IRENE." This the bishop had engraved; and on one of the pleasant and instructive evenings which I passed with him at the Deanery, Westminster, he gave me a copy of it, on which it is stated it was painted by Reynolds, engraved by G. Zobel, and was one of the first "fifty impressions," and a "private plate."

The second, representing Johnson at an advanced period of his life, the bishop believed to be by Gainsborough.

Since the death of the good bishop, and the sale of his pictures, I have heard strong doubts expressed as to the genuineness of both these portraits; and I am bound to confess that, as Johnson must have been at least forty-three when he became acquainted with Reynolds, the portrait, if a genuine portrait of Johnson, cannot be the work of our greatest portrait-painter. The object of this note is to learn, if possible, where these portraits now are, and the opinion of competent authorities as to their authenticity.

WILLIAM J. THOMS.

ANNE BOLEYN.

The pedigree of Anne Boleyn has been studied and stated by many literary antiquaries, but it can hardly as yet be considered in a settled state. Modern writers continue to vary in opinion as to the number of Lord Wiltshire's children, and the dates and places of their birth. The mystery which hangs about the less distinguished members of this family, hangs in some degree over the most eminent of all, the mother of Queen Elizabeth.

The priority of her birth is especially a point in dispute; a matter of the highest controversial importance, as readers who have ever dipped into Sanders and Campian are well aware. This point affects the whole question of Henry's supposed relations with the other female members of her family, as those relations are described by Cardinal Giovio in his *Historia sui Temporis*, and adopted, with many exaggerations, by certain

classes of Italian and English writers. Was Anne Boleyn the elder or the younger daughter of Lord Wiltshire? The Index-maker to the great collection of *State Papers of the Reign of Henry VIII.* described her as the younger daughter. This authority has been followed by many recent writers. I would especially recite as examples three of the most eminent editors of historical letters and papers now living: Professor Brewer, in his great treasury of the *Letters and Papers of the Reign of Henry VIII.*, vol. i., Intr. lxxv.; Mrs. Everett Green, in her excellent *Letters of Royal and Illustrious Ladies*, vol. ii., p. 183; and Mr. Pocock, in his valuable *Records of the Reformation*, vol. i., Intr.

Yet this opinion seems to be erroneous. The genealogical and historical antiquaries, who have had to study the Boleyn pedigree in connexion either with the descent of honours and estates or with the evidence preserved in sepulchral monuments, describe Anne Boleyn as the elder daughter. I cite this mass of evidence very briefly, and submit it to the attention, and, in case of need, to the correction of the three eminent writers who, following the Index-maker of the *State Papers*, have adopted the other theory. Sir Harris Nicolas makes Anne Boleyn the elder daughter: see his *Historic Peerage*, p. 514. Sir William Dugdale places Anne Boleyn before her sister Mary: see his *Baronage of England*, vol. ii., 106. Banks also places Anne Boleyn before her sister Mary: see his *Dormant and Extinct Baronage of England*, vol. i., p. 755. Clutterbuck makes Anne Boleyn the elder daughter of her father: see his *History and Antiquities of the County of Hertford*, vol. iii., p. 95. Bloomfield, a very careful genealogist, makes Anne Boleyn the elder daughter of her father: see his *History of Norfolk*, vol. iii., p. 628. Morant, who has to deal with the Boleyn pedigree in connexion with Rochford Hall, arrives at the same conclusion: see his *History and Antiquities of Essex*, vol. i., pp. 270 and 281. Weever, a very scrupulous collector of facts, describes Anne Boleyn as the elder daughter: see his *Ancient Funeral Monuments*, p. 514. Miss Reilly, who had the use of family notes, and who wrote her book expressly to illustrate the family pedigree, also describes Anne Boleyn as the elder daughter of her father: see her *Historical Anecdotes of the Families of Boleyn, Carey, &c.*, p. 3.

The erroneous impression as to the priority of birth of these two sisters arose in a curious way, through the ignorant mistake of a member of the Carey family, and received a legal and official correction at the moment when it first arose.

The earldom of Ormond was bestowed on Sir Thomas Boleyn, the father of these two ladies, with remainder to his heirs general: see Sir Harris Nicolas's *Historic Peerage*, pp. 401, 402. This earldom would have descended, together with the

earldom of Wiltshire, to his son George Boleyn, Viscount Rochford, if that elegant poet and gallant gentleman had survived him. Lord Rochford, as every one knows, was beheaded when his sister fell. The earldom of Wiltshire had been granted to Sir Thomas Boleyn and his heirs male; that honour, therefore, became extinct when the father of Anne Boleyn died, without male issue, at Hever Castle. The earldom of Ormond, having been granted to his heirs general, remained in abeyance among his surviving descendants; who at the time of his decease were the Princess Elizabeth, only living child of his daughter Queen Anne; Mary Carey, the Queen's sister; and Henry Carey, that sister's son. The question of priority at once presented itself. Had Mary been Lord Wiltshire's elder daughter, her son Henry Carey would have been the next male in succession to the Irish earldom. Anne being, in fact, the elder daughter, that Irish earldom fell in abeyance to Elizabeth as her only surviving child.

The facts were, of course, perfectly well known to Elizabeth and to her aunt Mary, and Elizabeth very carefully preserved all her claims to her grandfather's honours as his heir general. Henry Carey, her cousin, was created by her Baron Hunsdon; but though she loved him well, and favoured him much, she would never grant him any of the titles borne by her, and his grandfather: see Nicolas's *Historic Peerage*, p. 261. It happened, however, that George Carey, second Lord Hunsdon, a man who appears to have been wonderfully ignorant of his family pedigree, was induced to ask for the Irish earldom of Ormond on the pretended ground that his grandmother Mary was older than the Queen's mother, and that he, therefore, was his great-grandfather's proper heir general: see *Domestic Papers of Queen Elizabeth* (in Record Office), vol. cclxiv., art. 135. Of course Elizabeth disallowed this claim. As an illustration of George Carey's ignorance of his family history, I may mention that he spoke in his petition of Queen Anne as "a daughter to the daughter of the Earl of Ormond"; omitting her Howard descent altogether, and rolling Lady Margaret Butler and Lady Elizabeth Howard into one woman! But his application to the Crown for a reversion of the Irish honours of his ancestors was the means of teaching him a little of his true pedigree. When his daughter Elizabeth, Lady Berkeley, died, the following words were placed over her grave:—

"Here lieth the body of Elizabeth, Lady Berkeley, daughter and sole heir of George Carey, Lord Hunsdon, son and heir of Henry Carey, Lord Hunsdon, son and heir of William Carey and the Lady Mary his wife, second daughter and co-heir of Thomas Bullen, Earl of Ormond and Wiltshire."—See Collins's *Peerage*, vol. iv., p. 23.

It is only necessary to add to this mass of evidence that the Careys never could and never did obtain any of the honours worn by Queen Anne's father until Elizabeth was dead, and the priority

of Queen Anne's posterity was at an end. Then, and then only, the Careys obtained that viscounty of Rochford which had been conferred on the Boleyns by Henry VIII. See Nicolas's *Historic Peerage*, pp. 261, 402.

I may deal with the date of Queen Anne's birth in another communication.

W. HEPWORTH DIXON.

ON THE ELECTIVE AND DEPOSING POWER OF PARLIAMENT.

NO. III.—HENRY IV. TO HENRY VII.

After Richard II., the next instance of a sovereign deposed was that of Henry VI., who, however, was clearly deposed by force of arms, as was Richard III., after whom there was no instance of deposition until the case of Charles I. But the history of the whole intervening period is very material with reference to the alleged existence either of an elective or deposing power in Parliament; and very strongly tends to negative the existence of either power. The history of this period is, for that purpose, to be studied continuously, because the usurpation of Henry IV. led to the contest between the Houses of York and Lancaster, which was entirely a contest between two conflicting claims of hereditary right; that contest was terminated by the accession of Henry VII., on condition of his marriage with the heiress of the House of York, then recognized as having the better hereditary title; and the hereditary title of the House of Stuart was recognized by Parliament as derived from her, as representing the House of York. That House had no right if Henry IV. had a valid elective title; for then, either by the hereditary nature of the crown, or by Parliamentary recognition, it would have gone to his heirs, and so the title of the House of York would have been displaced.

But Henry IV. really acquired the crown by conquest, and preferred to rely on that alone. It is true that on the day he usurped the crown, he so far used a flimsy pretext of election as to cause it to be recorded that the Peers assented to it. But it also appears from the same record that they could not help it; for it seems that he distinctly asserted the right of conquest against any who should oppose him; that he confiscated the estates of the late king's ministers, whom he had murdered; that he degraded six of the principal peers whom he knew to be attached to the deposed king; that he threatened them with death if they should adhere to their late king, and that, as they did adhere to him, he caused them to be executed. It is manifest, then, that the flimsy pretext of election was only made use of as a politic disguise; and that in reality he coerced Parliament into an assent to his usurpation. This was really and truly a conquest of the crown, and this every one was

conscious of. That the accession of Henry IV. was simply an act of conquest, the triumph of military force, is manifest from the facts, and from his own acts and words. He was, says Mackintosh, "*at the head of an unresisted army, 'the master of the Parliament.'*" The pretence of Parliamentary sanction for his usurpation is, therefore, vain. It is proved beyond a doubt that the principal peer who supported him (Northumberland) had no idea that he was about to claim the throne, but only submitted in silence because he could not help it, and was in arms against him within a month. (Lingard, vol. iii. c. 4.) The records on the Rolls of Parliament, framed, no doubt, under the eye of Henry himself, equally attest the real nature of his usurpation. He distinctly and in terms asserted the right of conquest; and though he paraded before the people the pretence of election, he treated it in reality with open contempt. Hence all through his reign he had to maintain himself on the throne by force of arms; and at its close his son said to him with truth, "You gained the crown by the sword, and I will keep it by the sword." Nor did the nation ever for ten years together quietly submit to his usurpation. Hence Burke truly speaks of him as a "conscious usurper."

So conscious was Henry of the absence of any real title by election, and so well was he aware how false and hollow such a title would be, that though he again and again caused Parliament to pass Acts which declared the succession in his family, he found it impossible to reconcile them with any real and stable title, and, therefore, abandoned them. He carefully made the Acts declaratory in order to avoid the appearance of election, which would have been fatal to any security of title. But then a declaratory Act implied an existing title, and title he had none, save that of conquest, which would be equally valid without an Act of Parliament at all, while Acts of Parliament would have implied an elective title; so in the result, on that, his only true title, he resolved to rest, and he abandoned the Acts of Parliament, which, therefore, are not to be found in the statute-book, but only on the Rolls.

Henry was shrewd enough to see that what Parliament gave Parliament could take away; and so he deliberately, and after much deliberation and hesitation, *rejected* a Parliamentary title, because, in the absence of any hereditary right in him, it would have been an *elective* title, and he knew this to be worthless, as those who professed to have elected him might have assumed to reject his son or grandson. Hence he preferred to rest upon the title by conquest, his only real title, for he had no hereditary right, and there had been no real election, but a coerced assent to an armed usurpation.

The death of Richard gave Henry no title to the throne, for he was descended from the *third* son of Edward, and the true heir descended from an elder

son. The second was kept by him in close confinement. It is a curious fact that even on the Rolls of Parliament Lionel is called the *third* son. In the course of the contests which ensued as to the right to the crown Lionel is called the third son, and John of Ghent the fourth son, of Edward III., and Lingard falls into the error; whereas Lionel was the second; John, from whom Henry descended, was the third. The Earl of March, from whom, through a daughter, the House of York claimed, was the son of a daughter of Lionel, the *second* son; and during his life Henry could have no hereditary title to the throne; yet, though conscious of the utter absence of hereditary title, such a distrust had he of an elective title, knowing it was really coerced, that though he actually obtained more than one Parliamentary recognition of the succession of the crown to his heirs, he abandoned and discarded them, and deliberately proposed for himself and for them to rely on conquest, that is, on armed force. A descent of the crown, however, to an heir gave, according to feudal notions, an imperfect kind of title, and for that very reason the descent of the crown to his son was disturbed by an attempt at a rebellion on behalf of the rightful heir, the Earl of March. It was suppressed, however, by the sword, and his successor reigned, as he had done, by force of arms, aided by the popularity gained by military prowess and success. But in the reign of his son's successor the title of the House of York was again and again asserted; and its assertion, its recognition by Parliament, and its ultimate success in the person of Elizabeth of York, form the most striking proofs of the deep-rooted attachment to the hereditary principle which has always characterized this country.

W. F. F.

(To be continued.)

SHAKSPEARIANA.

NOTE ON A PASSAGE IN THE "TWO GENTLEMEN OF VERONA"—"She is not to be kiss'd fasting."—May not the idea of having a formal list of the qualities of a woman have been suggested by some actual occurrence in the sixteenth century? "Catalogues of Conditions" were certainly occasionally made in all seriousness. One of these may be seen in the report made to Henry VII. in 1505 respecting the Queen of Naples. In this curious paper occurs the following inquiry, and the answer made by the ambassadors:—

"18. Item, That they endeavour them to speak with the said young queen fasting, and that she may tell unto them some matter at length, and to approach as near to her mouth as they honestly may, to the intent that they may feel the condition of her breath, whether it be sweet or not, and to mark at every time when they speak with her if they feel any savours of spices, rosewater, or musk, by the breath of her mouth or not.—To this article: we could never come unto the speech of the said queen fasting, wherefore we could nor might not attain to knowledge of that part of

this article, notwithstanding at such other times as we have spoken, and have had communication with the said queen, we have approached as nigh unto her visage as that conveniently we might do, and we could feel no savour of any spices or waters, and we think verily by the favour of her visage, and cleanness of her complexion and of her mouth, that the said queen is like for to be of a sweet savour and well eyed."

J. O. HALLIWELL.

THE LARK AND THE TOAD.—In *Romeo and Juliet*, Act iii. sc. 5, l. 31, Shakspeare makes Juliet say "Some say the lark and loathed toad change eyes." Can any "N. & Q." reader give me an illustrative passage to explain this superstition? Is it founded on the extraordinarily accurate sight of the toad in catching its victims (see *Penny Cyclopædia*), or on the lark's being able to see in the dark or twilight—as toads, says Topsell, "in the daytime see little or nothing; but in the night-time they see perfectly";—or on any power larks may have of seeing the signs of rain? a quality attributed to waterbirds by Tully, "in his first Book of Divination," where, "speaking to the Frogs, he citeth these verses:—

"Vos quoque signa videtis aquai dulcis alumnæ,
Cum clamore paratis inanes fundere voces,
Absurdoque sono fontes & stagna cietis."

In English thus:—

"And you, O water-birds, which dwell in streams so sweet,

Do see the signes whereby the weather is foretold;
Your crying voyces wherewith the waters are repleat,
Vain sounds, absurdly moving Fools and Fountains cold."

History of Serpents, p. 723.
F. J. FURNIVALL.

P.S. Mr. Staunton has since given me a quotation—now mislaid—that shows that as the ugly toad has beautiful eyes, it was supposed to have stolen them from, or changed them with, the lark.

THE BROCKEN.—In *K. H. VI.*, Part III. i. 4, may not the words,—

"That raught at mountains with outstretched arms,
Yet parted but the shadow with his hand,"—

be an allusion to a phenomenon like that celebrated as "the spectre of the Brocken"? S. T. P.

A TIDAL TERM.—In *As You Like It*, Act ii. sc. 7, what is the meaning of—

"Till that the weary very means do ebb"?]

Is there any word relating to the tides answering to "means." Malina is Spanish for a spring tide.
S. T. P.

A MNEMONIC CALENDAR FOR 1874.—If the reader can commit to memory the two following nonsense verses, only seventeen syllables in all, he will have an easy and complete key to the calendar for 1874. The lines I propose are:—

For once, one finds three several beaux
Fined two-and-six for sixteen "goes."

The explanation is very easy. The words *beaux* and *goes* are thrown in for the rime (if I may so spell the word), but all the other words are significant, as follows:—

For means *four*, and the first Sunday in January is January 4.

Once means *one*, and the first Sunday in February is February 1."

Similarly, *one* means March 1; *finds* means *five*, i.e., April 5; *three* is May 3; *several* is for *seven*, i.e., June 7; and there the first half-year ends. In the second half-year, or second line, *fined* means *five*, i.e., July 5; *two* is August 2; *six* is September 6; *for* is October 4; whilst *sixteen* must be read as 16, i.e., November 1 and December 6. This is exceedingly easy in practice; and I myself find that it is a great comfort to be always independent of reference to an almanack. If one knows the date of the first Sunday, one knows all the rest.

WALTER W. SKEAT.

Cintra Terrace, Cambridge.

THOMAS OF EREILDOUN.—As Sir Walter Scott stated (says Prof. Child) that there was a MS. of the well-known ballad or poem by this author, at Peterborough, will you print the accompanying disclaimer of the Cathedral Librarian there, that the MS. is not in the library under his charge?

F. J. F.

"Peterborough, Dec. 20, 1873.

"Sir,—In answer to your letter of the 12th instant, I beg to inform you that there is not in the Cathedral Library any MS. copy of Thomas of Ereildoun's poems.

"We have scarcely any manuscripts in the Library, with the exception of the ancient Leidger Book of Robt. de Swapham, and a Prologue of the Four Gospels gathered into one Story by a Priest of the Church of Lanthony, of the fourteenth century, or thereabouts. Most of the early MSS. were destroyed in the time of Cromwell.

"I should have been very happy if I could have rendered you any information respecting your inquiries.

"Yours faithfully,

"JAS. CATTEL, Librarian."

"F. J. Furnivall, Esq."

"CALM DECAY."—Keble, in a note to the lines on the Twenty-first Sunday after Trinity, says he owes the beautiful expression, "Calm decay," to a "friend." Isaac Williams speaks of Tintern Abbey as "Calm in decay" (*Cathedral*, 179); but it was first used by Southey in *Reflections on Autumn*:—

— "To me they show

The calm decay of nature."

MACKENZIE E. C. WALCOTT.

CHURCH-DOOR NOTICES WHERE THERE IS NO CHURCH.—The notes on a certain difficulty attendant upon the publication of banns of marriage remind me of another difficulty. The parish of Washingley, Northamptonshire, has no church, the old church having been destroyed some five centuries ago, and no successor to it having been built. The parish is now attached to Luton, where there is a church. At the entrance of the park of

Washingley Hall (once the residence of the Apreece family) are some Scotch firs. They stand a few yards from the gate leading to Caldecote Church, county of Huntingdonshire, diocese of Ely, Washingley being in Northamptonshire, diocese of Peterborough. All notices that are required by law to be affixed to church-doors, are nailed on two of the Scotch firs just mentioned. At any rate, this was the custom during the twelve years that I recently lived within a few yards of the spot. And, when I had occasion to draw some Scotch firs for the frontispiece of my book of West-Highland legendary stories, *The White Wife* (S. Low & Co., 1885), I sketched those Washingley firs to which the "church-door" notices were affixed.

CUTHBERT BEDE.

ENGLISH DIALECTS.—I send you a few flowers of rhetoric of my own gathering, culled in actual conversation, in the hope that they may possibly be of service to such of your correspondents as are collecting such phrases.

East Lancashire.

Cow-stall. (Said on the rejection of the Premier for South Lancashire.) "They'll ha' to find him another boose."

Cunning. "If they wanten to be middlin' fause, they should be churchwarden for a while."

(The spokesman in these two instances is a farmer.)

Difficult. (Said of a lame man.) "He seemed very ill set to walk."

Embraced. (An Elizabethan word.) "He clipped me and kissed me." (*He was a terrier.*)

Frequently. "I've told her, and I've showed her, under and over."

(The spokeswoman in these cases is a rare gem, an unspoiled servant of the old school, who writes in a letter that she is so busy, she has barely time to "take the fathers of the fowls.")

Oxfordshire.

Long distance. "It's a smart little way."

Poorly. "He's very middling."

Surrey.

Delirious. "He was quite sillified yesterday."

HERMENTRUDE.

EARRINGS.—According to a Mahometan legend, Sarah, being jealous of Hagar, declared she would not rest until her hands had been imbued in her bondmaid's blood. Then Abraham pierced Hagar's ear quickly, and drew a ring through it, so that Sarah was able to dip her hand in the blood of Hagar without bringing the latter into danger. From that time it became a custom among women to wear earrings. See Michaelis, *Laws of Moses*, 1814, vol. ii., 178.

A. L. MAYHEW.

Oxford.

PARALLEL PASSAGES.—

MACAULAY, *Lays Regillus.*

"While met in mortal combat,
The Roman and the Tusculan,
The horses black and grey."

Fast, fast, with heels wild spurning,
The dark grey charger fled;
He burst through ranks of fighting men;
He sprung on heaps of dead.
His bridle far out streaming,
His flanks all blood and foam,
He sought the southern mountains,
The mountains of his home.

But like a graven image,
Black Auster held his place."

Hogg's *Queen's Wake*, Twelfth Bard's Song.
"When good Earl Walter rode the ring
Upon his mettled grey."

Earl Walter's grey was borne aside;
Lord Darcie's black held on."

Lord Darcie's steed turned to his lord,
And trembling stood behind;
But off Earl Walter's dapple scoured
Far fleetest than the wind;
Nor stop, nor stay, nor gate, nor ford,
Could make her look behind.
Onholt and hill, on slope and slack,
She sought her native stall."

FREDERICK MANT.

Egham Vicarage.

ERRATA IN BOOKS.—Your correspondent's communication, at p. 366 of your current series, on the errors in the first edition of Basan's *Dictionnaire*, 1767, reminds me that I have by me a Note on Errata, also a "curio," and which appears in the following candidly apologetic form:—

"Errata for both volumes.

"The Author is in his seventieth year, and never pretended to be an accurate writer."

To these volumes the said author gave an equally quaint title, which runs thus:—

"Memoirs and Anecdotes of Philip Thicknesse, late Lieutenant-Governor of Landguard Fort, and unfortunately Father to George Touchet, Baron Audley."

CRESCENT.

Wimbledon.

WRITING: WATERSHED: THREE R's.—Some years ago I proposed the regular verb "to scribe," "he scribed," &c., for to write, he wrote, &c., which could substitute a regular for an irregular verb, and diminish the "right, rite, wright, write" ambiguity by one member (we use describe, prescribe, &c.). For "watershed" I proposed "aquacline" or "aquacrive." Since this *shed* comes from the German *scheiden* (parting), and not from *bloodshed*, coal *shoot* (*schiessen*, *schuetten*), my words have the advantage of a West European Latin incorporation, such as thermometer *versus* Wärmemesser, &c. I think instead of the educational three R's, we ought to call them the "RAW material of knowledge," that is, Reading, Arithmetic, and Writing, which would abolish the bad infantile spelling of two of them, and also indicate how often master and pupil are at war with each other.

S. M. DRACH.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"THE PASSIONATE REMONSTRANCE."—May I ask if anything is known about this remarkable book?

"The Passionate Remonstrance made by his Holiness in the Conclave at Rome upon the Proceedings and Great Covenant of Scotland," &c. Sm. 4to., 40 leaves. Printed at Edinburgh, 1641.

(bearing internal evidence, however, that it was from a London press) with a frontispiece representing the Conclave—Urban VIII. surrounded by his Cardinals, Bishops, &c., debating the affront lately put upon the Holy See by the rejection of the Service Book, and the influence in church affairs of the—

"Kingdome of Scotland, the most unfortunate and inconsiderable Angle in the world; a people not worthy to be beloved, or sought after. Whose Revenues could hardly afford the Oil to our Sallad, yet offered our Embracements."

The whole thing is a crow of the delighted Covenanters, and the object to congratulate themselves upon the defeat of the presumed plot hatched at Rome, and entrusted to their ally, Bishop Laud, to bring about the restoration of the Papacy, but spoilt by the precipitancy of the Scottish bishops. To the *Remonstrance* is added the sympathetic abuses of the Cardinals upon the ingratitude of the silly Scots in repelling the Holy Father's *sweet intents* with their abominable Covenant, and the whole, indeed, a banter plentifully supplied with poetical encomiums upon the stand made against Popish intrusions, and compliments to the anon. author, a "*young sprit*," as Dr. Prymrose calls him, "whose ripe age was expected to *yield a Golden Fleece*."

A striking comment upon my old book is furnished in the great movement of the day. In 1641, it was ostensibly but a prelatial raid, although the maddened Scots people of the period made little difference between Popery and Episcopacy; but, shade of John Knox! when we are told by *our own Correspondent*, in 1873, that the banner and contingent from Scotland was the most prominent feature at Paray-le-Monial, let it not be said at Rome that we are offering a national reparation for the ill manners of our forefathers; rather let it stimulate us to rally our broken forces, and again unfurl the banner of the old Covenant against a real invasion of the common enemy.

J. O.

SWEDEN.—What is the etymology of Sweden? The name has been derived from many sources, but I have not met with a derivation confirmed by historical proof. 1. From the old Cimbric word

suidia, to burn, it being the practice in Sweden to set the forests on fire in order to procure fertile fields. 2. From *sven*, which in Swedish and Dansk means youthful, warlike, and was a name bestowed on many of the Scandinavian kings. 3. From one of the names of the God Odin. This last is said to be confirmed by Runic inscriptions and the Edda.

A. L. MAYHEW.

Oxford.

Hooker, *Ecc. Pol.*, v. 7, 3, p. 41 :—

Προς τους εκ ποδων φθονος ουδεις φνεται.—Philo.

Πασα δυσμενεια τω βιω τουτω συναποτιθεται.—Synes. *Ibid.* v. 15, 3, p. 68.

τα αισθησει καλα και νοησει καλων εικονες.—Philo Jud. *Ibid.*

These passages are not verified in the edition of Hooker published at the Clarendon Press. The last is also cited by Jer. Taylor, in his discourse on "The Reverence due to Holy places," in the *Life of Christ*, in vol. ii. of Eden's edition, where, at least in the earlier issue of the volume, it is in like manner noted as unfound; and I think that one, if not both, of the other passages is likewise cited by him, and not verified. There are many passages in Philo closely resembling the third, but only the exact words are asked for, the other passages being easily found. ED. MARSHALL.

ENGRAVED PASTE.—I possess a beautifully executed intaglio, size 1½ by 1 inch, an imitation of an antique Greek gem, the subject being the helmeted head of Pallas. It is sunk into a coloured paste of pale amethystine hue, and under the neck of the goddess is inscribed, in Greek characters, this name "L. or A. Pichler" (A. or A. ΠΙΧΛΕΡ). Can any one furnish me with information regarding the above artist in glyptics, when and where he flourished, and so on; and whether similar coloured-paste intaglios were not issued, towards the close of last century, by the well-known Mr. Tassie? I also desire to learn how such pastes are composed and formed, the surface, where not engraved, appearing like ground glass; also whether the art-work on the material was performed by means of a diamond lathe, or with steel tools, or impressed by a duplicate in relief, when the material was in a soft state, and afterwards sharpened up and strengthened by manipulative processes?

Any information, or references to books, will be gladly acknowledged. CRESCENT.

Wimbledon.

P.S. Since writing the above, I have found the following mention in Labarte's *Handbook of the Arts of the Middle Ages*, p. 55, edit. 1855 :—

"The art of engraving upon stones declined greatly in the seventeenth century, and was even so little cultivated, that many of its processes were lost. With the eighteenth century appeared many artists of high merit. Joseph Pichler († 1790) was the most celebrated of all,

and his productions may deservedly be ranked with those of the engravers of antiquity."

Were there, therefore, more Pichlers than one? Or what does the *Λ*. or *A*. signify?

GREENWICH OBSERVATORY.—The warrant for the building of the Observatory at Greenwich is dated 2nd June, 1675, and the foundation stone was laid on the 10th August following. The first nautical almanac, published by order of the Commissioners of Longitude, was for the year 1767, and all the elements were calculated for the meridian of Greenwich. By W. Emerson's *Mathematical Principles of Geography*, issued in 1770, the longitude of London is stated to be 18°, and is, therefore, evidently reckoned from the meridian of Ferro, one of the Canary Islands. In the same work, Patagonia is stated to be situated between the longitude of 295° and 320°; hence, at that date, the longitude was reckoned easterly round the world.

When did the English first reckon the longitude from the meridian of Greenwich, and when was it first measured 180° easterly or westerly from that meridian? Was the mode of reckoning regulated by an Act of Parliament, or was it assented to by the astronomers and geographers of the day?

E. H. C.

JUDICIAL COSTUME IN WESTMINSTER HALL.—Will the Judicature Act of last Session have the effect of superseding, or in any way altering, the costume as at present worn by the judges of the superior courts of common law when sitting in open court? As every one who has read it is aware, the Act practically amalgamates the three superior courts of Queen's Bench, Common Pleas, and Exchequer, while preserving for divisional purposes the name of each. The Act also renders it unnecessary that a judge, appointed after the Act comes into force, should be a serjeant-at-law. The variety of dress that is worn by the judges, at different times throughout the year, is to be accounted for by the fact of their being both serjeants and justices, or barons, as the case may be. The line in Chaucer, speaking of the serjeant-at-law, who of "robès had many one," no doubt is as true now as it was then; and although only one kind of dress is worn at the bar, the others are worn on the bench. I shall also be glad to hear of any work that treats of the various robes as now worn.

AN ATTORNEY-AT-LAW.

INNOCENTS' DAY: MUFFLED PEAL.—This day, called in Germany "Kindermesse," and in England "Childermas," used to be more strictly observed in the olden time. The office for the festival was one of sorrow; the church bells were always muffled, and in the Church Service the *Gloria in Excelsis*, and often the *Gloria Patri*, was omitted. In many parishes we are still reminded

that it is a red-letter day in our calendar by the ringing of a muffled peal on the church bells. This has been the case, from time immemorial, at Churchdown, and at Woodchester, in Gloucestershire; also at Leigh-upon-Mendip, and Wells Cathedral, in Somersetshire. And seeing how, through every passing year, Christmas-tide is becoming shorn of its ancient character, it is well to make a note of such persistent usages. Some of your readers may be able to extend the list of places where the old custom in question still lingers.

F. S.

Churchdown.

CHARLES II.—Is there any record of an extraordinarily fine Bible, Field's, 1660, being presented to Charles II. at his coronation, or soon after?

J. C. J.

SUPPOSED DISCOVERY OF A BRITISH STRONGHOLD AT GRASSINGTON.—

"A gentleman, who is well acquainted with the beautiful country around Grassington (where it is proposed to establish an hydropathic establishment), in the course of his explorations in the neighbourhood, has recently discovered some ruins in Grass Wood, which appear to be the remains of a British fortress. The main building, he states, has possessed three compartments of a large size, and has been defended by an outer wall, which runs from it for a considerable distance, and then returns to its lower extremity. Within the circle of the wall there has been another building, and hundreds of tons of rubbish lie upon the ground. The ruins are upon the highest hill in the picturesque wood, and cover about half-an-acre of its surface. The position is most commanding. Northwardly can be seen Great Whenside, Kettlewell, Buckden, and the range of high hills in that direction; eastwardly the Valley of the Wharfe may be traced in its devious discourse, to Simon's Seat and Beamsley Beacon; southwardly are the Rylstone and Flasby Fells; and westwardly the heights of Skierthorns and the hills of East Lancashire. It is a prospect of great beauty and extent. We are informed that it is intended to explore the ruins with a view to ascertain to what age of the world they belong."—*Leeds Mercury*.

The above information has not been followed by any other particulars. Perhaps some correspondent, or some member of the Grassington Mechanics' Institute, will favour "N. & Q." with a further account.

JAMES HENRY DIXON.

STACEY GRIMALDI.—What article in the *Excerpta Historica*, published by Bentley, was written by the late Stacey Grimaldi, Esq.?

DEO JUVANTE.

SACRED VESSELS AND VESTMENTS.—In MR. MACKENZIE WALCOTT'S paper on the "Inventory of Waltham Holy Cross," I find this:—"A monstraunce of sylver gilte." Will he tell me, as the present result of his researches of the inventories of the goods of the Church, what are the earliest records of vessels or vestments used in the service of the Benediction of the Holy Sacrament, or the exposition of the same? *e.g.*, mon-

strance, or ostensorium tabernacle, benediction veil, &c.?
H. A. W.

USE OF INVERTED COMMAS.—Why is it that some half-educated persons use inverted commas in the following odd way? I quote from a genuine letter—"This is very frequent in 'fever.'" What idea could be in the mind of the writer, which led him to distinguish a common noun in this manner? I have seen several other instances of similar peculiarity.
HERMENTRUDE.

METAL DISH.—I have an old massive white-metal dish, weighing some 12 lb. It is stamped on the under side with an oval stamp, about the size of a shilling, bearing the golden fleece between two scrolls; the upper one I cannot read; the one below has ELLIS. On the upper side it is engraved with a shield, bearing a fess between two flaunces ermine; impaling ermine or chevron. Can any of your readers give me the date of the dish from the stamp, or inform me whose the armorial bearings are?
W. M.

THE WAKON-BIRD.—I am very desirous of knowing what bird it was which the North American Indians called "wakon" in the days of the first explorers of their country. Its size and plumage are described by Carver, and it is, I think, mentioned by Hennepin and Charlevoix, though on this latter point I am not certain. I once went carefully through Audubon's *Birds of America*, but failed to find any description that corresponded with Carver's. Moore alludes to the "wakon-bird" in the following passage from his "Epistle to Lady Charlotte Rawdon, from the Banks of the St. Lawrence":—

"Then, when I have strayed a while
Through the Manataulin isle,
Breathing all its holy bloom,
Swift upon the purple plume
Of my Wakon-Bird, I fly
Where, beneath a burning sky,
O'er the bed of Erie's lake,
Slumbers many a water-snake,
Basking in the web of leaves
Which the weeping lily weaves."*

References to where any information on this subject can be found will be very acceptable to
H. G.

THE WELSH TESTAMENT.—Was the Welsh Testament now in use translated into Welsh directly from the original Greek, or merely from our English version? Some interesting questions would arise in the former alternative.
M. H. R.

* Foot-note to the above in Moore's *Poetical Works*:—"The Wakon-Bird, which probably is of the same species with the Bird of Paradise, receives its name from the ideas the Indians have of its superior excellence; the Wakon-Bird being, in their language, the 'Bird of the Great Spirit.'"—MORSE.

ROYALIST DECLARATION OF APRIL 24, 1660.—This Declaration, signed by loyalists and expressing the moderation of their views and their confidence in General Monck, is mentioned in Heber's *Life of Jeremy Taylor*, p. xcvi. Where can the original or copy of the above, with the signatures, be seen?
J. E. BAILEY.

"THE BEE PAPERS."—Would my friend V. H. (4th S. xi. 104) kindly inform me where I can find a copy of these? They are not among Goldsmith's *Essays*.
C. E. N.

THE MARSHALS OF FRANCE.—Some months since I saw a newspaper paragraph stating the names of several marshals of France who had been tried by court-martial and all condemned and shot. Perhaps one of your correspondents can inform me where I could find that paragraph, or obtain information respecting those trials.
J. B. G.

ALTARS IN THE MIDDLE AGES.—Will any of your ecclesiastical readers kindly tell me where I may find information respecting the material, size, and consecration of stone altars in the Middle Ages, particularly with regard to England?
W. H. S.

Replies.

THE EARLIEST MENTION OF SHAKSPEARE—CONSTABLE.

(4th S. xi. 378, 491; xii. 179, 357, 417.)

Having laid aside for awhile my notes on Constable, I ask a small space in which to reply to MR. ELLIOT BROWNE, who has not, I think, sufficiently considered the circumstances when he questions "if Constable were sufficiently known in 1595 to be named publicly as Watson's heir." Negative evidence is at all times doubtful, and the negative evidence on which he relies especially so. Spenser omits several poets: for instance, if Ætion be Shakspeare, Warner, then held in the highest estimation, is omitted; if Ætion be Warner, then he omits Shakspeare. Meres also omits several, and among them the three Roman Catholics, Southwell, Constable, and Donne; and, in addition, account must be taken of that pedantic peculiarity by which he compares our poets with others by a parallelism of numbers. If his lists be examined, this will be found to be so constant that the differences, never exceeding one or two, may be accounted oversights.

The positive evidence, on the other hand, goes to prove that Constable was never better known than in and about the year 1595. The *Diana*, up to the 22nd sonnet, was first published in 1592, when Constable had left England, and they are then called orphans. In a book misdated 1584, probably for 1594, are published seventy-six son-

nets, twenty-seven only of which formed Constable's *Diana*, yet it is entitled "*Diana*, by H. Constable, with divers other quatorzains by honorable and learned personages." Thus he is put in the forefront, and no other named, though two-thirds of the sonnets are by others, and ten of these by Sir P. Sidney. Although also Constable was in exile for political causes, the book is dedicated to the Maids of Honour, and Smith, the publisher of both *Dianas*, adopts the phrase "orphan poems" from the 1592 edition, and says—

"These Orphan poems: in whose right
Conceit first claym'd his byrth-right to enjoy."

It is said there were after editions in 1597 and 1604, but there seems to be no evidence of their existence. In *England's Parnassus* (1600) there are, I think, some ten or twelve quotations from his published sonnets, and two from poems now unknown; he is quoted also in the *Belvedere* (1601), and the laudatory notice of him in the *Return from Parnassus* is of 1601 or 2. *England's Helicon* (1601) contained other of his pieces, and it must be remembered that all these were compilations of known and esteemed pieces. The *Venus and Adonis*, in especial, was probably written before Shakspeare's *Adonis* of 1595. Contrary, also, to the statements of his biographers, there is no evidence to show that Constable was in England in or after 1592 until the accession of James. There are no grounds for saying he was in England in 1595, and I can find no evidence for the statement that he returned privately in 1601 or 2. Some of his sonnets give the dates 1588, 1590, and 1591, but none give any later than 1595, if so late, and there is reason to believe that shortly after 1595 Constable, then abroad, gave up secular poetry, and turned to religion and theological controversy. Coupling all these things with the small amount of his published poetry, and the great influx of the poetry and verse of others, it may rather be conjectured that Constable, like Dyer, gradually faded from the public mind.

These, however, are not all the proofs of a reputation earlier than 1595. James VI. did not print many commendatory verses before his poetical exercises in 1591, but the first is a sonnet by Constable, and as it is the first so is his name printed in larger capitals than that of any other. Similarly, no commendatory verses, nor even elegies, were printed before any of Sidney's works, save and except one. Constable wrote a sonnet to the Countess of Pembroke, and as may be seen by the sonnet itself, he sent with it the praises of her brother. These, in the form of four sonnets, were prefixed to *The Defense of Poesy* in 1595. These words also, "Watson's heir," led me to think of Constable, and that for two reasons. Sonnets were then in vogue as one of the most perfect forms of verse, and while Watson's chief poetical works in English were sonnets, so it was those on which his

more general fame rested. Thus Davison's quotations are ten of the *Ecatompathia*; the twenty-four quotations in the *Parnassus* are also from the same, and so are four out of the five in the *Helicon*; so also in Meres his name is paralleled with Petrarch's. In Watson's heir, therefore, I looked for a newer sonneteer rather than a pastoral poet; and, secondly, I took the word heir as peculiarly appropriate to Constable, for his sonnets were first published in 1592, the year in which Watson died.

Thus it will be seen that the hypothesis that Constable was Watson's heir is somewhat more than what Mr. ELLIOT BROWNE terms a guess. Fraunce, whom he thinks a better guess, did not, so far as is known, write sonnets, and *Emanuel* excepted, his known poetry consists of translations only. Besides his chief pastoral, *Phyllis and Amyntas*, translated from Watson and Tasso, was first published in 1587, with what Mr. Arbor justly calls a dishonest preface, for Watson's name is neither mentioned nor hinted at, a suppression pointedly resented by Watson himself in the preface to his *English Melibœus* in 1590. It is, no doubt, proved by the different editions of the *Phyllis and Amyntas* that Fraunce was for a while, and inclusive of 1595, in a certain esteem. But something must be put down to the fames of Watson and Tasso, and something as due to curiosity and clique at a time when an attempt was made to naturalize the classic metres; and I cannot bring myself to believe that so poor and strange a verifier as was Fraunce could ever be considered as Watson's true successor. Webbe, a favourer and practiser of the new metres, seems to mention him in 1586, and Meres does so in 1598. But there is no notice of him in anything that remains of G. Harvey, the inventor and supporter of English hexameters; and besides Lodge, I know of no others who speak of him, for that he is the Coridon of *Colin Clout's Come Home Again* is one of Malone's most unsatisfactory guesses. B. NICHOLSON.

In reply to Mr. C. ELLIOT BROWNE'S query (p. 417), I beg to state that I quoted (p. 357) from the British Museum copy of *Willobie his Avisa*, 1594 [4to.]. From canti xlv. to xlvii. of this poem it would seem that Willobie and Shakspeare were "faythfull frends." The whole passage has, I see, appeared in "N. & Q.," 2nd S. ix. 59. The mystery of the authorship of the *Hexameton* is, I suppose, couched under the words "Vigilantius: Dormitanus" and perhaps the preceding words (which are Virgil's, transposed), "Contraria Contrariis," contain the clue to the interpretation of the former.

JABEZ.

Athenæum Club.

MARKS ON PORCELAIN (4th S. xii. 472.)—As an instalment towards a full reply to W. N. Y., of New York, I beg to say that I made it my business

to call upon one of the most courteous, as well as most extensive, dealers in old china in this metropolis (London), and communicated to him the query as to the mark or visa presumed by your correspondent to be that of Brogniart. His answer was that in the course of his experience he had never, within his recollection, come across such an inscription on Sèvres; but, he added, and this I can substantiate from my own knowledge, there are, in numerous instances, marks scratched in under the glaze upon hard paste Sèvres of the First Empire and Restoration periods. I will push further inquiries elsewhere on this point. Regarding the pieces of the breakfast set, I would say that the marks would seem to indicate Sèvres of 1781, that year's series of fictilia being known by the letters D D; that the crown over the double interlaced L signifies that the pieces so marked were for royal use, or for presents from royalty; that the letters B D, *if cursive capitals*, would seem to be the signature of Baudouin, who painted ornaments and friezes; that the three dots, *if alone*, would form the mark of Tandart (perhaps the "straight line, with three dots or elevations," as described by W. N. Y., is the heraldic label, upside-down, of Viellard); but that in these matters of ceramics, "l'habit ne fait pas le moine," and so much depends upon the form, the texture, the style of ornamentation, and the gilding, that it is useless to attempt to give an authoritative opinion, from marks alone, as to the genuine or false character of specimens of porcelain.

If, however, W. N. Y. thinks it worth while to send to my address below a private communication, covering sketches of the shapes of the pieces he possesses, with *tracings* of the marks on the porcelain, and a full description of the colours and pattern of the decoration, I shall be happy to secure further consideration for his specimens by practical professional men, as well as by myself, an amateur student of thirty-five years' standing. In the mean time, if he would submit one of his breakfast pieces to Mr. Barnet Phillips, of the *New York Times*, I think that that gentleman would be able to give a shrewd opinion respecting the true or fictitious nature of the ware.

I quite agree with W. N. Y., that there are fields to sport over, for ceramic game, in America (one of my very best bits was bagged, for a trifle, at New York). Old Wedgwood ware should be abundant, as it was exported so largely. Of Sèvres *pâte tendre*, I am doubtful whether much could be discovered; it was always so costly to produce, and was *not* an article of commerce; unless, indeed, I may except the fictitiously decorated soft-paste ware, issued about 1815 by dealers who purchased the undecorated surplus stock at the royal manufactory, palming it off, when coloured up, as eighteenth century production, and flooding Europe therewith, and probably America too.

"'Tis true, 'tis pity; pity 'tis 'tis true" that there is no art museum at New York. Now, however, that the "Cesnola" Collection is secured, surely those interested will not confine their attention to the antiquities the General exhumed, but will gradually increase their range, and select specimens of Maiolica, of Sèvres and Dresden, of Frankenthal and Capo di Monte, &c. Arms and armour, decorative furniture, Venetian and Bohemian glass, metal-work, enamels, plate and jewellery, tapestries and brocades and lace, all crave attention; and good examples of various schools meet with high respect, not only on account of their own intrinsic beauties, but also on account of their value in art-training, and in moulding the taste and skilled manufactures of any country. In these respects, South Kensington Museum offers a splendid model for imitation on Manhattan Island, and thousands of refined and intellectual Americans must crave for such an institution, and should agitate for its establishment. I should dearly like to help my Transatlantic friends in so good a cause. CRESCENT.

3, Homefield Road, Wimbledon, S.W.

P.S. Duesbury's Crown Derby china bears marks which do not at all resemble those on Sèvres porcelain.

RISE IN THE VALUE OF PROPERTY IN SCOTLAND (4th S. xii. 490).—The information given by DR. RAMAGE on this subject is very interesting, but is somewhat marred by the inaccurate manner in which the equations are made between the Scotch and English currency. We are told that a rent of 200*l.* Scots, paid in 1624, represents 10*l.* sterling, that is, a pound Scots equals a shilling. The next receipt is in 1731, for 599*l.* 17*s.* 4*d.* Scots, which DR. RAMAGE says is about 28*l.* This would be at the rate of 11*½d.* per pound Scots. A third entry makes 8*l.* 6*s.* Scots equal 8*s.* English.

Now the pound Scots was in reality 1*s.* 8*d.* sterling, as is generally pretty well known, a Scots shilling being equal to an English penny, or, in other words, the Scottish currency was one-twelfth the value of the English, with the same denominations. This is shown clearly enough by the very documents quoted by DR. RAMAGE. The receipts given for the rental of Wraiths and Kirkland, 391*l.* 11*s.* 4*d.* Scots, DR. RAMAGE states, represent about 18*l.* sterling, which is a fraction over 11*d.* per pound sterling; but the same rents, when represented a few lines lower down in sterling money, are stated to be 32*l.* 12*s.* 7*½d.*, which is exactly at the rate of 1*s.* 8*d.* per pound Scots, the fraction of $\frac{1}{12}$ proving that the sum in pounds Scots was divided by twelve.

Apropos of this, a story is recorded of Scott which well illustrates his shrewdness and humour. When Lady Anne Lindsay brought out her fine song of *Auld Robin Gray*, it was under the guise

of an old ballad, which was for a time believed. Scott meeting Lady Anne at an evening party where the song was sung, silyly remarked to the authoress on the line—

"To mak' the croon a pund, young Jamie went to sea,"

that Jamie must have been a daft chiel to go to sea to make five shillings into one and eightpence. The fact is the crown was a purely English coin, first minted by Edward VI. in 1553.

Your readers will remember the inimitable scene in *Old Mortality*, when the troopers burst in on the family circle at Milnwood, and the old miser, in bitterness of spirit, screws himself up to say—

"If twenty p—p—punds would make up this unhappy matter."

"My master," insinuated Alison to the sergeant, "would give twenty pund sterling."

"Punds Scotch, ye b—h," interrupted Milnwood.

"Punds sterling," insisted the housekeeper."

The Scotch coinage was cancelled at the Union in 1707 as a circulating medium, but it was necessarily continued as money of account for some time longer. By the documents in question it would appear that from 1739 the accounts were kept in sterling money.

J. A. PICTON.

Sandyknowe, Wavertree.

FUNERAL GARLANDS (4th S. xii. 406, 480).—The funeral garland was undoubtedly an imitation "of the radiant coronet prepared for virgin souls," the crown of victory, to which Keble (Wednesday before Easter, *Christian Year*) and Jeremy Taylor (*Holy Living*, c. xi. s. 3) allude. In the legend of St. Cecilia, an angel gives her a crown of roses and lilies from paradise, saying, none but the pure can see them (*Aur. Leg.*, 220). Weever says the funeral garland was given to a widow who had but one husband (*Fun. Mon.*, 12). A marriage crown, or past, was often lent to poorer brides from the church stock. In 1733, at Bromley, Kent, a funeral crown, made of gold and silver, like myrtle leaves, and lined with cloth of silver, was dug up. In the neighbourhood of London these garlands were carried by two young girls before the dead, and then hung up in the church; till at the beginning of the last century they were forbidden to be set up, or were actually removed, but they had become merely hoops of artificial flowers, ribbons, and paper gloves bearing the name of the departed, with an hour-glass or eggs to resemble bubbles.

Whitaker, in his *History of Craven* (p. 406), mentions paper garlands used at the funerals of maidens, inscribed with their names, and hung on the lattice of the chancels, in Wharfedale. There was one at Hanwood, Salop, some years since.

The custom is as old as the time of Elizabeth. The Priest says of Ophelia,—

"Yet, here she is allowed her virgin-crants [kranz],
Her maiden strewments, and the bringing home
Of bell and burial."

Wren, Bishop of Ely in 1662, asked at his visitation,—

"Are any mean toys and childish gewgaws, such as the fonder sort of people prepare at some burials, suffered to be fastened up in your church at anyone's pleasure? or any Garlands and other ordinary funeral ensigns to hang where they hinder the prospect or until they grow foul and dusty, withered and rotten?"

The use of flowers strewn upon graves is far more ancient, as Prudentius says (*Cathem.*, b. x., v. 169-170):—

"Nos tecta fovebimus ossa
Violis et fronde frequenti."

Laurel, ivy, or other evergreens, were put into the coffin; and Baronius says that in the fourth century the palm and the olive, symbols of victory and joy, were carried in the funeral procession (*Greg. Turon. de Glor. Conf.*, c. 84; *Durand. Div. Off.*, lib. viii., c. 35; *Annal. ad Ann.*, 310, n. 10).

Shakspeare, in his *Dirge of Love*, says:—

"My shroud of white, stuck all with yew,

O prepare it.

Not a flower, not a flower sweet,

On my black coffin let there be strown."

MACKENZIE E. C. WALCOTT.

See *Gent. Mag.*, xvii. 264. I remember seeing some in a village church near Doncaster, about twenty-five years ago.

J. T. F.

Hatfield Hall, Durham.

CRESTS OF KNIGHTS OF THE GARTER (4th S. xii. 444).—Will the REV. J. WOODWARD, who complains, in your paper of the 6th December, of the manner in which the crests of the Knights of the Garter are placed over the stalls on the north side of St. George's Chapel at Windsor, explain how they could be placed in any other manner? He says they turn their tails to the Communion Table. Now all crests representing animals face to the right, unless they face directly to the front, therefore the crests on the north side of St. George's generally face the organ, and those on the south side face the Communion Table. * * *

"NOR" FOR "THAN" (4th S. xii. 388, 502).—I have not got the volume of Tytler here, but if MR. RANDOLPH will refer to the passages he will find there is no error. I have also found another case in the same work, from a Scotchman writing in 1600 (Tytler, ix. 300), "I wish nothing better nor to achieve," &c. This the historian in a note explains "nor" by "than," which he did not happen to do before.

LYTTLETON.

A Highlander comparing the two little towns of Tain and Dornoch, said, "Tain is no better nor Dornoch, nor Dornoch nor Tain." C.

"I know no more about it nor the man in the moon," and "I would rather have this nor that," are examples of a very general use of this idiom in Lancashire.

R. E.

Farnworth.

A STUBBORN FACT (4th S. xii. 469).—Far be it from me to attack the faith either of MR. JAMES or of his friend the Captain; nor do I, of course, deny the possibility of such apparitions as are here related; but I must think that they are very much less common than is sometimes thought. I hold it to be perfectly possible that the operations of the mind may produce, in some men, such an effect upon the eyes as would be caused by an actual appearance presented to them, while in others no such thing will take place. I also grant that a strong conviction is sometimes found of such matters as the death of a friend or relation, which is difficult to account for; but I contend that this is quite apart from the question of apparitions. Thus, then, I would explain MR. JAMES's story: that such a conviction produced on the officer's eyes an effect such as I have mentioned. The difficulty is, of course, to distinguish between a case like this and an actual apparition of a disembodied spirit, of which I think no man who has considered the matter can deny the possibility; and in many cases I am quite ready to say this is most difficult, perhaps sometimes impossible. But one plain criterion is the presence or absence of a sufficient end, or at any rate the possibility of the existence of a sufficient end, for which Almighty God should permit such an apparition; and this is one reason why I am disposed to think that MR. JAMES's story is not an apparition. What end did it serve that the officer in England became aware of the death of him in Russia a few days sooner than he otherwise would have known it? The other circumstances are of little importance; the coincidence of time is a most difficult matter to ascertain exactly; one would like to see it, if possible, properly and astronomically calculated; also to which appearance did it refer? for there were two, and, perhaps, as much as five or ten minutes between them. Indeed, this very fact of there being two is in my favour, for it is easy to think that the presence and conversation of the Captain disturbed the ideas of the other officer so as to remove or lessen the effect on his eyes, which returned when he was left alone; while the "red mark on the forehead" is likely enough to occur to a soldier thinking of a soldier's death.

With regard, therefore, to the general question, if the fact of the real or fanciful appearance is well authenticated, as this on the whole seems to be, I would admit it; but where there is no evidence that it was an actual spiritual apparition, I would account for it in some such way as I have now tried to do for MR. JAMES's story. But I cannot help saying—though it has been said before—how remarkable it is that one never gets such stories at first-hand. To take the present instance: MR. JAMES has his, *not* from the officer to whom it happened, but from another; and so it will almost always be. MR. JAMES's story is second-hand,

and to us third-hand; and though I have heard one or two of the kind myself, one of which came under the knowledge of an uncle, I never had them at all directly. CHARLES F. S. WARREN, M.A.

"LOGARYS LIGHT" (4th S. xii. 474).—This does not mean any particular kind of light, but a light in a particular part of the church. *Loga*=*Logium*. Du Cange renders by "*Ædes, habitatio, domicilium*," but says that its truer meaning is *andronem, xystum*, a place for conversation or discourse. In course of time it was restricted to a less general sense, and used only of the stage of a theatre, *λόγιον, τὸ τοῦ θεάτρον, pulpitum*, in which sense Vitruvius uses it (l. v., c. 8). From this it came to signify the reading-desk in churches, *ambo*, and afterwards the place from which the sermon was delivered, what we now call the *pulpit*. Taking, then, *Loga*=*λογεῖον, a speaking-place*, as the equivalent of our word *pulpit*, I understand "Logarys Light" to mean light for the pulpit; and have no doubt in my own mind that this was the nature of the bequests referred to by your correspondent.

In days like these of composites and dips, this may seem but a sorry legacy, but those, it must be remembered, were days in which people did not "serve God beggarly," and "give Him of that which cost them nothing." They gave Him of their *best*, and to the best of their ability, and no doubt this "Logarys Light" would be of the costliest wax, and the comeliest mould.

EDMUND TEW, M.A.

THE LATIN VERSION OF BACON'S "ESSAYS" (4th S. xii. 474).—The first edition of Bacon's Works printed in England (1730) gives, on page 299 of vol. iii., the dedications to the three editions of the *Essays* which were published in their author's lifetime. They bear the respective dates, 1597, 1612, 1625, and it is only in the last one that any allusion is made to a Latin version. The third edition is inscribed to the Duke of Buckingham, and the following sentence occurs in the dedication:—

"I have enlarged them (the *Essays*) both in number and weight; so that they are indeed a new work. I thought it therefore agreeable to my affection and obligation to your grace, to prefix your name before them both in English and in Latin: For I do conceive, that the Latin volume of them (being in the universal language) may last as long as books last."

Archbishop Tenison, in his Introduction to the *Baconiana*, p. 60, says:—

"His Lordship wrote them (the *Essays*) in the English tongue, and enlarged them as occasion served. . . . The Latin translation of them was a work performed by divers hands; by those of Dr. Hacket (late bishop of Lichfield), Mr. Benjamin Johnson (the learned and judicious poet), and some others, whose names I once heard from Dr. Rawley, but I cannot now recal them. To this Latin edition he gave the title of *Sermones Fideles*."

J. CHARLES COX.

Hazelwood, Belper.

THE SURNAME "BARNES" (4th S. xii. 496).—The Spanish surname is probably not related to the English name. Barnes is the appellation of a place, prov. Oviedo, and of two localities, prov. Zaragoza. The local name may possibly be connected with that of Barnais (*Barnacis*), for which Madoz suggests an etymology. There is also a place called Barniedo, prov. Leon, and Barnades is a Spanish surname.

"GORDANO" (4th S. xii. 495).—Rutter (*Delineations of N.-W. Div. of S.*, Lond., 1829) derives the distinctive appellation of Weston in Gordano from the ancient family of *De Gordano*, who had large possessions in the vicinity. R. S. CHARNOCK.
Gray's Inn.

SARAH, DUCHESS OF MARLBOROUGH (4th S. xii. 495).—There are several portraits of this lady at Althorp, in which her hair is always of the colour described by J. W. LYTTELTON.

J. W. inquires what was the colour of this lady's hair. Kneller's portrait, which was in the National Portrait Exhibition, proves this hair to have been of a pale honey colour, and, doubtless, of a very pure and rich tint. Your correspondent will remember the pathetic anecdote which relates how, being once in a towering rage with her husband, who admired her hair as her chief ornament, she, to spite him, cut off her abundant tresses, laid them on a table in an anteroom, where the duke found them, and put them in his cabinet, where, after his death, she discovered them among his most valued treasures. F. G. S.

QUOTATION FROM BACON WANTED (4th S. xii. 496).—Your correspondent will find the passage he asks for in Bacon's *Essay Of Unity in Religion*. The words quoted by the member of Parliament, as given in Hume and Smollett's *History*, are not the exact words of Bacon, who says:—

"There be two false peaces, or unities; the one, when the peace is grounded but upon an implicit ignorance; for all colours will agree in the dark; the other, when it is pieced up upon a direct admission of contraries in fundamental points: for truth and falsehood, in such things, are like the iron and clay in the toes of Nebuchadnezzar's image; they may cleave, but they will not incorporate."

W. DILKE.

Chichester.

"QUILLET" (4th S. xii. 348).—This word, in the sense described, is in very common use in Cheshire. There is seldom a farm to be sold or let, but a "quillet" is mentioned in the advertisement, and in the sense quoted by Halliwell in his *Archaic Dictionary*, as current in Devonshire, "a croft or grass yard." WM. DOBSON.
Preston.

"MEDULLA HISTORIÆ ANGLICANÆ" (4th S. xii. 449).—This work was written by William Howell,

the author of the once well-known *Institution of General History*. It long continued one of the most popular manuals of English history. The twelfth edition was published in 1766, with a continuation to the accession of George III.

C. ELLIOT BROWNE.

WALKING-CANES (4th S. xii. 472).—I have the handle of a cane of old Chelsea porcelain. It is a rather graceful female head, and the cane proceeds from the neck. P. P.

SWIFT'S "FOUR LAST YEARS OF QUEEN ANNE" (4th S. xii. 484).—We think this is not a spurious work. We have a copy, and here is the title:—

"The History of the Four Last Years of the Queen. By the late Jonathan Swift, D.D.D.S.P.D. Published from the last Manuscript Copy. Corrected and enlarged by the Author's own Hand" (see more at large in Preface). London, Printed for A. Millar, in the Strand, 1758.

SUTER & Co.

22, Cheapside.

"TOUT VIENT A POINT," &c. (4th S. xii. 268, 315, 377, 482).—I have somewhere read of this as an Arabic proverb. HERMENTRUDE.

DRINKING HOGAN (1st S. iii. 450; 4th S. vii. 430, 481, 524).—Twenty-two years ago a query of mine, based upon the poet Gray's use of this expression, was inserted in "N. & Q." No reply was vouchsafed. Eighteen years later another querist took up the subject with little better result. I am anxious now, in this Fifth Series, to recur once more to the matter. As to the meaning of the compound expression, "hogen mogen," all are agreed: its equivalent in our tongue is, unquestionably, *high and mighty*. But the question to which I in 1851, and W. P. again in 1871, wished for a reply, is, as the latter puts it, "What was the drink so called?" In addition to Gray's verdict on its potency, by commending his friend for not drinking the *hogan* which would lay him in the dust, I have met with two earlier allusions to it. Gay, in his ballad of *Molly Mog*; or, *the Fair Maid of the Inn*, has this stanza:—

"Those who toast all the family royal,
In bumpers of *Hogan* and *Nog*,
Have hearts not more true or more loyal,
Than mine to my sweet *Molly Mog*."

And Taylor the Water Poet, in his *Certain Travels of an Uncertain Journey*, published in 1653 (I quote from the Spenser Society's elegant reprint), when on his

"female beast born,
To an unknown feast born, at a Towne call'd East Bourne," says—

"There was a high and mighty drink called *Rug*.
Sure since the Reigne of great King *Gorbodug*,
Was never such a rare infus'd confection."

And he ascribes to

"Hogen Mogen Rugs, great influences
To provoke sleep, and stupify the senses."

At the close of his poem he

"found most potent admirable Ale,
'Tis second to no drink but *East-Bourne Rug*."

The italics are all Taylor's.

Now, not to trail a red herring across the scent, by asking what Gay and the "Water-Poet" (not, it would seem, *water-drinker*) respectively mean by "Nog" and "Rug," it is clear the drink called *Hogan* was an unusually powerful tipple, whatever its components were.

HENRY CAMPKIN, F.S.A.

THE CISTERCIANS (4th S. xii. 474.)—*Jongelinus* (*folio*, Antwerp, MDCXXX.) is the acknowledged text-book as to the history of the Cistercian Order. He gives a full account of the foundation, rise, and progress of the Order, and a sketch of the establishment of the abbeys connected with it everywhere up to the period he wrote. The title-page of this elaborate work consists of a finely executed copper-plate engraving, designed, as well as I remember, by Peter Paul Rubens. In Rome,* in 1864, was printed *La Trappe Congrégation de Moines de l'Ordre Bénédictins-Cisterciens*, an exceedingly scarce and valuable pamphlet, of 39 pp. 8vo., which gives an account of the Order as it existed in that year; and which shows that "*La Trappe est l'Ordre de Cîteaux, les Trappistes sont de vrais Cisterciens*." On the death of Cardinal Marini on the 15th of April, 1864, His Holiness Pío Nono, in an autograph letter, graciously deigned to name Cardinal Antonelli "*Protecteur de la Congrégation des Trappistes de l'une et l'autre observance*." The pamphlet consists of a very full report to Cardinal Antonelli of the state of the Order as it then stood, and it states that the number of monks enrolled in the Order in that year (1864) and "under the province of France" was 3,000.

MAURICE LENIHAN, M.R.I.A.

The following works may be consulted with advantage:—Dugdale's *Monasticon*, pp. 695-702, folio; Maitland's *The Dark Ages*, pp. 352, *et sequent.*, 8vo., 1845; Milman's *Latin Christianity*, vol. iv., p. 308, 12mo., 1867, and Canon Robertson's *History of the Christian Church*, vol. ii. pp. 796, *et seq.*, 8vo., 1868. To these also may be added Jeremy Collier's *Ecclesiastical History of Great Britain*, vol. i., p. 276, fol., 1708. The Order came over into England A.D. 1128, and settled first at the Abbey of Waverly, Surrey.

EDMUND TEW, M.A.

I suppose the leading book on the Cistercian Order would be a thick quarto, entitled—

"*Privilegium de Confirmatione, Statutorum et Conventus Cisterciensis, ut sunt carta caritas, usus Ordinis, et ea que antiqua dicuntur Cisterci. Instituta. A.D. 1498.*"

* Imprimerie Forense, 1864.

Dugdale's *Monasticon*, Tanner's *Notitia Monastica*, are, of course, obvious sources for information. Also *Annales Monastici*, 5 vols., published in the Rolls series. An article in the *Christian Remembrancer*, July, 1867, might also be referred to, and Geddes's *Miscellaneous Tracts*, vol. ii.

JOHN TAYLOR.

THE CAROL "JOSEPH WAS AN OLD MAN" (4th S. xii. 494.)—This carol is known as the "Cherry-tree Carol." It has been printed by Hone (*Ancient Mysteries*, 90); Sandys (*Christmas Carols Anc. and Mod.*, 123); Husk (*Songs of the Nativity*, 58); and by other collectors. I have a great respect for the memory of Mr. Sedding, but he was a mere tyro in traditional literature, and added nothing to existing collections. Had he lived longer, the case might have been different. The legend of the cherry-tree is undoubtedly very ancient, and the carol is probably of some antiquity. It has always been a great favourite with the peasantry, and a variety of traditional versions exist in the various English counties. Mr. PAUL is right in supposing that he has portions of two distinct carols. If he desires to know more on this interesting subject, I beg to refer him to the latest and best authority—my friend Mr. Husk's valuable book before mentioned.

EDWARD F. RIMBAULT.

"PRESTER JOHN" AND THE ARMS OF THE SEE OF CHICHESTER (4th S. xii. 228, 294, 457.)—MR. MACKENZIE WALCOTT is certainly right, although his view seems to surprise Mr. TEW. I thought the old fable which connected the mythical Prester John with the charge of the arms of the See of Chichester was by this time utterly exploded; and I flattered myself that I had had some small share in bringing about so desirable a consummation. I need not repeat here what I have written more at length elsewhere on the subject, further than to say that there is not the slightest connexion between Prester John and the See, or its arms; while the seal of Bishop Seffrid II. does give us the effigy of our blessed Redeemer seated as in the book of the *Revelation*, i. 16; ii. 12-16; xix. 15-21. To these passages I beg to direct Mr. TEW's attention as explanatory of the sword, and as quite proving my case. The heraldic works to which Mr. TEW refers have no authority in the face of the fact above; and, indeed, one writer only copied from another the blazon of which he could not offer a reasonable explanation.

I was not in time to prevent "Prester John" from appearing in his old guise on the seal of the present excellent Bishop (long may he be spared to the Church, and to his See). The seal was already engraved (and, as the Bishop said, "I fear wrongly") before my explanation was in his hands.

JOHN WOODWARD.

St. Mary's Parsonage, Montrose.

The ancient seals of the See are my authority

(see *Dallaway*, pp. 37, 124). They show no mitre or crown, but an aureole; no mound, but the Book of Life; no tombstone, but a throne, with the sacred monogram A.M., and the motto, "Ego sum Via, Veritas, et Vita." The church was dedicated to the Holy Trinity, and as at Norwich, Christchurch, Hants, &c., the dedication was called either Holy Trinity or Christchurch, hence the arms of the See. The blunders in the blazon date from the latter part of the seventeenth century, with the additions usually made by copyists who do not care for original research. I have given to the Cathedral library casts of the ancient seals yet extant.

MACKENZIE E. C. WALCOTT.

REV. E. GEE (4th S. xii. 439, 501).—The Rev. E. Gee, rector of St. Benedict, Paul's Wharf, published the following useful and interesting

"Catalogue of all the Discourses published against Popery during the Reign of King James II., by the members of the Church of England, and by the Nonconformists, with the names of the Authors to them." London, 1689.

These discourses are 231 in number, of which 228 were written by eminent members of the Church of England, and 3 only by Nonconformists. Mr. Gee himself was the author of 12 of the discourses. The Rev. F. Peck subsequently published

"A complete Catalogue of all the Discourses written both for and against Popery, in the time of King James II., containing in the whole an account of 457 Books and Pamphlets, a great number not mentioned in the three former Catalogues." London, 1735.

Of these 457 the members of the Church of England were the authors of 319, and 138 emanated from members of the Church of Rome. The discourses in favour of Popery were comparatively few in number and feeble in execution. Even Lord Macaulay, who has given a lively account of the controversy, admits that "it was impossible for any intelligent and candid Roman Catholic to deny that the champions of his Church were, in every talent and acquirement, completely over-matched" (*History of England*, third edition, vol. ii. p. 110). I need hardly add that the anti-Popery tracts above referred to formed the basis of Bishop Gibson's *Preservation against Popery*. I am the fortunate possessor of a copy of each of the discourses enumerated in Mr. Gee's *Catalogue* (with four exceptions), an announcement which may be interesting to future disputants.

E. C. HARINGTON.

The Close, Exeter.

PENANCE IN THE CHURCH OF ENGLAND (4th S. xii. 169, 213, 298, 416).—As well as others, I have a desire to ascertain what was the latest instance of church penance, and have waited to see if anyone had later experience than I, as an actual witness. I have a distinct and vivid remembrance of being present, either in 1826 or 1827, when I

was about ten years old, at service at St. Mary's, Islington, and of seeing a penitent in a white sheet, which covered her face, standing at the beginning of the aisle, at the foot of the steps going up to the gallery. The penitent had, I believe, a taper in her hand, but I will not vouch for this; it made a strong impression on my mind as a boy. I shall be glad to hear if there are any later instances.

JOHN SMART.

Badleigh Salterton.

In Keble's *Life of Bishop Wilson* may be seen in detail the constant efforts made by the Bishop in the Isle of Man, through his long episcopate, to enforce discipline through penance. He succeeded to a great extent, but I think it collapsed after his death.

LYTTELTON.

EMPERESS ELIZABETH II. OF RUSSIA (4th S. xii. 27, 93, 198).—Was there not a descendant of Her Majesty, long living in Jamaica, who manned her cruiser with her slaves, and left a daughter, now living in England?

HANNAH KEOGH.

EUTHANASIA (4th S. xi. 276, 352; xii. 9).—The common-sense view of this matter appears to be expressed by Southey, in a letter to Blanco White (*White's Life*, by Thom, v. i., p. 421):—

"Nurses used to pluck the pillow and bolster from under the head of persons in the act of death, under a notion that the sufferer could not die if there were any pigeon's feathers in them. Perhaps what they did under this persuasion was first done to cut short the agonies of death, and the notion originally imagined to afford an excuse for it. It is said of Doctor Heberden that he ordered his own son to be bled when the agony began, saying, 'he will now die easier.' For obvious reasons this practice can never be allowed, but I wish it were thought unlawful to torment the dying with applications which cannot avail to any other end than of prolonging their sufferings and keeping them from their rest."

C. ELLIOT BROWNE.

DIVINING ROD (1st S. viii. ix, x, xi, xii; 2nd S. i. 243; 4th S. xii. 412).—It is worth while adding to what has appeared on this subject that the divining rod is still in use on the Mendip Hills. See *Geological Magazine*, ix. 528. (Nov., 1872).

JAMES BRITTEN.

"A TOAD UNDER A HARROW" (4th S. xii. 126, 339, 437).—Although not a toad, yet one of its nearest congeners is represented as thus comporting himself in this awkward predicament; and so far supporting the view suggested at p. 437, by the passage in *Rob Roy*.

Wickliffe, in one of his homilies, says:—

"Christian men may well say, as the poet in the fable represents the frogs as saying to the harrow, 'Cursed be so many masters.' For in this day Christian men are oppressed now with popes, and now with bishops, now with cardinals under popes, and now with prelates under bishops."

F. S.

Churchdown.

The meaning of this proverb is simple enough when it is quoted in full. The following version of it I quote from a tale now publishing in *Good Words* ("The Prescotts of Pamphillon") :—"I'm like a toad under a harrow, I don't know whichee corse to steer."

H. FISHERICK.

This old proverb is not at all in familiar use in New England; but when used it is for the purpose of expressing a state of mind the very reverse of serene. Yet, unlike most proverbs, it does not appear to hold altogether clear meaning. Perhaps it is for this reason that New England people more commonly make use of it to form a simile which relates to looks, not to feelings. Thus it is here said of a person who puts on, or is wearing, an unbecoming or conspicuous head-dress, that it makes him "look like a toad under a harrow." This expression may very likely be common elsewhere in the States, or in England. An analogous simile to this—among New Hampshire people at any rate—is to the effect that a person, or thing, that by certain surroundings is made to appear rather insignificant, "looks like a spider in a pan of milk."

JAMES M. LEWIN.

Boston, Mass., U.S.

POPE'S VIEWS OF RELIGION IN ENGLAND (4th S. xii. 493.)—It is hardly fair to extract one paragraph from a letter, such as that written by Pope to Swift on the 20th of June, 1716, and propose to criticize it as an exposition of Pope's views. The whole letter is written in a spirit of bitter yet playful discontent, and a passage in it a few lines lower down well illustrates this; the writer says :—

"This is not a time for any man to talk to the purpose; Truth is a kind of contraband commodity, which I would not venture to export."

The spirit in which Pope wrote was quite understood by Swift, who in his reply, dated the 30th of August, 1716, says :—

"I take your project of employment under the Turks to be idle and unnecessary. Have a little patience, and you will find more merit and encouragement at home."

No criticism would be just on this letter, without taking into consideration Pope's former life, his previous letters, and the political circumstance of the period.

EDWARD SOLLY.

SCOTTISH TITLES (4th S. xii. 349, 396.)—It was usual, certainly, for the wives of the Scottish lairds, domini or barons, including those of the baronets and knights, but not those of such "landed proprietors" as did not hold their lands *in capite*, to be called by the names of their husbands' estates. Sir John Schaw, mentioned by Sir E. Burke, was dominus, or laird, of Greenock, in Renfrewshire. His wife was the lady of Sir John Shaw of Greenock, or, shortly, Lady Greenock. There was Margaret Hamilton, often arraigned before the Presbytery of Paisley for Romish pro-

clivities, and who was called the "Gudewyfe of Ferguslee," another Renfrewshire estate. She was the wife of John Wallace of Ferguslee, a son of Wallace of Ellerslee or Johnston; and the reason why she was designed "Gudewyfe," and not "Lady," was, that Ferguslee was held by her, or her husband, not *immediately* under the Crown, but under Lord Abercorn, a subject superior, the Crown vassal.

L. L.

"THE SWORD IN MYRTLES DREST" (4th S. xii. 109, 154, 336.)—The original of the expression comes from a *skolion*, or drinking-song, of Kallistratus. The singer, at its recitation, held in his hand a myrtle-branch, which he handed to any one he chose when he had finished his verse. That guest was then bound to take up the theme, and produce, in his turn, a verse. Hence the *skolion* was essentially an irregular poem. I venture to quote the first two stanzas from *Anthologia Lyrica* (ed. Mehlhorn, Lipsia, 1827), on account of their beauty, and because the allusion in the first has become a commonplace of succeeding poets, and patriots to inspire republican sentiments :—

Ἐν μύρτον κλαδί τὸ ξίφος φορήσω
ὥσπερ Ἀρμόδιος κάριστογαίτων,
ὅτε τὸν τύραννον κτανέτην
ἰσονόμους τ' Ἀθήνας ἐποιήσατ' ἡν.
φίλτατ' Ἀρμόδι' οὐ τι πον τέθηκας
νῆσοις δ' ἐν μακάρων σέ φασιν εἶναι,
ἵνα περ ποδώκης Ἀχιλεὺς,
Τυδείδην τέ φασιν Διομήδεα.

PELAGIUS.

"REPECK" (4th S. xii. 208, 294, 337.)—A very common Celtic word was *rith*, which literally = *mud*, but which was also applied to the slimy shores of rivers, the adjacent alluvial flats, and marsh-land generally. It appears to have been common to all dialects, and consequently assumed a great variety of shapes, one of them being *rith*, or *ryth*, which, with *d* the Saxon substitute for *th*, would become *ryd*. Dropping, *more Gallico*, the final consonant, we get *ry*, a form which occurs in the names Rye (Romney Marsh), Ryedale, Raydon, Roydon, and Croydon. Let me just observe that *rith* also took the form of *riv*, by the substitution of *v* for *th*, a change which is met with also in the Greek, as, Φηρ, φλαω, φλιβω for Θηρ, Σλαω, Σλιβω (Liddell and Scott's *Lex. s. 5η*). *Riv* occurs in *Durobrivis* (Rochester), and, as I would contend, in the French *rice*, and was the probable source of the Latin *ripa*. We have thus got *ry* (= *mud* or *ooze*). The meaning of *peck* seems scarcely open to doubt. I take it to be a form of *pic*, and consequently to signify a *pointed stake*. *Pic*, let me add, took the forms of *peak*, *pake*, *pike*, and *pigh* (*pyg*). The form *pigh*, modified by the old Celtic inflexion *eth*, would become *pigheth* (= a staking, i. e., staked enclosure), a form which

occurs in *pighys*, quoted by Halliwell, s. "*pightle*." Hence, to *pitch*, or as Hall, the chronicler, and Shakspeare have it, *pight* the tents, properly means to *stake* them. The word "*pightle*," let me just observe, is evidently a diminutive of *pight*, a view confirmed by its normal meaning, which is that of a small enclosure. "*Repeck*," or "*rypeck*," would thus = *mud-stake*.
W. B.

THE VIOLET, THE NAPOLEONIC FLOWER (4th S. xi. 134; xii. 452).—In a print, without date, published by Fores, Piccadilly, London, there is a drawing of a bunch of violets, and below the following:—

"Corporal Violet.

"When Bonaparte left Fontainebleau, he told his friends he should return with the Violet Season, which furnished the idea for this print, and became a standing Toast. Amongst his friends, the portraits of Bonaparte, Maria Louisa, and the young king of Rome, will be discovered amongst the flowers."

EDWARD HAILSTONE.

Walton Hall.

In Madame Cochelet's *Memoirs* (I think) is to be found a description of Napoleon arriving at the Tuileries in 1815, and of the grand staircase being filled with ladies who smothered him in violets.

H. R. G.

SIR THOMAS (EDWARD ?) PULLISON, OR PULESDON (4th S. xii. 368, 416).—In Edmondson's *Heraldry* it is stated that the present arms of Puleston, viz., Sa: three mullets arg., were granted in 1582, and that in 1583 a grant was made to one of the name of the following coat, viz., Arg: on a fess between three pelicans sa: as many hawks lures or. Perhaps these were granted to the Lord Mayor of London to whom H. W. refers. Can he give me any information about him, as I have not yet been able to identify him?
W. T.

"NO MORE USE THAN A SIDE POCKET TO A TOAD" (4th S. xii. 385, 435).—Since my boyhood, I have been acquainted with a variation of this saying: "He was as proud as a toad with a side pocket."
CUTHBERT BEDE.

This is a common saying in Dorsetshire and Cornwall.

W. M. M.

"DALK" (4th S. xii. 367, 434).—From the sense of "pin," this word acquired those of brooch or clasp, as in Runic inscriptions in Stephens's *O. N. Runic Monuments* (see p. 918) and "dagger." I find in a Ripon will of 1488, "j dalk deaurat," "a Dalk cum ymagine Beate Marie."

There is a Lincolnshire phrase, "Dallacked out" = gaudily dressed up." Can this have originally meant, adorned with "dalks," or is it a corruption of "decked"?
J. T. F.

PLACE OF BURIAL OF EDMUND, DUKE OF SOMERSET (4th S. xii. 29, 276).—He was buried

"before the image of S. Jame at an autar in y^e s^d monastery churche on y^e northe parte." (*Chronicle of Tewkesbury*, by Mastar Somarset, Harl. MS. 545.)
HERMENTRUDE.

Miscellaneous.

NOTES ON BOOKS, ETC.

Drummond of Hawthornden: the Story of his Life and Writings. By David Masson, M.A., LL.D. (Macmillan & Co.)

Not often does the combination of gentleman, scholar, philosopher, and poet, occur so fully in one person as it does in William Drummond of classic and romantic Hawthornden. His life, 1585–1649, began when Scotland had its own king, and ended, it is said, through, or partly through, grief at the death of that king's son, the dethroned monarch of Great Britain. Like many men bred to the law, Drummond devoted himself to literature in the highest paths of history, poetry, and philosophy. He was the first Scotsman, or, at least, the first Scottish poet who wrote pure English,—so pure, that some English poets are said to have been jealous of him. His sonnets are pronounced by Hazlitt to be as near perfection as mortal sonneteer could make them. Hallam, rating them less highly, says they deserve to rank among similar Italian productions of the sixteenth century. Drummond's prose work, *The Cypress Grove*, for solemn argument against fear of death, for impressiveness of thought and eloquence of expression, has been compared with Sir Thomas Brown. Loyal to his lady as he was to his king, Drummond felt a shadow cast on the pathway of his life when he lost the fair mistress whom he was about to marry. His whole story, with notices of his works, and an account of the sojourn made at Hawthornden by Ben Jonson, who walked the greater part of the way to Scotland and back, is capably told by Dr. Masson. The narrative of Drummond's love for the beautiful Miss Cunningham, of Barnes, is among the most attractive details of this very attractive volume; and Dr. Masson truly says of it, that "for a little history of love and its painful deliciousness, there is nothing sweeter than the poems of the First Part." The romance of the story is not at all impaired by the fact that, at the age of forty-six, Drummond married Elizabeth Logan; and we willingly believe that he did so, "fancying she had a great resemblance of his first mistress, whose ideal had been deeply impressed and stuck long in his mind." Around his hero, Dr. Masson groups national and individual episodes and sketches of character, which are of the greatest interest, and which add to the value of a biographical work which we warmly recommend to the lovers of thoroughly "healthy" books.

The Sempill Ballades. A Series of Historical, Political, and Satirical Scottish Poems. Ascribed to Robert Sempill, 1567–1583. To which are added, Poems by Sir James Sempill of Baltrees, 1598–1610. Now for the first time Printed. (Edinburgh, Stevenson.)

MR. STEVENSON, of the "Olde Booke Schoppe," South Frederick Street, Edinburgh, is the editor, as well as the publisher, of the *Sempill Ballades*. They form a valuable addition to old Scottish ballad literature, and Mr. Stevenson has written a very useful Introduction to them. The political ballads are of great interest; and the social ballads are quite equal to them. They are not for too nice readers; nice or not, they will come to the conclusion that, in the eleventh century, princes had as many lies flung at them as in the nineteenth; and they will feel that, whatever may be the case now, politicians were not particularly honest of old, nor the

women, if they were all like the three graceless ones who are named and described in this collection.

Bibliotheca Cornubiensis. A Catalogue of the Writings, both Manuscript and Printed, of Cornishmen, and of Works relating to the County of Cornwall, with Biographical Memoranda and Copious Literary References. By G. Clement Boase and W. Prideaux Courtney. Vol. I. A—O. (Longmans & Co.)

We sincerely congratulate the learned editors of this work on the completion of the first volume. They have shown unweariedness of spirit in the execution of almost Herculean labour. It is impossible to praise them or their work too highly. Their power of condensation (a rare power), and their references to where fuller details may be found, render this volume one of the most perfect of its sort that ever came under our notice.

NEW SHAKSPEARE SOCIETY.—As you have so kindly noticed this new endeavour to promote the study of our great poet, will you let me say that, as two passages in my Prospectus of the Society had an ungenerous look—quite unintentional on my part—towards former excellent workers at Shakspeare, I at once altered the words “the criticism so wooden” into “the criticism, however good, so devoted to the mere text and its illustration, and to studies of single plays”; and after the words “we can then lay hands on Shakspeare’s text,” inserted these, “though here, probably, there will not be much to do, thanks to the labours of the many distinguished scholars who have so long and so faithfully worked at it.” In dwelling on the main point omitted by these scholars, I regret that at first I did not express my admiration of, and thanks for, the good work at other points which they have done.

F. J. FURNIVALL.

We have received the Catalogue of the Free Library at Nottingham. It contains the record of nearly 15,000 volumes. It is arranged as a classified, title, and author catalogue, running in one alphabet, to suit the mixed class of persons using the institution (over 5,000 members). Mr. Briscoe, the Librarian, has given the contents of works of a miscellaneous character, such as biographical works, and works on science referring to more than one subject. For instance, under Scott he has arranged his works chronologically, giving periods, localities, &c. The Catalogue, of 120 royal 8vo. pages, and containing between 14,000 and 15,000 entries, is sold at 6d.

LONDON INTERNATIONAL EXHIBITION, 1874.—The Queen will contribute nine pictures by Wilkie, the following amongst the number:—*The Blindman’s-buff, The Penny Wedding, The Siege of Saragossa, The Guerrillas’ Departure, Guerrillas’ Return, Guerrillas’ Council,* to the Art-Instruction Department of the Exhibition, which will illustrate the career of artists.

BOOKS AND ODD VOLUMES.

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

LEON COURT. *Galerie des Centenaires.* 8vo. Paris, 1842.

LITHOGRAPHIC PORTRAIT of Mr. GEORGE FLETCHER, from Painting by C. Cole. 1854.

THE CIRCULATOR. 8vo., 1825.

Wanted by William J. Thoms, Esq., 40, St. George’s Square, Belgrave Road, S.W.

VIEWS OF THE THAMES. By De Wint and others. 1814.

FRANKFORD’S ILLUSTRATIONS TO TRAVELLING SKETCHES.

ON THE SEA COAST OF FRANCE. 1834.

FRANKFORD’S ENGLISH COAST SCENERY. 1836.

TREVER’S ANNUAL TOUR. The Loire, 1835.

Wanted by Mr. Marcus B. Huish, New University Club, St. James’s Street.

REINECKE’S FUCHS. Stuttgart, 1846. Original edition, as issued in parts, proofs before letters.

ASTRONOMICAL REGISTER, for 1868.

Wanted by Rev. J. C. Jackson, 11, Manor Terrace, Amhurst Road, Hackney.

Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

We beg the numerous correspondents who have written to us to testify their entire disagreement with the sentiments expressed in the letter from CHB. COOKE, in our last number, to accept, one and all, our warmest thanks.

MR. ROYLE ENTWISLE asks us to place here the following queries:—first, *The Praise of Margate* by Peter Pindar (Dr. Wolcot). In what edition of the works of this satirist is it to be found; and who was the author of the answer to it?—and secondly, William Parsons, the player. Can you oblige me with the name of the author of *An Apotheosis* of William Parsons, the player, to whose memory there is the following epitaph in the churchyard of Lee, Kent?—

“William Parsons, Esq.,

Died Feb., 1795, aged 59.

“Here Parsons lies—oft’ on life’s busy stage,

With Nature, reader, hast thou seen him vie;

He science knew—knew manners—knew the age—

Respected knew to live—lamented die.”

The “consecration” consists of sixteen verses, having for “The Argument,” *Parsons, Parnassus, Thalia, Melpomene, and another epitaph.*

“If Dan Prior tells truth, the gods have their freaks,
And visit this earth every five or six weeks.”

From the introductory lines to the *Apotheosis.*

O. K.—Such questions cannot be discussed in “N. & Q.” Record may, however, be made of a fact, to show that the innovation alluded to is not without precedent. When Origen visited the Holy Land, A.D. 215, Alexander, Bishop of Jerusalem, and Theocritus, Bishop of Caesarea, welcomed him, and, says Canon Robertson (*Hist. Christ. Church*, i. 143), “although then a layman, he was desired by them to preach in their churches. On hearing of this, Demetrius of Alexandria remonstrated, but Theocritus and Alexander justified themselves by precedents which showed that laymen had been permitted to preach in the presence of bishops, and with their sanction.”

GREEN ROOM.—A theatre built beneath a massive building, like the one under the Criterion, is not a new thing in architecture. The Théâtre de l’Athénée at Paris is, so to speak, in a cellar. The *Courrier de l’Europe* (Dec. 27) states that a modest *salle de spectacle* in one of the faubourgs of Lille (where the price of admission was one sou) the audience and building had a narrow escape from destruction by the explosion of a petroleum lamp.

* * *

“Enjoy the honey heavy dew of slumber;
Thou hast no figures nor no fantasies,
Which busy care draws in the brains of men;
Therefore thou sleep’st so sound.”

Shakspeare, *Jul. Caesar*, A. ii. sc. 1.

G. H.—"I knew a very wise man that believed that if a man were permitted to make all the ballads, he need not care who should make the laws of a nation."—Andrew Fletcher of Saltoun, Letter to the Marquis of Montrose, &c.

J. M. A. "Kennaquhair."—We much regret having overlooked, if we ever received, the articles you were kind enough to forward to "N. & Q." The courtesy of your reminder is beyond all praise.

H. G.—By the Act "29" Charles II., 1678, all persons were "obliged to be buried in woollens, and the persons directing the burial otherwise, to forfeit 5*l*."

DELTA.—The Rev. F. Mant writes to say that he himself was misinformed as to the hymn in question having appeared in Lord Selborne's collection.

J. F. M.—See a note by HERMENTRUDE, in our last number, p. 523, on Mary, daughter of William de Ros.

W. W.—The recent addition of twelve members to the Conclave, now makes the number of Cardinals forty-two.

X. Y. Z.—Consult Brand's *Antiquities*, and the works referred to in the notes.

W. W.—We should like to see the document, which shall be carefully returned.

E. T. (New York).—See an article on "Caspar Häuser," at p. 478 of our last volume.

C. D. FAULKNER and K. P. D. E.—Forwarded to Mr. Thoms.

A. S. A. (Richmond).—Please forward your name and address.

G. R. J.—Your request will be borne in mind.

R. E. is mistaken in this identity.

M.—Unavoidably deferred.

F. J. F.—"Non possumus."

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

GOODALL'S PLAYING CARDS.—The new patterns for the present season are now ready, and may be had from all Booksellers and Stationers. Wholesale only from C. GOODALL & SON, Camden Works, London.

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NOTICE is hereby given to persons Insured against Fire, that the renewal receipts for Insurances due at Christmas are ready to be delivered, and that Insurances on which the Premium shall remain unpaid after Fifteen Days from the said Quarter-day will become void. Fire Insurances can be effected with the Corporation at moderate rates of Premium.

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JOHN P. LAURENCE, Secretary.

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NOTICE—BIBLICAL LITERATURE.

MESSRS. BAGSTER'S CATALOGUE

Illustrated with Specimen Pages. By post, free. SAMUEL BAGSTER & SONS, 15, Paternoster Row.

LONDON, SATURDAY, JANUARY 10, 1874.

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Notes.

LAUD'S SERVICE BOOK.

The following extracts from the Kirk Session Records of Dundonald, Ayrshire, afford an authentic example of the measures taken, in nearly every parish in Scotland south of the Grampians, to meet the violent imposition on the Church of an unauthorized Liturgy. Till of late years—and by some still—it has been represented that the opposition of the clergy and people to Laud's book in 1637 was directed against read prayers; but at Dundonald church, as well as generally over Scotland, the Book of Common Order had been always in common use. It will be observed here also that objection is made only against "matters contained in the said book":—

1637. Sept. 17th. "The whilk day the session of Dundonald, Wnderstanding that the mater anent the service buik, appointed to be vsit in all the kirks w'in this kingdome, is to be agitated befor the lords of his Ma^{ties} right honorabill counsell at Edinburgh wpon the twentie of this instant, And havinge sundrie scruples anent the matters contained in the said buik, have advysed and concluded humble to supplicat wnto the said Lords, that they wold deall wth the Kings Ma^{ties}, to the effect he wold be graciously pleassit not to vrge the practeis of the said service buik wpon the kirks of this kingdome & ours; And to the effect foirsaid have nominated, and by thir pnts. nominats, constituts & authorizes, James fullartoune of Croecbie our commissioner, to present our

said supplicaune, in our names; giveand & grantand to our said commissioner our full power to that purpois, as also, if any thing sall be fund illegall, informemall or incommodiouse, conceaved in this our supplicaune, to change and alter the same be the advyse of skilfull lawers in edinburgh at his comming eist. Be thir pnts. written be Mr. John fleming, clerk to the session of Dundonald and subt. as follows." [No subscription.]

Oct. 11th. "The qlk day the gentilmen and oyers, elders and deacons of the Session of Dundonald who had supplicated to the right honorable the Lords of his Ma^{ties} privie counsell at yair last meiting in Edinburgh the 20 of September last bypast humble requesting, yat by yair Lordships intercessionne at the hands of our dread soveraigne the Kings Ma^{ties} they micht be frie from the practice of yat new buik of commune prayer and all yier innovaunes, in ye matter of religion: Wnderstanding that the 17 day of this instant is appointit for yat nixt meiting of yat honorable court, have nominat & be thir pnts. nominats constituts & authorizes Ja^{mes} fullartoune of croecbie our commissioner to attend the foirsaid meiting of counsell, to receive ane answer of our said former supplicaune. pnted. be the said James in our names, giveand & grantand to him our full power to yat effect & to doe q^h furdur sall be found expedient fortherance of yat matter in all peaceable & legall forme allanerlie: Qlk we bind & obleis ws to ratifie & approve as o^{ur} own deid: Be thir pnts. written," &c.

Novr. 5th. "The qlk day the session authorizd Mr William M^r Kerrell of hillhouse to attend in yair names at edinburgh, or ony place q^r. the counsell should sitt for the tyme, on the 15 of November instant, by this yair commission following:—

"Forsomekill as, besides the severall petitions givin in by divers paroches of this kingdome, thair was a generall supplication condiscendit wpon & presentit to the right honorabill The Lords of his Ma^{ties} privie Counsell, at thair last meiting at Edinburgh wpon the 17 day of October last bypast, humble requesting, that the autors of thes two buiks of common prayer & cannons should be conveyed & censured by thair lor^{ds}, for making such novatioune in the mater of religion as the saids buiks beirs, & for oyer ereill faults touching the subjects, as in the said supplicaune. at mair lenth is conteaned; And we ar hopefull that by ordour & direction from our gracious soveraigne the Kings Ma^{ties}, and out of yair pious zeall to religion, they will tak to heart this vniversall complaint of his Ma^{ties} gud subjects of all ranks, and will doe thairin according as conscience & justice requyres: Therfor we of the paroch of Dundonald have authorized, & be thir pnts. authorizes, Mr W^m M^r Kerrell of hillhouse, our commissioner, to attend his Ma^{ties} will & yair Lor^{ds} yairanent, the 15 of November instant at Edinburgh, or q^r it sall happin them to sitt for the tyme; obleissing ourselfs to ratifie q^t he sall doe in this our commission in our names, as our own deid, he keipand himselfe always w'in bounds of loyaltie, & in all peaceable course & cariage & no otherways: Be thir pnts. written & subt.," &c.

W. F. (2).

JOTTINGS IN BY-WAYS.

II. EUPHUES' SHADOW; LODGE'S OR GREENE'S?

Euphues' Shadow, London, 1592, bears on its title-page, "By T. L., gent.," and Greene, in his address to the reader, and in the dedication, says it is "by his absent friend, M. Thomas Lodge," now "upon a long voyage," having "gone to sea with Mayster Candish," who sailed from England

on 26th August, 1591. Mr. Collier, in his *Bibliographical Account*, evidently persuaded in the first instance by the style that the booklet was by Greene himself, has then sought for arguments to confirm his belief, and the result curiously shows how under the influence of a prejudgment, statements may be unconsciously warped, and mere assertions held as good arguments. His view is that Greene, finding his own name palled on the public, set forth *Euphuus' Shadow* as by Lodge, and told his readers it was so, and also gulled and lied to his patron dedicatee, Viscount Fitzwaters. In proof he says that Greene tells us he had already "put forth so many of his own labours" that they might be weary of his name. Now, though only some of these words are between inverted commas, the sense conveyed is that the whole represents Greene's meaning, yet Greene simply says:—

"Gentlemen, after many of mine own labours that you have courteously accepted, I present you with *Euphuus' Shadow* in the behalfe of my absent friend, M. Thomas Lodge, who at his departure to sea upon a long voyage was willing, as a generall farewell to all courteous gentlemen, to leave this his worke to the view," &c.

The "so" of Mr. Collier's "so many" is an inadvertent interpolation, and there is no hint at public weariness, but, on the contrary, an acknowledgment that his own many labours had been "courteously accepted."

Again, Greene says to Viscount Fitzwaters:—

"... it fortuneth that one M. Thomas Lodge, who now is gone to sea with Mayster Candish, had bestowed some serious labour in printing of a book called *Euphuus' Shadow*; and by his last letters gaue straight charge that I should not onely haue the care for his sake of the impression thereof, but also in his absence to bestowe it vpon some man of honor whose worthy virtues might be a patronage to his work," &c.

Here first, according to Mr. Collier, Greene says he was enjoined to print the book,—but the words "haue the care for his sake of the impression" are interpreted by the previous words, "Thomas Lodge, who... had bestowed some serious labour in printing," and distinctly shown to mean that he, Greene, was to have a care of an impression that Lodge had already arranged should come forth, and which he had already, in all probability, sold to the publisher. This price probably went towards his outfit; and he did his best to procure a good sale for it by a *Euphuus* title, and by a note of approval from Greene, the best known and one of the best esteemed Euphuist writers of the day, while Greene was rewarded by the pleasantness of duty done to an absent friend, and the forty shillings to be earned by the dedication. But, secondly, Mr. Collier says, "... it is more than doubtful whether Lodge did write or could have written to Greene in the interval since his sailing with Cavendish." Any may say they doubt a stated fact, but why, writing nearly three hundred years after, and without shadow of fact

assigned, it should be said that "it is more than doubtful" that Lodge wrote to Greene, I am unable to understand. But more, Mr. Collier says "since his sailing with Cavendish"; but this is entirely an idea of his own, Greene has no single word that countenances it. Lodge's letters were probably from the port of last departure in England, where the desire of Cavendish to have all present would cause him to name an early day, and where even in these more busy times vessels are still detained weeks after their appointed sailing days. Stores, armaments, crews, the adventurers, might all or any be causes of delay, and all conversant with the Channel have seen fleets of hundreds of weather-bound ships taking advantage of the long-wished-for fair wind, and putting forth from their original ports or from those in which they have taken shelter.

Finally, Mr. Collier says the whole reads like a pretext. The reader has had such of the dedication as bears on the question, and part of the address to the readers, ending at "view." I now give the rest:—

"Which if you grace with your fauours, eyther as his affected [=loving] meaning, or the worthe of the worke requires, not onely I for him shall rest yours, but what labours his sea studies affords shall be, I dare promise, offered to your sight, to gratifie your courtesies, and his pen as himselfe, euery way, yours for euer. Farewell, yours to command, ROB. GREENE."

Any statement is a pretext or lie with circumstance to him who will believe it to be such, but I venture to think that any indifferent reader will say that if it be a pretext, Greene has cunningly concealed it under as straightforward a statement as could be penned.

Turning to the evidence from style, "it is in all respects," according to Mr. Collier, "identical with the style of Greene; and if Lodge wrote it, it was an intentional and successful imitation: all Greene's peculiarities for which in or before 1592 he had obtained celebrity, are here to be abundantly noted".... "our belief is that it was by Greene. *Euphuus* then held sway, and Greene, whose English was otherwise graceful and facile, flowing on with a certain pleasant sweetness, so adapted himself to and adopted Lyly's manner and affectations as to become the most popular novelet writer of the day. Two of his books have titles derived from *Euphuus*, and a third borrows from Sidney that of *Arcadia*, while he imitates both. It would have been strange, indeed, if Lodge, a younger adventurer in print, had not modelled his style on those of Greene and Lyly, the latter of whom by his very title he professedly followed. As Greene had made use of names from *Euphuus* to make a catching title, so Lodge had already named a book *Euphuus' Golden Legacy*; and its style is similar to that of *Euphuus' Shadow*, though perhaps the forcing had not had time to produce so artificial a result. There is, therefore, a general

resemblance between Greene's style and that of *Euphues' Shadow*, and both are imitated and forced, but it is only a class resemblance. As negative evidence, *Euphues' Shadow* wants that smoothness and, so to speak, rhythm which were among the graces of Greene's easy prose; and as positive evidence, and besides other marks, I would be content to let the question of authorship, so far as it can be decided by style, rest on a comparison of the opening sentences of the *Golden Legacy* and the *Shadow*. The verse is as strong proof and stronger, and in especial may it be denied that Greene ever wrote the little song:—

"Happie Phæbus, in thy flower."

The three pieces given go also to confirm the truth of Greene's statements. They occur at intervals within the first eight leaves, while the remaining forty are prose only. Now in the *Golden Legacy*, and Greene's *Menaphon*, and similar books, including such prototypes as the *Diana* of Montemayor and Sidney's *Arcadia*, the prose is interspersed throughout with verse. Hence it is a reasonable belief that Lodge had not had time to complete his design and wrote those occasional pieces which would eventually have been inserted. In like manner, in the *Arcadia* the verse is more infrequent in the third book, and except the usual eclogue at the end of the fourth, this and the fifth have only one short piece each, and this because, as may be gathered from the Preface to the 1590 edition, Sidney wrote his verses at odd intervals, and fitted them in either in their intended place, or wherever seemed most suitable. Beyond these things, there are no known grounds for disbelieving the title-page of *Euphues' Shadow* and Greene's plain statement twice repeated; and Mr. Dyce's remark, written before the reasons given in the *Bibliographical Account* were published, seems to me still applicable:—"Why Mr. Collier (*Hist. of Engl. Dram. Poet.*, iii., 149, note) should suspect that it might have been written 'by Greene himself' I am at a loss to understand." (Greene's *Works*.)

BRINSLEY NICHOLSON.

ON THE ELECTIVE AND DEPOSING POWER OF PARLIAMENT.

No. III.—HENRY IV. TO HENRY VII.

(Concluded from p. 4.)

So utterly untenable was the title of the House of Lancaster that in the course of the reign of Henry VI. it was formally challenged by the Duke of York before the Peers, who, as Lingard says, were in those ages necessarily called upon to determine questions of disputed succession. They acted, however, in such cases, as the great feudal council of the crown, and not at all as a Parliament, for the Commons were allowed no share in the decision of the question. It is a great error, therefore, to suppose that their decision was that of a Parliament, and a

still greater error to confound it with an *election*. It was the opposite of an election, for they decided which of two claimants of the crown by hereditary right had a *right* to it. Both claimants in this case set up hereditary rights, and the Peers determined in favour of the Duke of York; only as there had been two descents of the crown in the same family, they recommended as a compromise that Henry should retain the crown for his life. The terms of the compromise were rejected by the king's partisans, and then Edward of York, on the death of his father, became entitled to assert his hereditary right, which had been affirmed by the Peers. He did assert it successfully, and Parliament recognized his right to the throne as descended from the Earl of March. Parliament recorded its recognition of the title of the House of York in solemn acts, branding the sovereigns of the House of Lancaster as usurpers. These are the authentic Acts of Parliament, and show that the silly story of an election by a London mob, which Mr. Freeman borrows from a chronicler, is absurd; and though on the accession of Henry VII. these Acts were repealed as regarded Henry VI., they were not repealed as regarded Henry IV., who was thus admitted by a sovereign of his own party to have been a usurper.

Henry, no doubt, was displaced by force of arms, but it was in pursuance of a *quasi-judicial* sentence of the Peers, freely given while Henry was still in power, declaring his rival to be the true heir to the crown. On the other hand, this was no *election* or *deposition*; but, on the contrary, it was the reverse of an *election*, for it was declaratory of an existing right; and it was the reverse of a *deposition*, for it declared the reigning sovereign *not* to be the rightful sovereign. It was simply a solemn recognition of hereditary right in the House of York.

The grounds on which their right was preferred by the nation and by lawyers have never yet been made clear, for the simple reason that they are of a legal nature; and yet they are of such importance to the present question that it is necessary to explain them. Briefly stated they come to this, that the House of York claimed as the nearer heirs, but as heirs-general, claiming through a female; whereas the House of Lancaster claimed as heirs one degree more remote, but then as claiming as heirs male, that is, by a descent derived entirely by the paternal line. York claimed through a *daughter* of an *elder* son; Lancaster through the *male* descendants of a *younger* son. Now a Salic law had never been established in England, as in France; and if the son of a daughter could succeed, then the daughter could have succeeded had the crown been vacant in her lifetime. And in the spirit of the feudal system, which regarded sovereignty as a sort of estate, it might as well descend to a woman as a man. But sovereignty in those days was so per-

sonal, that there had always been a disposition to dissatisfaction on the descent of the throne to a female or a minor, until the great principle of constitutional law was established, that a sovereign should govern by ministers who had the confidence of Parliament. When that was regarded there was no danger in the descent of the throne to a woman or a minor, and there was certainly none in the case of a woman which would not equally arise in the case of a male who happened to be a minor. When this was understood there was no difficulty in hereditary descent in either case, and so it was ultimately settled. But though it was quite understood in those times, as the impeachment of Suffolk showed, the times were too turbulent for quiet descent of the throne according to hereditary right, and a false claim might temporarily triumph by force of arms. Thus it was with Henry IV., who set up a specious but false claim, founded on the notion that a male line of descent, though less near in blood, was to be preferred to a female line. His house, in fact, set up that the crown was entailed on heirs male; and, accordingly, it is a curious fact that in the reign of Henry VI. the judges laid it down that an heir male could not derive title through a daughter. This was just the case of the Duke of York and his sons, who claimed through a daughter of an elder son; while Lancaster claimed as direct descendants in a male line from a younger son, that is, as heirs male. But it is evident that they assumed either a Salic law or an entail of the crown on heirs male, and there was no pretence for either one or the other.

Accordingly Henry IV., conscious of defect of hereditary right, sought to eke it out, as all usurpers have done, by the pretence of election; a mere pretence, for he really got the crown, and kept it, by force of arms. The House of York, therefore, represented the principle of strict hereditary right; the House of Lancaster represented the principle of usurpation by force, under the specious pretext of election; and the nation, after nearly a century of civil war, decided emphatically in favour of the former; that is, in favour of the principle of strict hereditary right. Hence the Peers decided in favour of Edward IV. when he appealed to them, even against a reigning sovereign, after two descents of the crown, and after a lapse of half a century; the most remarkable triumph of hereditary right, as Sir James Mackintosh observes, implying the idea that it was "indefeasible, though not necessarily implying any notion of Divine right." It was enough for the Peers that the crown was hereditary by *English law*. That was all they meant when they decided in favour of the House of York, and they knew that their own titles rested on the same basis, and no other.

On the death of Edward IV. the crown descended, of course, to his infant sons, if they were legiti-

mate; to his daughter Elizabeth, if they were *not*. Richard set up their illegitimacy; but as that was doubted, and he had no title even if they were not legitimate, he set up, as Henry had done, the pretence of an election, intending, if he could, to cure the defect of his title by marriage with Elizabeth. This, however, was of course a marriage too repugnant to be endured except from the pressure of a great political necessity, and many even of the partisans of York preferred her marriage with Henry of Richmond, who represented the House of Lancaster, as by their union the long-standing contest would be terminated. And so it was.

In the next I will deal with the case of Henry VII. and the succession of the House of Tudor, and the accession of the House of Stuart, as descended from Elizabeth of York, and deriving hereditary right from her. W. F. F.

SHAKSPEARIANA.

MARY-BUDS (4th S. xii. 243, 283, 363.)—In my reply I suggested that in Perdita's words Shakspeare was thinking of the yellow-haired weeping Mary to whom the flower was dedicated. Among the marigolds that have since cropped up in my reading this first of four stanzas of a pretty little "Barginet" in Lodge's *Euphues' Shadow* goes to show that the flower was at that time similarly suggestive to others:—

"Happie Phœbus, in thy flower
On thy teares so sweetly feeding:
When she spyeth thy heart bleeding
Sorrow dooth hir heart deuoure.
Oh that I might Phœbus bee,
So my Clitia loved me."

The quotations by C. A. W. show the same, that the flower symbolized the grief of Mary Magdalen at the setting of the Sun of Righteousness, and her weeping on the morn of the resurrection, and this is the explanation of Withering's puzzle. In all probability the French name *souci* is of the same origin, unless, as some doubtfully say, *solci* be a sun-name. If I understand C. A. W.'s explanation, it is curiously erroneous in more ways than one, for maudlin is not etymologically=weeping eye, but obtained the sense of sorrowfully blubbered from the pictorial representations of St. Maudlin. So we have a maudlin fair, which, like Donnybrook, expresses a great uproar, and from another saint's fair, tawdry.

Nor do I understand why he says no one can settle which of the marigolds Shakspeare meant. The question was not which of the marigolds, but was it a daisy. If C. A. W. suppose that the daisy is of the same genus, and may therefore botanically be called a marigold, the supposition is wholly wrong, and almost as incorrect as calling *Syngenesia* a genus. Even, however, if the daisy were of the genus marigold, neither English writers nor English peasants mean daisy when they say marigold,

nor marigold when they say daisy. So distinct were they held in Elizabethan times that the daisy was the emblem of dissembling. The horse and ass are far nearer allied in nature, yet when an Englishman talks of horse-racing, no one supposes he means or includes donkey-racing.

B. NICHOLSON.

HAMLET.—Have any of the commentators remarked on the circumstance of Claudius reigning in Denmark to the exclusion of the heir apparent? Certainly no mention is made of it in the play. It seems a little strange that no one should call attention to such a mistake as putting a wrong man on the throne.

SOLOMON REX.

"The Night-Crow cry'de, aboding lucklesse time."
Third Part of *King Henry VI.*, act v., s. 6.

What bird does this mean? Does it allude to a cock crowing in the night?

GEORGE R. JESSE.

Henbury, Macclesfield, Cheshire.

SHAKESPEARE.—On the spelling of the name before our great poet's time, your readers may like to know that in the Controlment Roll of 2 Ric. II. (June 1377—June 1379) there is an entry concerning "Walterus Shakespere, nuper existens in Gaola Castri domini Regis Colcestrie."

F. J. FURNIVALL.

DORSERS AND PRESERVES.—In the thirty-fifth or thirty-sixth year of his reign (A.D. 1361 or 1362), Edward III. had, in John de Newbury's charge, these dorsers, severally ornamented as follows:—

"j. dorsorium de fama mundi; j. de Golias & David; j. de Regibus exulatis; j. de Armis leonelli; j. de Regibus; j. de Comitibus; j. de passu saladini; j. de insultu dominarum; j. de Marcolf; j. cum cresto & penna pavonis, de Worsted; xliij. targetta depicta cum auro cum Garteriis de Armis Regis."

Among the "Confectiones" appear the names "Citronade, Zingiber madrean, Zingiber conserve, Zingiber belendyne, Chardecoynes (at 2s. and 2s. 6d. a lb.), Canelle, Gariofole, Coliandre, Sank dragone, Galengal, Flos de Rys (rice-flower)," &c., 39/4. T. G. 41.762, Magna Garderoba. Comp. de receptis et expensis pro robis, &c., Record Office.

F. J. FURNIVALL.

SCOTTISH FAMILY OF EDGAR.—Whatever may be the general merits of Capt. Lawrence-Archer's work on this subject, noticed in "N. & Q." of the 29th Nov. 1873, it is obvious, on an attentive perusal of the book, that the author has fallen into some very important errors in matters of detail. This is especially the case in his account of the Edgars of Newtown, and in the genealogy he has proposed of that family. Most of the errors may be corrected by the materials he has himself collected, and which are printed in the book. The most serious mistake into which the author has

fallen, is in the attempt to question the fact of the last Richard Edgar of Newton being the brother of Andrew Edgar of Eyemouth, the grandfather of the Rev. John Edgar of Hutton. This is, in effect, what the author has done in the account of the family of Newtown, in the genealogy of the family, and in a note at page 132 to an extract from the *Fasti Eccl. Scotiæ* of the Rev. Dr. H. Scott. A reference to the case mentioned in the extract (Molle v. Riddell, reported in 16 *Faculty Decisions*, p. 429, and 6 *Paton's Appeal Cases*, p. 169), will show that the Rev. J. Edgar claimed as "grand-nephew and heir of line" of Richard Edgar, that there was no question as to the descent, and that the decision both of the Court of Session and the House of Lords turned on an entirely different matter, viz., the effect of the deed of Mrs. Hunter on the disposition and settlement of Richard Edgar. The disposition itself was registered in the Sheriff Court of Berwickshire on the 21st March, 1767, and it will be found on a reference to this document, that Richard Edgar left a legacy to his nephew Andrew (the father of the Rev. J. Edgar), and that he described this Andrew as the son of his own brother, Andrew Edgar of Eyemouth. Those who have looked into Capt. Lawrence-Archer's book will see at once the bearing this matter may have on the representation in the male line of the family of Wedderlie, and the importance therefore of stating it accurately.

X.

ORDEAL; A FREAK OF PRONUNCIATION.—A singular freak of pronunciation is exhibited in the word *ordeal*, which is commonly pronounced as a trisyllable, and thus disconnected from the word *deal*. Yet it is a mere compound from this very word *deal*; and, just as a *deal* means a part, a share, a piece chosen (originally a choosing), so *ordeal* means a choosing out, or a selection made with particular care, and hence a trial of a special nature. The prefix *or-* is a mere variation of the *G. aus*, which in O. H. G. becomes *ur-*; so that the *G. urtheil* is the English *or-deal*, properly a dissyllable. Another peculiarity is that *deal* is also spelt *dole*.

WALTER W. SKEAT.

Cambridge.

"YOU KNOW WHO THE CRITICS ARE," &c.—The observations under "Miscellaneous," in "N. & Q." of 29th Nov., 1873, have reminded me of a very striking passage in Pierre Charron's *De la Sagesse*. His works, with those of Montaigne and Rabelais, are the mines from which much that is true and brilliant in modern French writings has been drawn. Speaking of the extent to which the judgment is influenced by the passions, Charron says,—

"De là vient que l'on obscurcit les belles et genereuses actions d'autrui par des viles interpretations; l'on controuve des causes, occasions et intentions mauvaises ou vaines, c'est un grand vice et preuve d'une

nature maligne, et jugement bien malade, il n'y a pas grande subtilité ny suffisance en cela, mais de malice beaucoup. Cela vient d'envie qu'ils portent à la gloire d'autrui, ou qu'ils jugent des autres selon eux, ou bien qu'ils ont le goust alteré et la veue si troublée qu'ils ne peuvent concevoir la splendeur de la vertu en sa pureté naïve. De cette mesme cause et source vient que nous faisons valoir les vertus et les vices d'autrui, et les estendons plus qu'il ne faut, des particularités en tirons des consequences et conclusions generales: s'il est amy tout luy sied bien, ses vices mesmes seront vertus; s'il est ennemy, ou particulier ou de party contraire, il n'y a rien de bon. Tellement que nous faisons honte à nostre jugement, pour assouvir nos passions."

Charron wrote this nearly 300 years ago; yet it is unfortunately as applicable to the French of the present day as it was to those of his time.

RALPH N. JAMES.

Ashford, Kent.

EPITAPH OF CARDINAL HOWARD AT ROME.—I copied the following from the gravestone of Cardinal Howard in the church of S. Maria Sopra Minerva, from which he derived his "title":—

"D. O. M.

PHILLIPPO THOMÆ HOWARD DE NORFOLCIA ET ARUNDELIA
S.R.E. PRESBYTERO CARD. TIT. S.M. SUP. MINERVAM
EX SAC. FAMILIA PR. PRÆD.
S. MARIE MAIORIS ARCHI PRESBYTERO
MAGNÆ BRITANNIÆ PROTECTOR
MAGNO ANGLIÆ ELEMOSINARIO
PATRIÆ ET PAUPERUM PATRI
FILII PROV. ANGLICANÆ EIUSD. ORDINIS
PARENTI ET RESTAURATORI OPT.
HERED. INSCRIPTI MERENTES P. P.
ANNUENTIBUS S.R.E. CARD.
PALUTIO DE ALTERIIS, FRANC NERLIO
GALEATIO MARESCOTTO, FABRITIO SPADA
SUPREMI TESTAM. EXECUTORIBUS

* * * * *
VIRTUTIS LAUS ACTIO
OB. XIV. KAL. JUL.
A.H.S. MDCCXIV.
ÆTATIS SUÆ LXIV.

Where the asterisks stand is placed an escutcheon; Quarterly of eight, four in chief, and as many in base:—

"1. Howard; 2. Brotherton; 3. Warren; 4. Mowbray; (5. Aubigny); 6. Clun; 7. Maltravers; (8. Woodville)."

The fifth and eighth quarters are scarcely visible.—Cardinal Howard, who was born in 1629, was third son of Henry Frederick, twenty-first Earl of Arundel; and Almoner to Queen Catharine of Braganza, wife of Charles II.

JOHN WOODWARD.

St. Mary's Parsonage, Montrose.

[See "N. & Q." 2nd S. viii. 53, 75; 3rd S. iv. 69.]

"THE WAY OUT."—On leaving the Kremlin (writes a traveller from Moscow) we reach a gateway near which a Government official is constantly standing, and obliges the passers-by to take off their hats. We are told that such is the general rule which admits of no exception; every one is com-

pelled to bow—and why? Because under *this gate* the retreating army of Napoleon withdrew from the Russian city, and finally left the invaded land—an event to be ever kept in lively remembrance by the nation.

A. A. L.

Paris.

UNPUBLISHED LETTER OF MACAULAY.—Looking over some papers of a deceased brother, I have met with a letter addressed to him from the late Lord Macaulay. It would appear that my brother must have written to his lordship after the publication of his *History of England*; but having no copy of his letter, I can only surmise the import of it from the reply.

W. M. D—N.

"Albany, London, January 30, 1850.

"Sir,—I am much obliged to you for the trouble which you have kindly taken. I think Penn a poor, shallow, half-crazy creature; but I am satisfied that he was not a Papist. That he corresponded with Cardinal Howard is probable enough. But what then? Burnet had a good deal of intercourse with Cardinal Howard; and nobody suspected Burnet of being a Papist. Howard was an honest, sensible, moderate man, who was connected by blood and friendship with many of the most respectable Protestants in England. It would have been well if Penn had never kept worse company, or followed worse advice, than Howard's.

"As to the other story—to what does it amount? A nameless priest, talking to a nameless gaoler, calls Penn father Penn; a gossiping Prebendary runs open-mouthed with the silly story to Sherlock. I see no sign of guilt in the conduct of the accused person; any man of spirit would have acted in the same way.

"I have the honour to be, Sir,

"Your most obedient servant,

"C. Dameron, Esq.,

"Hartlepool."

"B. MACAULAY. J."

THE REAL RICHELIEU AND BULWER'S RICHELIEU.—The other day, in reading Dr. Martin Lister's *Travels in France, circa 1699*, I stumbled upon a good old French epigram on the death of Richelieu, 1642. I have thrown it roughly, but, I think, faithfully, into verse:—

"Surrounding Richelieu on his bier,
Behold ten thousand lights appear;
Wouldn't one candle do as well
To light the Cardinal to Hell!"

Charles Lamb once said that "Voltaire was a very good Jesus Christ—for the French." Would it be cynical to say that Richelieu was a very good hero for Thackeray's Bullwig the Immortal? No one that has read French history can forget the "Red Man's" terrible declaration:—

"I never undertake anything without having well thought over it; but when once I have resolved, I go straight to my end; I crush every one; I mow down every one; and then I cover everything over with my red robe."

Richelieu's efforts were all directed to one sole object, the establishment of a regal despotism. The State is monarchical, he said; the king's will is supreme; he alone should appoint the judges, and command the subsidies. But behind this great

red chess-piece moved the wise invisible hand of the world's ruler, and every noble that he sent to the scaffold, every tower his cannon levelled, cleared the way for the destruction of feudalism and the great purifying tornado of the Revolution.

WALTER THORNBURY.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

ELIZABETH, QUEEN OF ROBERT BRUCE.—Mr. Jervise, in *Notices regarding the Antiquities of Cullen in Banffshire*, says:—

"It is said (possibly with truth, for I have seen no record to the contrary), that Bruce's 'Queen Elizabeth's bowels' were buried at Cullen, she having died there, probably on her way from the shrine of St. Duthac at Tain; and that for praying for her soul the king endowed a chaplaincy in the church of St. Mary at Cullen. Fordun makes no mention of the queen having died at Cullen, but says that her body was laid in the choir of the kirk of Dunfermline, where that of the king was subsequently laid."

The fact of the queen's death at Cullen is confirmed by MSS. at Cullen House, the latest of which, dated 1543, is a ratification by Queen Mary of various endowments in favour of the kirk of Cullen, and goes on to say—

"the said chaiplanrie of five pundis infest by umquhile our predecessoure King Robert the Bruce of gode mynde," &c., "to pray for the saule of Elizabeth, his spouse, queene of Scottis, quilk deceisist in our said burgh of Culane, & hir bouillis erdit in oure Lady Kirk therof, be perpetuallie," &c.

Now, perhaps some of the contributors to "N. & Q." will be able to say how it was that Queen Elizabeth came to die at Cullen. Mr. Jervise suggests that it might have been when she was on her way from the shrine of St. Duthac. But it is well known that at that shrine, or in the neighbourhood of it, she was seized by the Earl of Ross, in 1306, and delivered up to the English. She was carried to London, where she remained a prisoner until after the battle of Bannockburn, 1314. Did she pay a second visit to St. Duthac's, or what else brought her to Cullen to die?

NORMAN-SCOT.

ADALLINDE, THE MOTHER OF THIERRI—one of the concubines of Charlemagne, p. 27, "Vie de Charlemagne," *Les Œuvres d'Eginhard*, par Alexandre Teulet, Archiviste. Paléographie, Paris, 1856. Is Adallinde the same person as Indiana of the French drama, *Indiana et Charlemagne*, Lyons; and where can an account of the parentage of either be found?

E.

"TWENTITEEM."—Can any reader of "N. & Q." tell me exactly what day is designated by the term

"Twentiteem," i. e. Twentieth even? The expression is perfectly well known about Almondbury, but when you ask what day in January it marks, no one can tell. I have made every effort to discover the true date, but without success, owing to the diversity of opinion which prevails. I am making a glossary of trial terms, now almost completed, and I am anxious to be set right on this point. A. E. Almondbury.

REGISTER BOOKS STAMPED.—In the register books of a Wiltshire parish, I find that before the entry of each baptism from 1783 to 1785, and of each burial from 1784 to 1786 there is a three-penny stamp impressed. This is exclusive of the baptisms and burials of paupers, which are registered on separate pages, and unstamped. Can any of your readers tell me what is the meaning of these stamps?

W. C. P.

PHIPPS FAMILY.—It is stated in Burke's *Peerage* that—

"The Phipps family was, during the sixteenth and early part of the seventeenth century, resident upon landed property in the county of Lincoln, on which Col. William Phipps raised a regiment of horse for the service of King Charles during the civil wars."

I am anxious to know in what part of Lincolnshire the Phipps property was situated, and where I may find an account of this Col. William.

R. P. D. E.

CYMBLING FOR LARKS.—Thornber, in his *Account of Blackpool* (Lancashire) and its Neighbourhood, 1837, says (p. 90)—

"Cymbling for larks was wont to be used as a very common pastime. Now, however, it is scarcely known by name, and the instruments peculiar to the art being retained in the possession of a few curious individuals only, are passing rapidly into disuse."

What was this pastime? What were the instruments used in it? Do any of them exist in any Lancashire or other museum?

JOHN W. BONE, F.S.A.

CARMOLY (C.) *Histoire des Médecins Juifs Anciens et Modernes*. I have before me "tome premier" of this interesting book, published at Brussels in 1844, 8vo., by the "Société Encyclographique des Sciences Médicales." The Preface speaks of a second volume. I have made inquiries through foreign booksellers, but cannot learn that this ever appeared. Can any reader inform me? The interesting nature of the promised contents ("Continuation de l'histoire des médecins israélites jusqu'aujourd'hui, une bibliographie médicale juive de tous les pays et de toutes les langues, un coup-d'œil sur les épigrammes, satires et sarcasmes dirigés contre les médecins, et contre la médecine israélite depuis les temps les plus reculés, avec des additions et corrections au premier volume") makes me desirous of obtaining it. WILLIAM BATES, Birmingham.

"THE FAIR CONCUBINE; or, the Secret History of the Beautiful Vanella. Containing Her Amours with Albimarides, P. Alexis, &c. London, W. James, M.DCC.XXXII." 8vo., pp. 49. This is the title of a scarce and curious volume, of which I possess a copy. There is a frontispiece representing Vanella at full length, under which are six lines of verse. Unfortunately, in my copy, the binder has cut off the initial letters of the first three lines; perhaps some of your readers may have a perfect copy of the book, and may not object to supply the void. I copy the verses as far as I have them:—

"The Old Patriarch we in Scripture find
 coming sheep by Art the Breed Confin'd
 made his Lambkins o' the motled kind.
 So Big Vanella with a Serious Air
 Views ev'ry Feature with Attentive Care
 To give her coming Boy his Fathers Princely Stare."

I should also feel obliged by a key to the persons indicated by "Vanella," "Albimarides," and "P. Alexis."
 H. S. A.

FARWELL FAMILY AND THE REPRESENTATIVES OF GENERAL MONK, DUKE OF ALBEMARLE.—Who is now the representative of the family of Monk of Potheridge, co. Devon? The General had no children; but his brother Nicholas Monk, Bishop of Hereford, had two daughters, Mary, who married Arthur Farwell, and Elizabeth, who married Curwen Rawlinson. The latter left two sons, Monk and Christopher, who both died unmarried, but the property, or a good part of it, came into the Rawlinson family, and has descended to the Rigges and Moores, but the blood evidently terminated by the death, *s.p.*, of Elizabeth's children.

Are there any descendants of Mary, who married Arthur Farwell, and can any one tell me who he was? Was he related—and, if so, how—to the old family of Farwell or Farewell, of Hill-Bishop, Holford, and Totness?—one of whom, Sir George Farwell, married Mary, daughter of Sir Edward Seymour, Bart., of Berry Pomeroy Castle, near Totness, heir male of his grandfather, the Duke of Somerset, the Lord Protector. If this Arthur Farwell is of that family, it will make two alliances with Plantagenet blood. Any information about this Arthur Farwell, or the descendants of the Monks, will be much valued by
 C. T. J. MOORE.

Frampton Hall, near Boston.

EDMUND PERCEVAL, OF WESTON-IN-GORDANO, SOMERSET.—I wish for information concerning his daughters; he died in 1551. In Anderson's *Genealogical History of the House of Yvery*, it is stated that Anne, Margaret, Elizabeth, and Christian, his daughters by his second wife, all died without issue, and the authority is given as "Visit. Dors. & Soms., per Rob. Coke, penes Comitum de Oxford." This visitation, I presume, is now MS. Harleian, 1559, in the British Museum; but there

is no assertion in it that the daughters died without issue. The pedigree of Lower of Cornwall (*Miscell. Geneal. et Heraldica*, i. 266) declares that Thomas Lower married Margrett, daughter of Edmund Percivall of Somersetshire; and it is believed that the wife of Richard Lowle, who came from Somersetshire to New England, and who married —, daughter of Percivall (MS. Harl., 1559), was another daughter. Can any reader of "N. & Q." give me any information on this point?
 W. S. APPLETON.

Boston, U.S.A.

BURNING THE DEAD.—I read somewhere (in one of Dr. Lankester's works,* if I remember aright), some time ago, that the French burn their relatives sometimes, and make mourning rings, which they wear, out of the iron obtained from the bodies. Is this the case? The ancient laws of Tuscany used to allow—in fact, in some cases insisted on—bodies being burnt†; but I was not aware that the French followed the custom which is so common amongst the heathen of this colony and the East generally. Burning corpses in England is illegal. What is the statute which makes it so?

The servants of the Raneé (widow of Runjeet Singh, the Rajah of the Punjab, and mother of H.H. the Maharajah Dhuleep Singh) wished, on her death in 1863, to burn Her Highness's corpse. This was not done, as the British Government intimated to the Raneé's followers that the laws of England would not permit of it. What was done with the corpse?
 J. W. S.

Ceylon.

"JACARANDA."—To what use is this wood applied? The tree itself, with its ash-like leaves and deep blue bell-shaped blossoms clustering round the branches, presents a charming aspect. I never saw it, except on the South American Continent, and am surprised that it should not (so far as I am aware) have been introduced into our great conservatories.
 S.

PIN-BASKET.—What is the origin of this expression as used in the annexed passages from Asgill? Its only metaphorical sense recognized by the dictionaries is "the youngest child of a family":—

"And I do also believe that this expression is now calculated to be the last of the exceptions, as the *pin-basket* upon me of what I can neither answer nor excuse."—*Defence*, &c., 1712, p. 56.

"But, as children use to keep their plumbs to the last, so our author (after all his preliminary reasons) hath kept the Will of King Henry the Eighth as a stone in his sleeve, for the *pin-basket* or clencher to all the rest."—*The Succession of the House of Hannover Vindicated*, &c. (edition 1714), p. 4.

"I find he hath met with something he is mighty fond of, and hath made it his *pin-basket* of instances."—*The Pretender's Declaration Abstracted*, &c. (1715), p. 17.

* On Food or On Animal Products.

† As, for instance, in the case of Percy Bysshe Shelley

"As the *pin-basket*, or murdering stroke to Christianity," &c.—*Asgill upon Woolston* (1730), p. 13.

F. H.

Marlesford.

"VIGILANTIA ET FIDELITATE."—Was there any English family of note in the seventeenth century having this motto, and, if so, was any lady in it named Diana?

J. C. J.

JOHN OF GUILDFORD.—Who was he?

A. M.

BLIND HARRY'S WALLACE.—Wanted, the date and place of publication of the above, in the black or German letter.

J. S.

WILLIAM LAURENCE, RECTOR OF STRETHAM 1615 to 1621.—Can any of your readers give me any information about him? In 1621 he died and was buried in the church. "The Right Worshipfull Mr. William Laurence, parson of this towne and of Newton, was buried the 25th daye of Januarie." The title "Right Worshipfull" shows that he held some dignity, such as chancellor, archdeacon, &c.; but hitherto I have been unable to find out what it was. I suspect, but I have no positive proof, that he was of Queen's College, Cambridge, and elected Fellow in 1573.

HUGH PIGOT.

Stretham Rectory, Ely.

EARLE'S "PHILOLOGY OF THE ENGLISH TONGUE."—In reading, or rather re-reading, this delightful little book, a small query occurs to me. Mr. Earle describes the Runic character (*þ*) for *th* (the A.-Saxon thorn) as having maintained itself in the English language to the close of the fifteenth century, and as having survived in the shape of *y* in the words *the* and *that* (*ye* and *yt*), "down close to our own times." "It may be doubted," he adds, "whether the practice has entirely ceased even now." Do any old-fashioned people still write *ye* for *the*; and when was the form last used by printers? We are all familiar with it in old letters and old Bibles.

C. P. F.

DRUMMOND OF COLYNHALZIE.—What was the Christian name of the daughter of Drummond of Colynhalzie whom John Macaulay (killed at the battle of Preston, anno 1745) married, and was she an only daughter?

J. M. A.

J. S. MILL ON "LIBERTY."—Can any reader of "N. & Q." refer me to a review of John Stuart Mill's book on "Liberty" in any of the *Quarterlies*, or to any book, such as *Mansel's*, where it is examined?

C. A. W.

Mayfair.

CLOCKMAKERS.—How can I find out where the following clockmakers resided in London?—Thos. Tompion, Joseph Knibb, John Monkhouse, Robt. Bumstead, Rich. Gunter.

A. R. G.

THE FIRST COMMERCIAL TREATY OF ENGLAND.—Haydn (*Dictionary of Dates*, art. "Treaties") says, "the first commercial treaty was with Guy, Earl of Flanders, Edw. II., 1274," and in Percy *Anecdotes*—"Commerce"—it is said, "the first commercial treaty on record is that with Haquin, King of Norway, in 1217." Can any reader of "N. & Q." explain the difference between these statements?

G. LAURENCE GOMME.

Replies.

UNPUBLISHED POEMS BY BURNS.

(4th S. xii. 470, 523.)

All the pieces referred to by DR. RAMAGE, as having been recently sold at Sotheby's sale, professedly holograph MSS. of hitherto unpublished effusions of the bard, have, with exception of the one called *The Cloaciniade*, been long familiar to persons acquainted with a small volume of licentious songs, issued anonymously at Edinburgh, shortly after Burns's death. Its title is as follows: "*The Merry Muses of Caledonia*; a collection of favourite Scots Songs, ancient and modern; selected for the use of the *Crochallan Fencibles*." This was a social club composed of *bon vivants* of the middle and upper walks of Edinburgh society who met in a noted tavern in Anchor Close, and of which the bulk of the poet's Edinburgh correspondents were members. In this *Club Song-Book* the authors' names are not stated, nor is the name of Burns referred to, either as editor or contributor. Nevertheless the correspondence of the poet reveals the fact that, about the end of 1793, such a collection was in process of formation by him. Seven or eight of the less indelicate pieces contained in it are embraced in the publications of Currie, Cromek, and other editors, as genuine productions of Burns, two of these having been published by Johnson in his lifetime, and acknowledged by the author. Some further account of this *Crochallan* volume will be found at vol. ii. p. 342, of M'Kie's *Kilmarnock Edition of Burns*, 1871.

It appears odd to find a prominent annotator of Burns like DR. RAMAGE of Wallace Hall, Dumfries, asking for information about Robert Cleghorn, to whom the Burns MSS. in question seem to have originally belonged. He was a farmer at Saughton Mills, in the neighbourhood of Edinburgh; his name is found in the list of subscribers to the author's Edinburgh edition, 1787, and after the poet's death we find, in the list of subscribers in behalf of his bereaved family, dated Aug. 23, 1796, "Robert Cleghorn, Saughton Mills, 2*l.* 2*s.*; Mrs. Cleghorn, 1*l.* 1*s.*" He was among the earliest of Burns's Edinburgh associates, and apparently was the means of bringing Johnson, the music engraver, and the poet together, and thus enlisting the soul and services of the latter in the

formation of that invaluable reservoir of Scottish song, called the *Scots Musical Museum*. At the close of volume first, published in May, 1787, is given the old song, *Bonnie Dundee*, with eight lines added by Burns. These were supplied at the request of Cleghorn, and sent accompanied by the following note:—"To Mr. Cleghorn, Farmer (God bless the Trade!) Dear Cleghorn, you will see by the above that I have added a stanza to *Bonnie Dundee*. If you think it will do, you may set it agoing 'upon a ten-stringed instrument, and on the psaltery.'—R. B." In this connexion I may mention that in the bard's monument at Edinburgh is preserved the original letter, dated Feb. 1, 1787, addressed by the Earl of Buchan to Burns, and on the fly-leaf we find in the poet's handwriting a rough pencil-jotting of the first eight lines of this same song, *Bonnie Dundee*, noted down from Cleghorn's singing.

Only two of the letters addressed to Cleghorn by Burns have found their way into the poet's correspondence, and song is the main topic of both. Cleghorn is also affectionately referred to in the Thomson correspondence on more than one occasion. In the summer of 1795, the poet was visited by Cleghorn at Dumfries, when Dr. Maxwell and Syme of Ryedale were brought in to have a rare sederunt over the bowl of Inverary marble on the occasion. The poet's next letter, dated 21st August of that year, conveys the thanks of Mrs. Burns for his "obliging, very obliging visit," and encloses a rare song, called *Gaffer Gray*, which Cleghorn is to be sure to return, and not give any copies away. A song from the farmer, called *Peggy Ramsay*, is craved by way of equivalent. (*Peg-a-Ramsay*, by the way, must be a very ancient song, being quoted in the *Twelfth Night* of Shakspeare.)*

Looking, therefore, at the character of the lyrics communicated by Burns to Cleghorn, such as *Act sederunt of the Session* and its companions, the manuscripts of which have so recently been brought to light, it seems evident that this jolly miller and farmer of Midlothian had a considerable share in the formation, if not also the publication, of the *Crochallan facetic* referred to.

WM. SCOTT DOUGLAS.

DR. JOHNSON AND MRS. TURTON, NEE HICKMAN.

(3rd S. ix. 280.)

ENQUIRENDO, at the above reference, asserts that a note to Boswell's *Johnson* (edit. 1835), which supposes Miss Hickman (to whom Dr.

* "Ne'er sae murky blew the night
That drifted o'er the hill,
But bonie Peg-a-Ramsay
Gat girst to her mill."
Johnson's Museum, vol. vi.

Johnson wrote some amatory verses*) to have been the "daughter of the friendly schoolmaster at Stourbridge," is "an egregious mistake."

Miss Hickman (he says) was the daughter of Walter Hickman, Esq. (who was grandson of Sir William Hickman, Bart.), a gentleman of considerable estate. She married Dr. Turton of Birmingham, and they were the parents of Dr. John Turton of Brasted Park, Kent, physician to his late Majesty George IV."

These statements are repeated in the last edition of Burke's *Landed Gentry* (art. "Turton"); and it is there further asserted that Dr. Turton was one of the sons of Sir John Turton, Baron of the Exchequer, temp. William III., the fact being that Sir John Turton had only two sons, William, who married and had issue, and John, who died an infant in 1677.

Now the lady who married Dr. Turton, and to whom Dr. Johnson addressed the verses in question, was Dorothy Hickman, a member of the old Stourbridge family of that name, and half sister of the Rev. Walter Hickman, the first incumbent of St. Thomas's Church, Stourbridge, and also, in all probability,† head master of the Grammar School there. This reverend gentleman died about 1741, leaving an unsigned and undated will‡ whereby he gave and devised as follows:—

"To my dearly beloved kinswoman and betrothed wife, Mary Acton the younger, of Stourbridge, daughter of Clement Acton,§ late of Hales Furnace, all my real estate in the town of Stourbridge, or elsewhere, to her and her heirs for ever, in token of the great love and affection I have for her. My study of books to my nephew, John Turton."¶

On the 25th of November, 1741, administration was (with the consent of Mary Acton) granted to John Turton and Dorothy his wife; which Dorothy is styled "the only sister of the half blood, and next of kin to the said Walter Hickman."

In 1747 further administration *de bonis non* ("so far as his goods were left unadministered to by Dorothy, wife of John Turton, his sister and administratrix") was granted to Henry Hickman, of Stourbridge, clothier,¶ uncle of the intestate.

Walter Hickman's mother appears to have been Dorothy, daughter of Walter Moseley, Esq., of

* "To a lady playing on a spinet."

† Until quite recently the incumbency of St. Thomas's was always held by the head master of the Grammar School.

‡ Preserved in the Will Office, Edgar Tower, Worcester.

§ See Burke's *Landed Gentry*, Art. "Acton of Gatacre Park."

¶ In an editorial note (3rd S. ix. 280) it is stated that Dr. Turton was married to Miss Hickman in 1734. If this is the correct date, the nephew must have been a child at the date of Walter's will.

¶ The Hickmans were for several generations engaged in this trade. Scott—the descendant of a family of clothiers—in his *History of Stourbridge* asserts that it was carried on at Stourbridge as early as 1693; but Richard Hickman, of Stourbridge, clothworker, died in 1627. John Hickman was a clothier at Worcester about a century earlier.

the Mere, Enville, Staffordshire, who was related to the Acton family; but I am at present unable to state the name of his father, for Dorothy Moseley was twice married and both her husbands were named Hickman. The first was "Richard Hickman, of Stourbridge, in the parish of Oldswinford, gent.," who died in 1710, aged 29; and the second "Gregory Hickman,* of the city of Chester, merchant." She died in 1722, aged thirty-three, and was buried with her first husband at Enville.†

In the *Gentleman's Magazine* for July, 1813, p. 18, there is a letter, dated Oct. 30, 1730, addressed by Dr. Johnson to Mr. Gregory Hickman, of Stourbridge, in which the writer returns thanks for the "favours and assistance" he had received from Mr. Hickman when he was a candidate for the situation of usher in the Stourbridge Grammar School. "But while I am acknowledging one favour (he writes) I must beg another, that you would excuse the composition of the verses you had desired." "Be pleased to consider (he continues) that versifying against one's inclination is the most disagreeable thing in the world; and that one's own disappointment is no inviting subject."

This shows that Johnson was known to Mr. Hickman as a writer of verses.

Jane, the widow of another Gregory Hickman, of Stourbridge, was, in 1703, the wife of Joseph Ford, M.D., of the same place, who, I think, may have been the brother of Johnson's mother. It is well known that "Parson Ford" (immortalized by Hogarth) was the son of a physician who was Mrs. Johnson's brother; but it seems to be doubtful whether his (the physician's) baptismal name was Joseph or Cornelius. If he should turn out to be Dr. Joseph Ford of Stourbridge, it would, perhaps, account for Johnson's being educated there.‡

I should mention that the Stourbridge Hickmans (though not descended from Sir William Hickman, Bart.) have always been of consideration and importance.

One of them, Dr. Henry Hickman,§ who at one

time "taught logic and philosophy at Stourbridge," was the author of several controversial treatises in defence of the Nonconformists (*Athen. Ox.*). Pepys dined with him on the 21st of August, 1660; and Bishop Crewe, to whom he had been tutor, met with him at Leyden in 1688. He had a Fellowship at Magdalen, which he was obliged to vacate at the Restoration. He afterwards became minister of the English Church at Leyden, where he died about 1692. H. SYDNEY GRAZEBROOK.

P.S. Charles Hickman, Bishop of Londonderry, 1702-1713, is said to have been a native of Northamptonshire. Is anything known of his ancestry? Henry Hickman (mentioned above) appears to have been, at one time, rector of Brackley.

ST. CUTHBERT (4th S. xii. 274, 311, 376, 438.)—MR. MUNBY writes with some warmth in reply to D. P. I think the best plan is to take his remarks for what they are worth. I would simply ask for what reason should St. Cuthbert's burial-place be kept a secret? Without some satisfactory cause for the mystery, we are surely quite justified in believing that the spot immediately east of the High Altar Screen was his burial-place. The shrines of St. Erkenwald in Old St. Paul's Cathedral, of St. Edward the Confessor in Westminster Abbey, of St. Alban in St. Alban's Abbey Church, and many others, are known to be in similar positions,—why not also St. Cuthbert's at Durham? R. FERREY.

[The Rev. John Pickford reminds us that a paper on St. Cuthbert, from the pen of the late venerable F. C. H., appeared in our 3rd S. iv. 44; in it the statement of the *Book of Days* on the subject is dealt with. He also refers to *Marmion*, Canto II. stanza xiv., where Walter Scott alludes to the secrecy observed with regard to the precise spot of the last resting-place of the saint.]

D. P., before making statements on facts of history, will do well to consult authorities. He says the Benedictines "built and paid for Durham monastic Cathedral." The author of the translation of St. Cuthbert says that Bishop Aldwin did it. "Venerandus antistes Aldunus ecclesiam tertio, ex quo eam fundaverat, anno, pridie nonas Septembris sollemniter dedicavit." The venerable Bishop Aldwin solemnly dedicated the church which he had founded, on the fourth day of September, in the third year from its commencement. This, I presume, is testimony which D. P. will not be disposed to gainsay, especially as it is supported by the authority of the Bollandists, who say of their account—"Ex codice MS. Nicolai Belfortii, suppleta ex Historia Dunelmensi Turgoti." EDMUND TEW, M.A.

bridge Grammar School about the year 1665. It was in existence a few years ago, during the head-mastership of the Rev. Giffard Wells, but it has now disappeared. The books, being chiefly theological, were not pleasant reading, but surely they ought to have been preserved.

* The Irish Hickmans are descended from a Gregory Hickman, a merchant at Hamburg. According to Edmondson (*Baronagium*) he was a brother of Dixie Hickman, ancestor of the Earls of Plymouth, but I very much doubt this.

† M. I. in Enville church. On the tablet are the arms of Hickman (Per pale indented argent and azure) impaling Moseley.

‡ Boswell says, "After having resided for some time at the house of his uncle, Cornelius Ford, Johnson was, at the age of fifteen, removed to the school of Stourbridge in Worcestershire." Croker may have some note upon this, but the only edition of Boswell to which I have access here is the first. In Peck's *Desiderata Curiosa*, i. 222, is an "Epitaph for Dr. Joseph Ford, by his son, the late Rev. Dr. Ford." He is described as a physician "vetusta gente oriundi" and "ad Deos abiit sexagenarius." No date is given.

§ Henry Hickman presented a library to the Stour-

I send you a bookseller's advertisement which may interest your readers :—

"Raine, M.A., Rev. James. Saint Cuthbert, with an account of the State in which his Remains were found upon the Opening of his Tomb in Durham Cathedral in the year 1827. 4to. uncut, plates, published at 1*l.* 1*l.* 6*d.*, for 7*s.* 6*d.*"

According to the secret information possessed by D. P., Mr. Raine and his clerical friends connected with the cathedral made a great mistake: be it so. Will D. P. kindly inform the readers of "N. & Q." who the bishop was, interred in the tomb described as being that of St. Cuthbert, and why secrecy need be observed in relation to the resting-place of the latter? According to the history of the times the body had many resting-places in its transit from Lindisfarne Abbey through the county of Northumberland, before its final resting-place at Durham was determined, from whence, tradition says, it could not be moved. Lindisfarne was the original see, afterwards removed to Durham, and all the places where the body rested on the way were considered as part of the county of Durham, although in another county.

I visited the Cathedral at Durham a short time after the opening of the tomb, in the company of some friends, and then no doubt was expressed by the officials as to its being the last resting-place of the body of the saint. I, however, remember that it was stated that Mr. Raine was absent when the tomb was opened by the workmen employed; he was, however, sent for immediately, but unfortunately lost the great sight of the robes, as they first appeared to those present, from his momentary absence. The question as to it being the tomb of St. Cuthbert or some other bishop, ought not to be left in doubt.

J. B. P.

Barboursne, Worcester.

"THE IRISH BRIGADE" (4th S. xii. 496.)—The title of the song is, properly, *The Battle Eve of the Brigade*. It first appeared in the *Nation*, Irish newspaper, 1844, and has since been many times republished among the songs and ballads contributed to that periodical, under the title of *The Spirit of the Nation*. I have the fiftieth edition, printed from new type, and published by James Duffy, Dublin, 1870. The tune is, "Contented I am [and contented I'll be, Resolv'd in this," &c.]; which may be found in *Calliope*, 1788, p. 346, and in the *Edinburgh Musical Miscellany*, 1792, vol. i. p. 91. There is another, "Contented I am, and contented I'll be, For what," &c., written by G. A. Stevens, 1754. A third, in *St. Cecilia*, 1779, p. 284, is, apparently, a moralized adaptation of G. A. Stevens's song. The author of *The Eve of the Irish Brigade* was Thomas Davis, who died about 1845, and was for awhile the recognized leader in song and ballad poetry of the Young Ireland party. Dissatisfied with the lyrics which he heard sung, Davis had warmly advocated the production of

fresh national songs, and being at first feebly seconded, was forced to volunteer his own services. Many of his poems are of high merit. He was sincerely lamented at his early death. His friend Samuel Ferguson, LL.D., Q.C., author of the well-known *Forging of the Anchor*, &c., wrote a beautiful *Lament for Thomas Davis*, commencing thus :—

"I walked through Ballinderry in the spring-time,
When the bud was on the tree;
And I said, in every fresh-ploughed field beholding
The sowers striding free,
Scattering broad-cast forth the corn in golden plenty
On the quick seed-clasping soil,
Even such, this day, among the fresh-stirred hearts of
Erin,
Thomas Davis is thy toil!"

Another *Lament for Thomas Davis*, written by J. Frazer, beginning—

"Is he gone from our struggle,—
The pure of the purest?"

may be found in Edward Hayes's *Ballads of Ireland* (n.d., but before 1869), vol. i. p. 324. John Fisher Murray also wrote a poem *To the Memory of Thomas Davis*, commencing thus :—

"When on the field where freedom bled."

This is printed at page 29 of the posthumous collection of *The National and Historical Ballads, Songs, and Poems, by Thomas Davis, M.R.I.A.*, new edition, 1869. "The Battle Eve of the Brigade," and "Fontenoy, 1745," occupy pp. 158–163 of the same volume. Davis gives a good historical sketch of the Brigade, in an Appendix. An account is given, also, in John Mitchell's *History of Ireland*, chap. x., Glasgow, Cameron & Ferguson, 1869. The Brigade dates from the expatriation after the Treaty of Limerick, 1691, and Sarsfield was the commander. He fell at Landen, 1693, "in the van of victory" against William III. At the Rescue of Cremona, 1702, Dillon, Burke, Macdonnell, and Mahony were among the leaders of the gallant Brigade. Dillon, with one-fourth of the officers, and one-third of the men, fell at the victorious onslaught of Fontenoy, —O'Brien, Lord Clare, in command,—in 1745. The "Battle Eve" probably refers to Fontenoy, but I cannot answer at present regarding Count Thomond. J. W. E. Molash, Kent.

Count Thomond was Charles O'Brien, sixth Viscount Clare so-called. His grandfather, the third Viscount, followed James II. to France and was attainted, and left descendants who entered the French service. Count Thomond, on the death, 1741, of the eighth Earl of Thomond, became heir male of the O'Briens, and but for the attainder, would have succeeded to the earldom, which he, however, assumed, as he had before done the viscounty of Clare. He died 1761, leaving one son, Charles, who died, unmarried, 1774 (*Ann. Reg.* xvii. 200). The heir male of the O'Briens is now said to be, not Lord Inchiquin, who is of a

younger branch, but the Rev. Edward O'Brien, vicar of Thornton Curtis, who would, therefore, if his descent were proved and the attainder reversed, be Earl of Thomond and Viscount Clare. See Burke's *Peerage*, art. "Inchiquin."

C. F. S. WARREN, M.A.

The words and music of the song beginning "The mess tents were full," are printed in Mr. Wellington Guernsey's *Songs of Ireland* (Metzler & Co.), with the following introductory note, supplying the information required by L. W. :—

"The history of the Irish Brigade would fill many volumes; indeed, the romance of history has not many brighter pages. At the submission of Ireland in 1603, O'Sullivan Bear and some others, excepted from the amnesty, took service and obtained high rank in Spain; and after the flight of O'Neil and O'Donnell in 1607, numbers of Irish soldiers crowded into all the Continental services. We find them holding commissions in France, Spain, Austria, and Italy, where their descendants are to be found to the present day. Many of the Irish, who had lost their fortunes by the Cromwellian wars, were also forced to fly for service on the Continent. In all the great battles and campaigns on the Continent of Europe, for nearly a century and a half, they bore a conspicuous part; at Fontenoy, their last crowning victory in the French service was bloody and complete. Louis XV. rode along the Irish lines and personally thanked them, whilst George II. uttered at the time that memorable imprecation on the Penal Code, 'Cursed be the laws which deprive me of such subjects.' Their history after Fontenoy may be easily given. In 1747 they lost their colonel, Dillon, 130 officers, and 1,600 men, killed at the fight of Lanfeldt; some served in India, and the remainder in Germany, from 1756 to 1762, and during the American War in the French West India Islands. At this time they were greatly reduced, and in 1793 completely broken up as the Irish Brigade."

The words were written by Thomas Davis (born 1814, died 1845), a poet of great excellence in the patriotic school, although an occasional fierceness sometimes marred the usefulness of his productions. The song is properly entitled *The Battle Eve of the Brigade*, and is supposed to be sung at the mess-table of the Brigade the night previous to the rescue of Cremona in Italy.

EDWARD F. RIMBAULT.

FLINT GUNS (4th S. xii. 517.)—The earliest example of a flint lock proper (not a snaphance, which differed slightly from it in the construction of the hammer and cover for the pan), with which I am acquainted, is the small gun in the Tower Armoury, No. 79, known as the Birding Piece of King Charles I. when Prince of Wales, and dated on lock and barrel 1614.

W. J. BERNHARD SMITH.

Temple.

If H. FISHWICK would refer to Scott's *History of the British Army*, he will find plenty of information on the subject, and that flint locks were used before the seventeenth century. BROWN BESS.

In Haydn's *Dictionary of Dates*, edit. 1873, article "Fire Arms," it is stated :—

"The petronel (from *poitrine*, the chest) or arquebus came into use 1480; and the musket employed in the armies of the Emperor Charles V. about 1521; these were of very rude construction, being first discharged by a lighted match, afterwards, about 1517, by a wheel-lock, then by the flint. The match-lock and wheel-lock superseded by the flint-lock about 1692."

Haydn cites no authority for his statements.

FREDK. RULE.

"SHEPHERDESS" AS A NAME (4th S. xii. 426.)—I remember an old woman of Hadleigh, in Suffolk, who bore this as a Christian name. She herself gave me the following reason for it. The Festival of Bishop Blaize, the reported inventor of the art of combing wool, used to be observed in Hadleigh. There was a grand procession through the town of persons connected with the wool trade, and a lady attired as a shepherdess rode in state in a post-chaise carrying a lamb in her lap. The parents of the old woman were so impressed with this magnificent spectacle, that they gave to their child, who was baptized shortly afterwards, the Christian name of Shepherdess. HUGH PIGOT.

Stretham Rectory, Ely.

"TALENTED" (4th S. xii. 427.)—In 1832, S. T. Coleridge thus denounces the introduction of this word (July 8, 1832):—

"I regret to see that vile and barbarous vocable 'talented' stealing out of the newspapers into the leading reviews and most respectable publications of the day. Why not *shillinged*, *farthinged*, *tenpenced*, &c.! . . . Most of these pieces of slang come from America."

To this, the Editor, H. N. C., adds, in a note, "See 'eventuate' in Mr. Washington Irving's *Tour on the Prairies*."—*Specimens of the Table-Talk of S. T. Coleridge*, ed. 2, Murray, 1836, p. 171. F. S.

Churchdown.

LADY JANE COVERT, OF PEPPER HARROW (4th S. xii. 428.)—In Bingley's *History of Surrey* it is stated that "Denzil, Lord Holles, married the widow of Sir Walter Covert, of Slangham, in Sussex." Lord Holles's second wife was called Jane. This then may be the "right worshipful Lady." I can only offer this as an idea. There are many allusions in the work to the estates, &c., but too long to quote here. EMILY COLE.

Teignmouth.

PILLAR POSTS (4th S. xii. 445.)—One of these stood a few years ago, and probably still stands alone, by a turnpike road in Shropshire. It was a massive post of oak, with a chamber to receive letters, cut out of the solid, and closed by an iron door fastened from behind by means of a key like a bed winch, with which the guard of the mail coach used to open it when he passed. The contrivance was so simple, and the slit for the letters so large, that their addresses could be read by any one looking

in, and they might easily have been abstracted. I first saw it in 1844, and it then looked as if it had stood for a hundred years.

THE GREY MOUSE IN "FAUST" (4th S. xii. 516.)—Shelley's translation appears to me to explain this passage sufficiently:—

"*Mephistopheles*.—That was all right my friend;
Be it enough that the mouse was not grey;
Do not disturb your hour of happiness
With close consideration of such trifles."

W. J. BERNHARD SMITH.

Temple.

CHAUCER'S FELLOW SQUIRES (4th S. xii. 467.)—There is, I think, either a misprint or a clerical error in the second of these names. Should not Whichcours be Whichcote? The former name I never met with or heard of; the latter is that of a family of gentle blood which takes its name from Whichcote, in Shropshire, and through a marriage with a Lincolnshire heiress, became settled at Harpwell, in that county, in the reign of Edward IV. See Shirley's *Noble and Gentlemen of England*, first edition, p. 134.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

OLD ELECTION SQUIB (4th S. xii. 513.)—The election, to which this squib refers, took place in November, 1768. George Cooke had died in the same year in which he had been elected with John Wilkes. According to Smith's *Register of Contested Elections*, published 1842, second edition, page 102, the results of both the elections were:—

"MIDDLESEX.			
1768.	John Wilkes	...	1,292
	George Cooke	...	827
	Sir W. B. Procter, Bart.	...	807
1768.	November, <i>vice</i> Cooke, deceased.		
	John Glynn	...	1,542
	Sir W. B. Procter, Bart.	...	1,278

SIMEON RAYNER.

Pudsey.

STOBALL (4th S. xii. 516.)—This is, I apprehend, Stoolball. The game is yet played in Sussex. For a description of it see "N. & Q.," 3rd S. xi. 457. "Stoil-ball" was one of the games which in former days men were forbidden to play in churchyards. See Myre, *Instructions for Parish Priests* (E. E. Text Soc.), p. 11.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

See Halliwell's *Dictionary*.

R. S. CHARNOCK.

Gray's Inn.

The following extract from Mr. Pycroft's *Cricket Field*, p. 7, may possibly assist MR. COOKE's researches:—

"The great John Locke wrote in 1679—'The sports of England, for a curious stranger to see, are . . . stob-ball, in Tothill Fields.' Here again (says Mr. Pycroft) we have no cricket. Stob-ball is a different game."

But query whether the derivation is not "stop-ball," which might make the principle, at any rate, that of cricket.

CHARLES F. S. WARREN, M.A.

Stoball, Stobball, Stop-ball, or Stow-ball, was (according to Strutt's *Sports and Pastimes*) a game frequently mentioned by writers of the sixteenth and seventeenth centuries. It appears to have closely resembled golf, and is thus described by Aubrey in his *Natural History of Wilts*, quoted in Halliwell's *Archaic Dictionary*:—

"It is peculiar to North Wilts, North Gloucestershire, and a little part of Somerset, near Bath; they strike a ball stuffed very hard with quills, and covered with soale-leather as big as a bullet, with a staffe commonly made of withy, about three and a halfe feet long. Colemdowne is the place so famous and so frequented for stobball playing. The turfe is very fine, and the rock freestone is within an inch and half of the surface, which gives the ball so quick a rebound. A stobball ball is of about four inches diameter, stuffed very hard with quills, sowed into soale leather, and as hard as a stone. I do not hear that this game is used anywhere in England but in this part of Wiltshire and Gloucestershire adjoining. They strike the ball with a great turned staff of about four feet long."

J. CHARLES COX.

Hazelwood, Belper.

PERCY, EARL OF NORTHUMBERLAND, TEMP. ELIZABETH (4th S. xii. 516.)—A coeval portrait on panel was in the possession of the late Sir Charles Slingsby, at Scriven, and exhibited among the Yorkshire worthies at Leeds in 1868.

EDWARD HAILSTONE.

Watton Hall.

At Alnwick Castle is a copy, by Phillips, of a painting representing him in the robes of a Knight of the Garter.

J. MANUEL.

Newcastle-upon-Tyne.

There is an engraved portrait of Thomas Percy, seventh Earl of Northumberland, who was beheaded in 1572, in Sharpe's *Memorials of the Rebellion of 1569*, p. 317. The original picture is stated to be at Petworth.

CREW YARD (4th S. xii. 517) means a yard where stock is folded, in the dialect of the northern part of Lincolnshire.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

See Halliwell's *Dictionary* under "crew."

R. S. CHARNOCK.

Gray's Inn.

THUROT (4th S. xi. 365, 509; xii. 215, 525.)—See "Notice respecting François Thurot, a French Naval Officer, buried at Kirkmaiden, Wigtonshire, in the year 1760. By George Corsane Cuninghame, Esq. Communicated by David Laing, Esq., F.S.A. Scot."—*Proceedings of the Society of Antiquaries of Scotland*, vol. v. (printed 1865), p. 364.

W. M.

Edinburgh.

"THE BEE PAPERS" (5th S. i. 9).—I have an odd volume (the third) of a small edition of Goldsmith, published by John Sharpe, Piccadilly, 1809, which contains, as I think, the whole of "The Bee." I shall be happy to send it by post to C. E. N., if he would care to borrow it.

MORTIMER COLLINS.

Knowl Hill, Berks.

Vide the fourth volume (pp. 139-295) of *The Miscellaneous Works of Oliver Goldsmith, M.B.* A new edition, in 4 volumes. London, 1801. No. I. of "The Bee" was first published on Saturday, 6th October, 1759; the eighth and last appeared on the 24th November in the same year.

SPARKS H. WILLIAMS.

See the "Globe" edition of Goldsmith's Works, published by Macmillan & Co. W. A. C.
Glasgow.

NATIONAL AND PRIVATE FLAGS (4th S. xii. 474).—I may be wrong, and, if so, some correspondent will correct me, but I believe private flags in England are purely a matter of whim. The royal standard and our naval and regimental flags are arranged according to rule, and so were the banners, &c., borne at funerals regulated by heralds. But if a man chooses to hoist a colour to show that he is at home, he can purchase whichever of our naval flags he pleases; or if he prefers his own arms, or any other device, in any shade of colour, no one interferes with him. As to mixing his own arms with the Union Jack, I never heard of such a thing either cantonwise, or otherwise, on the same flag. I am speaking as a landsman. I do not know what they do in yachts. P. P.

"THE PRACTICAL CHRISTIAN" (4th S. xii. 448) is by Dr. Richard Sherlock, uncle of Bishop T. Wilson of Sodor and Man. * *

HANGING IN CHAINS, AND HANGING IN IRONS (4th S. x., xi., *passim*; xii. 38, 298).—In some recent numbers of "N. & Q." have been references to the practice, common once in England, of hanging criminals in chains, or irons, after execution. I remember seeing several, I think eight, pirates suspended on the side of the Thames opposite Blackwall. The taverns had "spy-glasses," as they were termed, fixed on the window-ledges for visitors to use. Subsequently, when removed by legislative enactment, some of the papers of the day complained of the people of London being deprived of their amusements, in not being able to enjoy the view of these pirates. I met with, in Sussex, a portion of a curiously contrived chain for holding the leg, which had been dug up in the neighbourhood of Pulborough, "where the man was gibbeted years gone bye." The only other relic of the sort which I am aware of being in

existence, is in the custody of the Corporation of Rye, who, on the occasion of an archaeological meeting, or other cheerful occurrence, lend it for exhibition. It is a sort of hooped cage, and the skull, with some bones of the skeleton, is still remaining: I think it is stated to be the remains of a malefactor of the name of Breeds. On going over a collection of newspapers in my possession, I have made the following casual extracts, which show that the gibbet was generally erected at some other spot than where the execution took place:—

Edmond Tool, executed on Finchley Common, Feb. 2, 1700, and afterwards hung in chains.

Michael von Berghen and another, executed at the Hartshorn Brewhouse, June, 1700, and afterwards hung in chains between Mile End and Bow.

Herman Brian, Oct. 1707, executed in St. James's Street, near St. James's house, and hanged in chains at Acton Gravel Pits.

William Elby, executed at Fulham, in the Town, and hung in chains there, August, 1707.

Richard Keele and William Lowther, executed Dec., 1713, on Clerkenwell Green, conveyed to Holloway, and there hung in chains.

John Tomkins, Feb., 1717, executed at Tyburn, with 14 other malefactors, and afterwards hung in chains.

Joseph Still, executed 1717, on Stamford Hill Road, and hung in chains in the Kingsland Road.

John Price, 1717, executed in Bunhill Fields, and hung in chains near Holloway.

Mrs. Catherine Hayes, burnt alive, May 9, 1726.

Sarah Malcolm, executed March 7, 1733, in Fleet Street, near Fetter Lane.

Captain Lowry, Feb., 1752, executed at Execution Dock, and hung in chains by the river side.

John Swan, March, 1752, executed at Chelmsford, and hung in chains in Epping Forest.

William Corbett, March, 1764, executed on Kennington Common; his body was fixed in irons, and hanged up on Gallery Wall, near Mill Pond Bridge, in the New Road leading from Rotherhithe to Deptford.

F. S. A.

Twickenham.

CARR=CARSE (4th S. xi. *passim*; xii. 89, 112, 234, 297).—The answer of L. on this subject, describing places in Scotland named Carse and Kerrsland, is very valuable as showing the identity of signification of the word on both sides the border. The vowel is often changed, and the word otherwise varied, I believe. It must be much older as a land-name, however, than any surnames; and the practice of deriving family names from property or locality, so well known in Scotland, is abundantly proved to have been as common in the northern counties, where so many families bear these primitive land-names as their patronymic—Carr, How, Fell, Rigg, Peat, Myers, Thwaites, Potts, Holmes, Gill, Moor, Moss, Beck. Ing is not so common, except in its compounds, Ingham, Ingram, Ingwell, Ingmire, &c., but there was a trial for high treason in 1820 of Thistlewood, Ings, Brunt, &c.

At p. 297 X. P. D. describes *car* as applied to islands in the marshy counties. Doubtless, those

which have been formed by the growth of water plants from the less stable bogs, and have first appeared as green swamps, to be afterwards covered with willows, alders, &c. Like the floating island in Esthwaite water, which has, perhaps, disappeared again. A similar one showed itself in Windermere a few years ago, on two successive summers, I think, but eventually sank, long after the word *carr* was forgotten here. Along the shore of Northumberland, I see small islands named Car and Scar, Ox Car, Seals Car, and others, which probably owe their name to A.-S. *carr*, a rock. Perhaps some of your correspondents will tell us their character.

I owe thanks to all who have helped to illustrate so obscure a word, and trust to hear of it more in future. Also to MR. BLENKINSOPP, p. 482, for his notice of *ings* in Lincolnshire; and I shall be obliged to any of your country contributors who will give similar information, which, in the northern counties, cannot be beyond recovery. I have lately heard of *ings* of 100 acres, near York.

Cumberland.

M.

BOND MEN IN ENGLAND (4th S. xi. 297, 367, 404; xii. 36, 458).—These references show that much attention has recently been directed to the subject of serfdom in England. It may be of interest for me to notice that in the grant, by the Crown, in 1564 (Pat. Rolls, 6th Eliz., Part I., m. 114), of the manor of Penpont, co. Cornwall, to Philip Cole, Esq., and Johanna, his wife, after conveying various privileges and franchises pertaining to the manor, the Patent goes on to say:—

"Also all forfeitures, pannage, free warrens, liberties, natives men and women, and villans, with their children (*nativos nativas ac villanos cum eorum sequellis*), also all tolls, &c."

This was not a royal manor. It had been parcel of the possessions of the family of Carminowe, and passed with one of the co-heirs of Thomas Carminowe (*ob.* 1423) to the Courtenays, and was forfeited to the Crown upon the attainder of Henry Courteney, Marquis of Exeter, in 1538-9. It was again granted by Queen Mary to Edward Courteney in 1554, on his creation as Earl of Devon, and it again reverted to the Crown on his death, *s.p.*, two years afterwards.

We have evidence of bondage continuing after this date. Among the Lansdown MSS. (105, No. 42) is the draft of a Commission (I think in Burleigh's handwriting) directed to Sir William Cecil, Lord Burleigh, and others, in which the Queen, after reciting that "divers and sundry of our poor, faithful, and loyal subjects being born bond in bludde and regardant to divers our manors, &c., have made humble sute unto us to be manumysed, enfranchised, and made free with their children and sequells," says, "we do commit unto you full power and authority to accept, admytt, and receive to be

manumysed, enfranchised, and made free such and so many of our bondmen and bondwomen in bloud, with all and every of their children and sequells, their goods, &c., as are now appertaining or regardant to all or any of our manors, &c., in Cornwall, Devon, Somerset, and Gloucester, as to your discretion shall seem meet and convenient, *compounding with them for such reasonable fines or somes of money to be taken and received to our use for their manumission and enfranchisement as you and they can agree for.*"

Consequent upon this Commission, we find three deeds of enfranchisement, all dated in the 18th year of Elizabeth, upon record in the "Crown Lands Inrolment Office," granting manumission to a few individuals and their families pertaining to the Queen's Manor of Helston-in-Trigg, co. Cornwall, but the authority conveyed in the Commission does not appear to have been further exercised.

JOHN MACLEAN.

Hammersmith.

SERFDOM IN SCOTLAND (4th S. xii. 207, 271, 451).—It is thought that DR. RAMAGE's reading of the charter by James IV., of date 1489, looking to the collocation of the words, is probably incorrect (p. 207), in taking, as he does, *bondis* for *bundis*, which last imports *bounds*, or *marches* ("*cum bundis [not bondis] et pertinentiis eorundem*," i.e. with, or according to, the bounds, and pertinents (=appurtenances) of the Place, Castle, and Motehill of Tybbris, which were granted). Kennet's *Gl.*, v. "Bunda"; also "Abunda."

Supposing, however, DR. RAMAGE's reading, *bondis*, correct, the *bondi*, or *bondi homines*, as distinguished from the *liberi-homines*, were not actual serfs, or, as called often, "*villeyns-in-gros*"; they were the *firmarii*, farmers, under short leases—were those who held *ad firmam*, a grade of the *agricolæ*. So thinks Skene, *Fordun*, ii. 417. On the other hand, it was the *nativi*, or *servi*, who were the serfs, and who might be acquired, transferred, or recovered, as any chattel might. The *adscripti glebæ*, the "*villeyns regardant*," were another section of the *agricolæ*; and, as to position, were more like the *bondi* than the *nativi*; and herein I differ somewhat from ANGLO-SCOTUS. They were attached, or astricted, to the soil, as the colliers and salters were, a privilege as it was considered; and, as long as they fulfilled the contract of location, they could not involuntarily be removed. (Dalzell's *Fragments*, Preface, and Innes's *Legal Ant.*, p. 51.)

In the other charter, in Cambuskyneth, to which DR. RAMAGE refers, the expression *hominum meorum*—that is, the men of the granter—does not denote absolute serfdom, for these men had animals to be pastured, as appears from the charter, which no serf could have; Kennet says that *homines* applied to all kinds of feudatory tenants, a view

in which Spelman concurs (*Gl.*, v. "Homines" and "Homo"). L.

ROYAL ARMS IN CHURCHES (4th S. xii. 287, 354, 437).—These were certainly set up in the time of Cranmer, for Dr. Martin thus says: "Down with the Altar! down with the Arms of Christ! and up with a Lion and a Dog!" (*Cranmer's Works*, ii. 217.) MACKENZIE E. C. WALCOTT.

P.S. CLOTH OF ESTATE (4th S. xii. 428) is a dais or canopy over a royal seat.

In many of the older Protestant churches in Dublin the royal arms were suspended in front of the organ-loft and facing the reading-desk. Amongst the lower orders of Roman Catholics an opinion formerly existed that the Protestants consequently worshipped the royal coat of arms. H. H.

In the church of St. Thomas à Becket, the Cliffe, Lewes, the royal arms are carved in wood, painted and varnished. On either side, and above the arms, are the initials E. R., and above all is the date 1598. The arms are surrounded by a ribbon and held by supporters. One is a lion, but I am not sure if the other is the unicorn. At the lower corners are gilt crowns, and the ground is ornamented with Tudor roses. I. C. R.

[The supporters of the royal arms, under Mary and Elizabeth, were, *Dext.* a lion, *Sinist.* a dragon or a greyhound. James I., as King of Great Britain, assumed, as supporters, *D.* a golden lion, for England, and *S.* one of the silver unicorns of Scotland. These supporters have continued unchanged. On the monument of Queen Elizabeth in Westminster Abbey, the unicorn is on the dexter side.]

HEEL-TAPS (4th S. xi. 504; xii. 18, 198).—X. X.'s derivation is set aside by this that "no heel-taps" did not imply "convivial thunder," but such thorough-draining supernaculum drinking as betokened heartiest good will. That "heel-taps" also means a peg in the heel of a shoe, removed when the shoe is finished, is yet to be proved; I cannot discover that shoemakers know anything of any such peg, much less know it by that name. Nor if it be proved will it then be proved that the drinking phrase for "not a drop to be left" is derived from it. "Tapping" is, I find, a local, but by no means general phrase for soleing, and, therefore, as cobblers have said to me, "heel-taps" may be a piece on the heel, or the iron sometimes added. The simplest supposition, though I confess I do not remember the word in this primary sense, seems to be to take heel-taps as meaning that which comes out of the tap when the cask is heel'd or tilted, namely the dregs, lees, or leavings. Tap-lash is also a phrase for such muddy remainders from "lusche, to fresche and vnsavory, vapidus insipidus" (*Prompt. Parv.* ed. Way). Just, therefore, as we speak of draining a cup to the dregs, or just as Taylor, the Water-Poet, says, they used

such complemental oratory as, "off with your lap, wind up your bottom, up with your tap-lash," so "no heel-taps" would mean, what it does mean, leave no leavings, up with your glass till the last drop is out. B. NICHOLSON.

TENNYSON'S NATURAL HISTORY (4th S. xii. 5, 55, 138, 177, 459).—Most certainly the shrike will attack the sparrow. During my sojourn at the Cape last year, I saw a butcher-bird entice a number of smaller birds near it by making a sort of plaintive cry. In a few minutes some half-dozen or more birds collected, and among them a sparrow. Immediately they were near enough to become easy prey, the butcher-bird flew into the midst of them and pounced upon the sparrow, a slight struggle followed, and away flew the victor with his spoil. In Stanley's *Familiar History of Birds*, under the heading of Shrikes (p. 161), mention is made of Selby being "fortunate enough to see the whole process of pinning a hedge-sparrow by one of these butcher-birds." Willoughby states it will "set upon and kill . . . even thrushes." (See Knight's *Cyclopædia*.) H. G. G.

"BLOODY" (4th S. xii. 324, 395, 438).—This loathsome expression occurs in a letter of Latimer, Aug. 25, 1538, "a certain man told me that the bloody abbot should have said of late," &c. This seems to have been the mitred abbot of Evesham (his mitre being distinctly mentioned). The last abbot of Hales Owen, who was not mitred, had surrendered on June 5, or it might have been possible to connect it with the "Blood of Hales," but that relic was not examined until Oct. 24. The brave-hearted Clement Lichfield resigned, but he would not surrender.

MACKENZIE E. C. WALCOTT.

BISHOP MOUNTAIN (4th S. xii. 247, 452).—See Ward's *Lives of the Professors of Gresham College*, folio, 1740, p. 48. S.

"FROM GREENLAND'S ICY MOUNTAINS" (4th S. xii. 326, 455).—Dr. Josiah Miller, in his useful and generally accurate work, *Our Hymns, their Authors and Origin* (Jackson, Walford & Hodder, 1866), says, p. 304:—

"This hymn was written at Hodnet in 1820, to be sung by his, Heber's, people, with a sermon appealing to them on behalf of missions. The MS. used to be in the possession of Dr. Raffles, of Liverpool."

PHILIP ACTON.

"SPURRING" (4th S. xii. 44, 295, 398).—It is probable that "spur" had at one time a more extended range. I never heard the word in Kent, but Lyly, a Kentish man, in his *Mother Bombe*, the scene of which is laid in Rochester, makes Accius, a foolish lout, say, "He be so bold as spur her, what might a body call her name?" (*Act* iv. sc. 2.) B. NICHOLSON.

"CALLING OUT LOUDLY FOR THE EARTH" (4th S. xii. 285, 375.)—I have heard a similar idea expressed in Guernsey: "Les morts réclament la terre, et c'est leur droit." The dead call out for the earth, and it is their due. Such were the words with which Elizabeth Savidan, the wife of a fisherman inhabiting the picturesque point of L'Érée, on the western coast of the island, prefaced the following tale, which she related to me in her own native dialect of Norman French:—A man who had gone down at low water to visit his trammel nets, found a dead body entangled in the sea-weed. It was not that of any of his neighbours. A violent storm had raged a day or two before, and the pieces of wreck, which the waves had thrown up on the beach, left no doubt that some unfortunate vessel had struck on one of the innumerable rocks which surround the island. The corpse, which was, no doubt, that of a passenger on board the ship, was handsomely dressed in a suit of velvet, richly laced with gold. The cupidity of the fisherman was excited, and his first thought was to search the pockets. A purse, containing a considerable sum in gold pieces, was found, and the fisherman, content with his morning's work, hastened home, leaving the body to be carried away by the next tide. Great was his astonishment and affright on entering his cottage, at seeing the dead man seated by the fire-side and looking sternly and reproachfully at him. The fisherman's wife, to whom the phantom was not visible, perceived his trouble, and on her pressing him to say what ailed him, he confessed what he had done. She upbraided him with his inhuman conduct, and, kneeling down with him, prayed the Almighty to forgive him his sin. They then hastened down to the shore, drew the corpse to land, and buried it in a neighbouring field. On their return home, the ghost of the drowned man had disappeared and was never more seen.

EDGAR MACCULLOCH.

Guernsey.

An expression similar to the above is very common in Dorsetshire. When a corpse requires burial, I have often heard it said, "he, or she, do crave for the earth." Another odd expression is also used, and simply to announce that a funeral is to take place. A messenger will say to the clergyman, "Please sir, Betty So-and-so do want to be buried to-morrow." The words "to call loudly for," or "to crave the earth," certainly form an expressive paraphrase or comment on the passage in our Burial Service, "Earth to earth."

E. A. D.

THE MAGPIE (4th S. xii. 327.)—Though as free from superstition as most people, such is the effect of early impressions, that I seldom see a single magpie without looking for a second. But I have known many persons at times quite disconcerted when meeting several flights of magpies, without

considering their number, whether odd or even. I was once travelling outside in the days of coaching between Newark and Lincoln, when, my neighbour frequently muttering and swearing between his teeth, I at last said to him, "Whatever is amiss?" "Why," said he, "don't you see the magpies? we shall buy the things dear; D—n 'em, they always bring us bad luck." It seemed he was a dealer on the road to a fair at Lincoln, and I said to him, "How is it then with the farmers we see on the road driving their cattle to the fair; is bad luck to you good luck to them; or if you were a seller instead of a buyer, how would it be?" He then admitted there could be nothing in it, but he evidently continued to fear a bad market for buyers.

ELLCEE.

Craven.

"YARDLEY OAK" (4th S. xii. 446, 481.)—The most complete account of Cowper's Oak will be found in Loudon's *Arboretum*, iii., p. 1765, 1838, at which time he had it measured. He gives the girth at one foot above the ground as thirty feet six inches. The stem then leant so much to the south as almost to admit of a person walking up with very little aid from the hands. It had three huge branches wholly devoid of bark, and had formerly been much injured by persons carrying away small blocks or slices of the wood as relics, or to manufacture snuff-boxes, &c.

Cowper's Oak was called Judith from an old legend that it had been planted by the Conqueror's niece Judith, Countess of Northumberland. She held eighty-eight manors in Northamptonshire, including a portion of Yardley. There is a large engraving of it in Hayley's *Cowper*, vol. iii., 1806, Supplement. The two oaks figured by Strutt, and known as Gog and Magog, are quite distinct from "Cowper's Oak."

EDWARD SOLLY.

The title to the engraving of this oak is "Judith or Cowper's Oak, a portrait from Nature, drawn by Mrs. Meen, 1801, engraved by Caroline Watson, engraver to Her Majesty, 1805."

CHARLES F. S. WARREN, M.A.

FLY-LEAF INSCRIPTIONS (4th S. xi. 24, 278, 300.)—Perhaps the following from the fly-leaf of a Latin Bible of 1567, in Bishop Cosins' Library, may interest some readers:—

"Roland Sewell is the
trew possessor of this book."

"Gutta cavat lapidem non vi, sed sepe cadendo
Sic homo fit sapiens non vi, sed sepe legendo.
1586."

"God preserve in health and wealth
our noble queen Elizabeth."

"Iste liber pertinet, beare it well in minde
Ad me Rolandū : Sewell, both curteous and kinde
A periculo doloris : Jesu him bringe :
Ad vitam eternam : to life euerlasting. 1608."

SENZACHERIE.

AFFEBRIDGE (4th S. xii. 328, 375, 484).—First, allow me to correct MR. PASSINGHAM as regards where the river Roding rises,—it rises fourteen miles as the crow flies, or about nineteen miles by its sinuosities, from Chipping Ongar,—and, secondly, to ask MR. SOLLY whether it is not more feasible that the river owes its name to the district through which it runs for so many miles in the upper part of its course, than the names of certain hamlets to the river. I conceive, therefore, that we should look for a derivation of the name of "Roding," which applies to this district, which is from Beauchamp Roding and Berners (not Barnish) Roding to High Roding, of some five miles in length, elsewhere. The word is evidently Saxon, allied to a Norman nomenclature, and probably has reference to the original holding, or the soil. That the conjecture referring the name of the river to *Affe* or *Ifil*, is an erroneous one, I do not doubt for a moment. If the river gave the addition of *Il* to Ilford, whence then the *Wood* to Woodford, the *Staple* to Stapleford, *Passing* to Passingford, *All* to All (Old) Ford, all of which are on the same river, and the absence of any name that might be contorted into *Il* or *Ifil*, all up or down its course, elsewhere?

W. PHILLIPS.

THE MARQUIS OF MONTROSE'S POEMS (4th S. xii. 449, 522).—In the *Memoirs of the Marquis of Montrose*, by Mark Napier, Edinburgh, 1856, will be found a rather interesting paper on Montrose's poems, with illustrative notes, &c. T. G. S. Edinburgh.

ARMS OF HUNGARY (4th S. xii. 426, 500).—W. M. M. is quite right in saying there is no particular reason why Hungary should have a triple mount in its arms; because it has not got one, the mount is *always* expressed by three curves or almost half circles in German heraldry. It is not so in English, French, and, I think, Italian arms. The dexter half is barry of eight gules, and argent, and has, as almost every coat of arms has, no signification.

NEPHRITE.

CASEY WINE (4th S. xii. 190, 256, 399).—J. T. F. (p. 399) should not call "Terefa" meat *carrión*. It means any meat, even the best, not killed by Jewish butchers legally, and is placed in the same category with "taraf," or "beast-prey" food. Mohammedans in Europe always take their meat of the *Jews*, never of Christians. The wine of ordinary vineyards is called *Nesech*, נֶסֶח, libation wine, and it is the Roman Catholic consecration of the fields to the Virgin, &c., or the Pagan one to their deities, which render it prohibitory, independently of the treading of the grapes by the naked feet of bacon and *Ham-ophagi*. This meat question gives the Rabbis great power over the butchers, who are now in England not allowed to sell rump-steaks, hind-quarters of mutton, &c.

S. M. DRACH.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Disciples. A New Poem. By Harriet Eleanor Hamilton King. (H. S. King & Co.)

THE anonymous and sweet singer of *Aspromonte* has revealed her name, and has taken a still higher flight than that of her last flash of inspired song. It is not too much to say that as the lark increases in sweetness and power and melody as he rises nearer to Heaven's gates, so, in this new poem, *The Disciples*, bolder in attempt and loftier in object, the poet shows increase of strength and of sweetness; and, as in the case of all true Children of Song, the greatest power is the result of the very simplest of means. Indeed, the beauty and force of simplicity have been rarely illustrated more exquisitely than in *The Disciples*. Mazzini has found a minstrel to sing his praises with delicacy and earnestness. They who may question the verdict will not doubt the fervour and the sincerity with which it is delivered. There is equal depth of feeling, with equal grace and warmth, in the narratives of the sufferings of Jacopo Ruffini, of the tragedy of Ugo Bassi (the principal poem in the volume, or, rather, the principal portion of a volume which is one sustained poem throughout), and, in the final songs, so melancholy, yet so full of melody, "Agesilao Milano" and "Baron Giovanni Nicotora." The limits of "N. & Q." hardly admit of affording examples, but we submit the following, being brief and to the purpose:—

"Italia! when thy name was but a name,
When to desire thee was a vain desire,
When to achieve thee was impossible,
When to love thee was madness, when to live
For thee was the extravagance of fools,
When to die for thee was to fling away
Life for a shadow,—in those dark days
Were some who never swerved, who lived and strove
And suffered for thee, and attained their end,
And most of these have died that thou mayst live,
And he is dead now who was first of them."

"We suffer. Why we suffer,—that is hid
With God's foreknowledge in the clouds of Heaven.
The first book written sends that human cry
Out of the clear Chaldean pasture lands
Down forty centuries; and no answer yet
Is found, nor will be found, while yet we live
In limitations of Humanity."

The Holy Bible, according to the Authorized Version, A.D. 1611. With an Explanatory and Critical Commentary, and a Revision of the Translation by Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, Canon of Exeter. Vol. IV. Job, Psalms, Proverbs, Ecclesiastes, the Song of Solomon. (Murray.)

THIS volume, fourth of a great series, is also complete in itself. The Introductions to each book are distinguished for their simplicity, their learning, and their liberal feeling. Of the Song of Solomon, the editor says, "It may be said to be the enigma of the Old Testament, as the Apocalypse is of the New. No other book of Scripture bears even a remote resemblance to it, and none (the Apocalypse not excepted) has so grievously suffered from the caprice and prejudice of innumerable commentators."

A Dictionary of Artists of the English School: Painters, Sculptors, Architects, Engravers, and Ornamentallists. With Notices of their Lives and Works. By Samuel Redgrave. (Longmans.)

MR. S. REDGRAVE has supplied a want that has long been felt; no man could be better qualified for the work, and none, perhaps, has had better opportunities, or has known better how to use them. The volume contains

nearly 500 pages, double columns, clearly printed, with just enough said of every person named. How much can be said within a limited space by one who can keep within his subject is well illustrated in Mr. Redgrave's account of George Morland. It is a touching little history, leaving the reader in full possession of what Morland was, both as artist and as man. The alleged portraits of the two beautiful Miss Gunnings, now at Lord Mansfield's, are believed to be portraits of Morland's two sisters.

THE *Antiquary* is incorporated in *Long Ago*, which is now edited by the proprietor, Mr. John Pigot, the old and valued correspondent of "N. & Q."

BOOKS AND ODD VOLUMES.

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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ASTRONOMICAL REGISTER. Vols. I. and VI.
EARLY ETCHINGS AND ENGRAVINGS.

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Notices to Correspondents.

Our most valued correspondent W. M. (Edinburgh) has forwarded to us an instance of Parallel Passages, in which we fail to see the exact parallel; but, at his request, we insert it:—

"Go fetch to me a pint o' wine,
And fill it in a silver tassie,
That I may drink before I go,
A service to my bonie lassie.
The boat rocks at the Pier o' Leith,
Fu' loud the wind blows frae the Ferry;
The ship rides by the Berwick-Law,
And I maun leave my bonie Mary."
Burns's (save first four lines) *My Bonie Mary*.

"My boat is on the shore,
And my bark is on the sea;
But, before I go, Tom Moore,
Here 's a double health to thee!"

Byron, *To Thomas Moore*.

W. M. (Edinburgh) adds:—"It requires to be looked at with a little care before the parallel is seen. I don't count much on the drinking part of it, but I think these are fine parallels:—

"The boat rocks at the Pier o' Leith."
"My boat is on the shore."
"The ship rides by the Berwick-Law."
"And my bark is on the sea."

none the worse that they are not verbal."

E. A. H. L. writes:—"The Three Kings.' There is an old inn in my parish which formerly bore the sign of 'The Three Kings.' It was subsequently called the 'Hare and Hounds,' having been taken by an ex-huntsman of a pack of harriers. I am desirous of reviving the ancient name, and replacing the present sign by a painting of the 'Three Kings.' Can any of your readers refer me to a good example of a representation of the Magi suitable to an inn sign? I am ignorant of the

exact connexion of the Magi with inns and hospitality and drinking customs; but in Norway, around the metal rims of ancient drinking horns, their names—Gaspar, Melchior, and Balthazar—often occur." The Three Kings used to be thus represented:—Melchior, old and bearded; Gaspar (or Jasper), a beardless youth; and Balthazar as a Moor, with a thick beard.

LAURA.—The French lover who would rather die than please his mistress was, as far as we know, no living person. Rotrou, in his tragedy *Venceslas*, makes Ladislas declare something to the above purpose, when speaking to Cassandre, Act ii. sc. 2:—

"Car enfin si l'on pêche, adorant vos appas,
Et si l'on ne vous plaît qu'en ne vous aimant pas,
Cette offense est un mal que je veux toujours faire,
Et je consens plutôt à mourir qu'à vous plaire."

H. S. G., the writer of a note on Thomas Best, at 4th S. xii. 502 (Dec. 20, 1873), is begged to put himself into communication with Thomas Baker, Esq., 28, Jackson's Row, Manchester, who is related to the Bests, and desirous of gaining further particulars of the family.

M. M. (Wray).—See Dr. Watts's—

"Lord, how delightful 'tis to see
A whole assembly worship Thee";

—in which are the lines—

"I have been there and still will go,
'Tis like a little Heav'n below."

H. B. P. will find in Sir W. Jones's *Ode in Imitation of Alceus* the passage beginning with—

"What constitutes a state?
Not high-raised battlement nor laboured mound,
Thick wall or moated gate."

J. W. E.—We regret that we have been unable to discover the name of the author of the song, *We meet 'neath the sounding rafters*.

J. P.—We may form some idea of what may be in the moon, but we can form none at all of the whereabouts of MSS. sent to any of our contemporaries.

R. J.—Received.

N. J. C.—Vide "Dudgeon" in Dr. Latham's edition of *Johnson's Dictionary*.

NEPHEW.—Martha and Margaret are both mentioned in the article referred to.

E. F. SMITH (New York).—"Lost and Found" is in *The Romance of the Scarlet Leaf, and other Poems*, by Hamilton Aidé, London, Moxon.

J. C.—The Epitaph on Dr. Maginn will be found in our 2nd S. x. 43, and also in Pettigrew's *Chronicles of the Tombs* (Bohu).

A. S. A. (Richmond).—You have not forwarded your name and address, as requested.

C. R. M.—Forwarded to Mr. Thoms.

CIVILIS.—Please send the papers referred to. Name and address should always accompany communications.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, JANUARY 17, 1874.

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Notes.

OLD NORTHERN ENGLISH MS. PSALTER.

I have lately had the good fortune to discover, in the library of St. Nicholas's Church, Newcastle-on-Tyne, in several portions, tumbling about in a drawer among old magazines and Newcastle dust, the greater part of a very interesting MS. Psalter with Canticles. It is written on 208 folio pages of vellum, size 11½ inches by 8½ inches. There have been about 100 pages more, which could not be found. The missing portions included Psalms i.—xxxix. 1; xxxix. 17—xl. 9; xlv. 5—xlvii. 11; xlviii. 11—xlix. 4; lxxxiv. 13—lxxxvii. 10; cxviii. 28—141; cxxxv. 12—cxxxviii. 12; *Canticum Annae*, 2—end; *Canticum Moyse* (*Cantemus*), 1—12. The Psalms are here, as in the original, numbered according to the Vulgate. The *Benedicite*, *Te Deum*, *Quicumque*, and *Nunc dimittis*, seem never to have been included, but there have been the six ferial canticles from the Old Testament, together with *Magnificat* and *Benedictus*. The last five pages are in an inferior hand, and contain the *Benedictus*. The membranes are arranged in fasciculi of six sheets (twelve leaves or twenty-four pages).

As may be supposed from what has been said, the folios were, when found, in a much-begrimed, smoke-dried, and crumpled condition; some, too, were greatly injured by wet. After shaking them

well, and brushing them with a soft hat-brush, I blackened six washpots full of water in lightly sponging them over. Finding that the colour of the capital letters, &c., was very fast on, I ventured on a tentative process of straightening with one of the worst of the leaves, and as this answered admirably, I pursued it with all the rest, and with such success that I will now endeavour myself to describe it for the benefit of others. Taking a single skin of two leaves, I (a) immersed it in a large, flat dish of cold spring water for two or three minutes, gently brushing off any dirt that seemed loose; (b) hung it on a towel-horse to drain for about the same time; (c) laid it carefully out between two layers of thick white blotting-paper, and these between two of my grandfather's copper plates; (d) placed the yet wet and supple, but not now dripping, membrane between fresh blotting-paper in a napkin-press; (e) changed the blotting-paper every five minutes or so, finishing off with strong cartridge-paper. As the later stages of the operation were going on with some membranes, the earlier steps were beginning with others, fresh relays of dry paper being constantly supplied from before the fire; and now I have the great satisfaction of seeing all the 104 folia as smooth and straight as when they were first written on, if not more so. I may add, that I tried a process of stretching on a board, which I had seen recommended, but it did not answer in the least, the skin contracting into most unsatisfactory-looking undulations. The process of immersion should be used with great caution where colour has been applied. In this case, however, there was no running worth mentioning, only a very little here and there where the scribe had used weaker size, and now and then the clean impression on the blotting-paper of a very slight film off the soiled surface, that which remained being quite uninjured, and as brilliant as when it left the limner's hand.

The outside of the last leaf, after a great deal of soot and dirt had been removed, showed some traces of writing in a later hand. The application of sulphide of ammonium, which is much better than galls, brought this out so as to be legible. It is, "October the 20th, 1660. The gift of Doctor Thomas Burwell, Chancellor of this Diocese." Chancellor Burwell was a well-known man in his day, and is frequently mentioned in the correspondence of Bp. Cosin. It is now time to describe more particularly the general contents of the MS.

It is written in double columns, each Psalm beginning with a large blue capital letter, with very elegant ornamentation in vermilion. This begins a single verse from the Vulgate (with slight verbal differences here and there) in distinctly written black letter. Then a red paragraph-mark, and a literal translation of the Latin into English. Then a blue paragraph-mark, and a paraphrase or comment on the verse. The Latin verses begin with

small red and blue capitals alternately, and the red and blue paragraph-marks are arranged in the same way. The English portions are written smaller than the Latin, and there are very few breaks at the end of lines. Where any do occur, they are filled up by some simple ornament in red.

The 51st Psalm (Engl. 52nd) begins thus:—

"Quid gloriaris in malicia; qui potens est in iniquitate (*sic*). ¶ Whar' tille ioyes you in malice; yat myghty is in wickednes. ¶ In yis spaltrie . ye prophete spekis a gaynes alle ye kynde of ille men & sais . you yat is myghty in wickednes yat leste is . whar till ioyes y^e in malice . as wha say . in god is fa (?) to yoie . yat is grete what yis wickednes is he opens. Tota die iniusticiam cogitant lingua tua; sicut nonacula acuta fecisti dolum. ¶ Alle day vnrightwisenes thocht yi tunge; as jalouse scharp y^e did treso' ¶ he sais yat ye thought of ye ille man is in his tunge . for he vmthinkis hym noght as he spek what he suld spek . as scharp rasour yat hets newying of face and makes ye blode to folowe . you did treson hetand fair hede . and bringand tille synne and pyne."

The 94th Psalm (Engl. 95th) is given as in the Vulgate, not as in the Breviary, where of this Psalm alone, as liturgists are aware, a different version is given. The sixth verse is curious:—

"Venite adoremus et prociadamus et ploremus ante dominum qⁱ fecit nos quia ip^se est dⁿi deus n^r. ¶ Comes loute we and falle we . and greette byfore oure lard yat made vs. ¶ Comes in charyte . loute we in sothfastnes . falle we yat is meke we vs tille him . and greette we for oure synnes . byfore oure lard . witand yat ye flaume of oure syune yat brennes i^r oure conscience is slokend with teres."

Here is a well-known fact in mediæval natural history brought to bear on Ps. cii. 5 (Engl. ciii.)

"Qui replet in bonis desiderium tuū . renouabitur ut aquile iuuentas tua. ¶ ye whilke fulfille in godis yi yernyng . newed salle be of harne yi youthede ¶ After coroune is noȝt bot fulfilling of yi desire in endless ioye . y^e you yernys . and yat salle be when yi youthede is newed as of ye harne; ye harne when he is greued with grete eld . his neb waxes so gretely . yat he may noght open his mouthe and take mete . bot yan he smytis his neb tille ye stane and has away ye slogh . and yan he gas tille mete . and bycomes yong agayne; so criste dos away fra vs our eld of synne and mortalite y^e lettis to ete oure bred in heuen; and newys vs in hym."

Other specimens, taken almost at random, are:—

"And it salle paye tille god; abouen ye newe calfe forthbringand hornes and nayles."

"As in wod of trees . with brade axes yai schare down ye yatis of it; in ye same brade axe . and twybill yai kest it done"

"He yat lufes god he lufes mañes saule."

"Alle menne aghe to serue tille him."

"Halghed in bapteme."

"Gifand siker confort."

"Myne eghen fayled."

"Fra wham; whilk; rightwisenes; swilk; sowkand; liggand; brennand; bryghthede; pouste (*polestas*)."

In these extracts I have copied the *th* as *y*, because in the MS. it is formed exactly in the same way, but the true *y* is often dotted.

I find that this Psalter is the same as one which was in the possession of the learned Methodist, Dr. Adam Clarke, and which is frequently referred

to in his well-known Commentary on the Bible. His copy was imperfect, beginning at Ps. vii. 17, and wanting from Ps. cxix. Part 21, to end of Ps. cxli. He does not mention whether it contained any of the Canticles. The Doctor remarks:—

"That the writer was not merely a commentator, but a truly religious man, who was well acquainted with the travail of the soul, and that faith in the Lord Jesus Christ which brings peace to the troubled heart, is manifested from various portions of his comment. . . . The language of true Christian experience has been the same in all times and nations."—*Com. on Ps. xiii.*

For other references, and large quotations, see especially his "Introduction to the Book of Psalms" at the end: Psalms viii., xvi., and cxiv.

I should be glad to know where Dr. Clarke's copy now is, whether other copies be known to exist, and if so, where; also whether anything be known as to its authorship.

J. T. F.

Hatfield Hall, Durham.

A NEW OLD DRAMATIST: THOMAS DECKER.*

The tendency of the present spirit of literary research is, in too many cases, rather to exhibit a contribution to a given subject than to treat that subject in the gross, and produce a volume acceptable, at all events, for its completion and maturity. In the present days of class literature every department of letters grows more sub-divided, until the literature of genius is in danger of being consumed away by reason of its painful sub-divisions. Though both before and since the days of Euclid the "whole" has been esteemed as greater than its component "part," it has been reserved for our own time to witness an unequal struggle between body and members; every particle of the intellectual system—and it is true also of the physical—being bent on asserting a distinctive superiority. With our present zeal for inquiry that seems so determined, and a facility for analysis that is inexhaustive, it is much to be feared with regard to imaginative literature, that whatever is gained in truth and descriptive integrity may at the same time be lost in creative excellence and in grace of harmony.

Some such reflections as these, we are bold to conjecture, must occur to every student of letters, as he reads into the pregnant pages of Thomas Decker. To so minute an extent (if we may excuse the blunder) has literary investigation been conducted that it is a matter of much congratulation that, after a lapse of more than two centuries, we are enabled, for the first time, to place upon our book-shelves the mature writings of one of the most vigorous of Elizabethan dramatists. To none, indeed, does the privilege seem more apparent than to those who, like ourselves, are surfeited from year to year with heaps of this literary *débris*; not

* *The Dramatic Works of Thomas Decker, now first Collected.* London, John Pearson, 1873.

"stones which the builders rejected," indeed, but rather, let us say, piles of solid masonry, only wanting that wondrous keystone to complete the poet's arch—

" wherethrough
Gleams that untravell'd world, whose margin fades
For ever and for ever as I move."

The further we burrow under Parnassus Mount the more do we deny ourselves the sun-shafts of Apollo. It is the more needful we should be acquainted with the mastery of the old writers in a period which, though not, as they would have it—

"An age of scum spooned off the richer past,
An age of patches for old gaberlines,"

is, at least, an age of stone-breaking. Walpole and Oldys, Brydges, Hazlewood, and the earlier antiquaries, have been justly censured for giving us only what was delightful in literary antiquities. They trimmed away whatever was tasteless or noisome in the *mélange*, and presented us to a right royal feast—"the brains of singing-birds, the roe of mullets, the sunny halves of peaches." The later among the restorers of departed knowledge cannot be considered to err in their attachment to a conservative principle in literature. But the editors of the Camden and other kindred societies—to whom be all honour—are diverging yearly from the spirit of their "nourrice of antiquity." They give us figures and dates when we would ask for thought and image. And before glancing at the pages of the volume before us, we are tempted to exclaim, with one whose misfortune it was that he was no antiquary—"A fig for your dates, as the Syracusan said to the Athenian merchant!"

Thomas Decker—as agrees his latest editor—was one of those unhappy poets to whom the muse has proved a cruel step-mother. He seems to have been the literary Captain Shandon of his day—a Doctor Maginn placed uncomfortably in the seventeenth century. To friends and publishers he was tribulation exceedingly; his begging letters alone, could they be collected, might form no mean part of his contributions to literature. Posterity, however, has been the gainer by his wandering excesses, no man knowing so well as he to paint the interior of a debtor's prison.

After two and a half centuries of neglect the dramatic writings of this fine writer have been collected and made public. But unhappily the nineteen pieces which Mr. Pearson presents us in his four handsome volumes, do not comprise all the writings for the stage which proceeded from Decker during a lifetime of remarkable activity. Two reasons occur to us as accounting for the havoc which an earlier posterity has made with his productions. From a contemporary ballad we learn he was one of the dramatic authors who suffered through the violence of a Shrove-Tuesday mob. The London apprentices from time immemorial had claimed for themselves the privilege of break-

ing up the infamous haunts that existed in the old suburbs, and Shrove-Tuesday was the one day upon which custom permitted them to exercise their prerogative. No sooner had light dawned on the morning of March the 4th, 1617, than the flat-capped citizens of Fleet Street commenced their customary attack. In those ripening days of Puritanism, animosity had already spread against the play-writers as well as against all manner of performers in masques and pageants. Not only were the unclean temples of Southwark and Turnmill Street subjected to popular indignation; but even the Drury Lane playhouse was made a centre of riot and destruction. Every article of stage requirement was destroyed or plundered, and amongst the wreck were the play-books of Thomas Decker. Again, MS. Lansdowne, 807, is a folio volume formerly the property of John Warburton, Esq., and Somerset Herald. On the back of the first leaf is entered a catalogue of old plays, being a collection made by Mr. Warburton, but through the ignorance of his man-servant unfortunately destroyed. In this way are supposed to have perished some of the best of the plays of Decker.

The *Shoemaker's Holiday*, the earliest of his comedies, is remarkable both for the excellent character of Simon Eyre and for two of the sweetest ballads we remember to have seen in the minor dramatists. Also, as the editor justly observes of it, it possesses considerable interest as a picture of English manners. Of the love story, so often fatal to the interest both of novels and comedies, we can only say that to this one it gives consistency and strength. There is something quaintly pleasing in the solicitude of the heroine and the lavishness of her proffered bribe:—

"Get thee to London, and learn perfectly
Whether my Lacy go to France, or no;
Do this, and I will give thee for thy paines
My cambricke apron, and my romish gloves,
My purple stockings, and a stomacher;
Say, wilt thou do this, Sibil, for my sake?"

In the comedy of *Old Fortunatus*, which Decker next set himself to compose, we fancy we discover a new character for the first time paraded on the Elizabethan stage. The stage parson has already been made the subject of controversy in "N. & Q.," as the stage doctor has once or twice provoked the wrath of the *Lancet*. So in *Old Fortunatus* we see "the first appearance on any stage" of the stage Irishman. He is then, as always, an itinerant fruitseller, and complains of wearing out his boots in going to the Holy Land for Damascus pippins.

It is much to be regretted that the surpassing masterpiece of Decker has a title which it is impossible for us in this place to set down.

"Truth is a naked lady," writes a later and not more scrupulous dramatist, and in this respect, if it be admitted in no other, Decker's plays may be held to resemble Truth. But in the pitiless

obscenity of his title-pages he is not overcome by any other dramatist we can remember. Still, even with this hideous deformity upon it, which has served to make a fine play ("except to keep the wind-side of it"), a matter of no concern to politer people, appreciative critics have been unanimous in awarding to Decker's best comedy a foremost position in the literature of the stage. It is seldom that an early writer has so ably succeeded in investing the most sordid reality with so bright a halo of idealism. Decker belongs to a school which in later times has held a Balzac and a Dickens, but he portrays his characters in less anatomical outlines, and paints their feelings with a more loving hand. Witness the scene in which Orlando—"old mad Orlando"—is deceived into believing his daughter's death:—

"Hip. Her name, I think, was *Bellafront*: she's dead

"Orl. Ha! dead?

"Hip. Yes, what of her was left, not worth the keeping, Even in my sight was throwne into a grave.

"Orl. Dead! my last and best, peace goe with her. I see death's a good trencherman, he can eat coarse homely meat, as well as the daintiest . . . Is she dead?

"Hip. Shee's turned to earth.

"Orl. Wod she were turn'd to heaven; Umh, is she dead? I am glad the world has lost one of his idola. . . . In her grave sleepe all my shame, and all her owne; and all my sorrowes, and all her sinnes."

JULIAN SHARMAN.

FOLK-LORE.

OBSERVANCES WITH REGARD TO THE MOON.—The following extract from the *Cornish Telegraph* will be interesting to many lovers of folk-lore:—

"There are many ancient beliefs and practices with respect to the moon still lingering in West Cornwall, which seem to be almost forgotten elsewhere. The following are a few examples amongst many:—

"Herbs for drying, to be used in fomentation, or for other medicinal purposes, are gathered at the full of the moon; when winter's fruit should also be picked and stored, in order that it may retain its plumpness. Elderly persons prefer to sow their garden seeds and others during the moon's first quarter, from the idea that they will then germinate quicker and grow stronger than on the decrease.

"Timber should be felled on the 'bating' of the moon, because the 'sap is then down,' and the wood will be more durable.

"When the old iron 'chills' (lamps) were in general use, rushes, for making 'porvans' (wicks), were cut at the full moon, because it was believed that they were then fuller of pith and less liable to shrink than if cut at other times.

"Old gentlemen who wore their hair long behind, or in 'pig-tails or queues,' and other persons as well, of that day, were very particular about having their heads trimmed at the time of full moon that their hair might grow the more luxuriantly.

"The first money taken on market-day is still frequently spit on, for good luck; and if silver, kept for luck-money, to be shown to the next new moon, and turned three times towards the person who shows it. Three wishes were made whilst showing the money, which the wisher turned three times from the moon towards himself.

"It is considered unlucky to get the first sight of a new moon through glass, and many persons go out of doors purposely to see her for the first time, when they hold towards her a piece of silver to ensure their success whilst that moon lasts. Those who offer this kind of adoration to Luna are mostly provided with a crooked sixpence, which they call a pocket-piece, and wear as a means to retain good luck. This observance of showing money to the new moon is, probably, a vestige of an ancient rite connected with the worship of Luna or Astarte.

"Another belief, which still holds good, is that when a child is born in the interval between an old moon and the first appearance of a new one, it will never live to attain to puberty. A recent observation confirms this as well to animals as children. Hence the saying of 'no moon no man.' Other popular notions, among old folks, are that when a boy is born on the waning moon, the next birth will be a girl, and *vice versa*; they also say that when a birth takes place on the 'growing of the moon' the next child will be of the same sex. Many of these fancies, however, may be astrological notions, handed down from ancient times and common to many places. Here much of such lore has been learnt from Sibley's *Treatise on the Occult Sciences*, which is the oracle of our western astrologers; though they seldom let their study of that and similar works be known for fear of the ridicule with which it is now the fashion to regard such pursuits. W. B."

INNOCENTS' DAY—MUFFLED PEAL (5th S. i. 8.)

—A muffled peal is still always rung on the bells of our parish church (Weobley, co. Hereford) on Childermas or Innocents' Day. This custom was observed also in the adjoining parish of Dilwyn, and was only discontinued about five years ago because the mufflers, or "muffs," as the ringers call them, were worn out. H. B. PURTON.

Weobley.

The following* is an extract from a lady's letter, under date January 1, 1874:—

"WINCHESTER.—We began 1874 in a very romantic manner, that of walking about the Close by moonlight, and listening to the muffled peals."

G. W. S. P.

RAILWAYS AND FOLK-LORE.—The Great Indian Peninsula Railway, in their last Report, state that the falling off in the numbers and revenue of passengers in 1873 has been very large. "The current year is an unpropitious one in the Hindoo calendar, and the inducements to travel are below the average. No Hindoo marriages among the better classes are celebrated this year." HYDE CLARKE.

PROPERTIES OF FOUNTAINS.—Old writers on natural history mention certain properties in fountains. I would ask any of your correspondents to inform me if these can be traced or noticed in modern times. Ortelius, in his *Theatrum Mundi*, mentions a fountain in Ireland "whose water killeth all those beasts that drink thereof, but not the people, although they use it ordinarily." Pliny mentions a fountain in Scelavonia which is extremely cold; yet if a man cast his cloth cloak upon it it is incontinently set on fire (it is not very clear

whether it is the cloak or the fountain that is to be understood). Do any traces of this fountain exist? Propertius mentions the fountain Clitumnus, in Italy, "which maketh oxen that drink of it white; and Pliny, certain streams in Boeotia, one of which turneth sheep black, the other white. If these peculiarities existed in the days of Propertius and Pliny, do they now exist; or are the localities known? There is also a fountain mentioned by Pliny, on the shores of the Red Sea, which dyed the fleece of sheep drinking therefrom scarlet or crimson. Is the site now known? There are many other fountains with peculiar qualities mentioned by old writers, such as the fount immortalized by Moore, which played of old in Ammon's shade, cold in day-time, warm at night,—fountains sweet at noon, bitter at night, &c., which have been more or less made use of by poets. Do they still exist is a matter-of-fact question; that of Ammon's shade is, I believe, as doubtful as the statue of the singing Memnon.

Lavender Hill.

H. HALL.

WILLIAM ROY.—Have the kindness to publish the following lines, which will interest English readers:—

William Roy, with whose aid the Protestant martyr, Will. Tyndale, published the first edition of his English New Testament, is well known in English literature through his sharp satirical poem against Cardinal Wolsey. He was also the translator of a German, not Latin, dialogue, as has been believed till now, known under the title, *Dialogus inter patrem Christianum et filium contrumacem*. This translation was thought to be lost. Only some passages in the works of Will. Tyndale, Sir Thom. More, and the mention of it in the lists of books prohibited by the Archbishop of Canterbury in the years 1527-32, testified of its existence. The translation was printed at Strasburg in 1527; but the agents of Henry VIII. and of Cardinal Wolsey were so busy to buy up and to destroy the whole edition, that even in the greatest libraries of England not a single copy of it is to be found. Some time ago a complete copy was discovered in the I. and R. Library of the Court at Vienna, where it was bound together with the also extremely rare first edition of the satirical poem of Roy against Wolsey, *Rede me and be nott wrothe* (see the reprint by Arber, Lond., 1871). Mr. Adolf Wolf, keeper of this library, will shortly publish an accurate edition of this old book, which is extremely interesting in connexion with the history of the first Protestant commotions in England. A. WOLF.

Vienna.

BOLEYN PEDIGREE.—In connexion with the Boleyn family mentioned at page 2 of "N. & Q." for January 3, 1874, I beg to submit the following inscription to your readers:—

"Here under leys
Elizabeth and Mary Bullyn
daughters of
Thomas Bullyn son of George Bullyn
the son of
George Bullyn Vicount Rochford son of S^r Thomas
Bullyn
Erle of Ormond and Willsheere."

In the year 1802, while some labourers were quarrying stones close to the old castle of Clonony, in the King's County, they discovered a cave, and in the cave, at a depth of some eleven feet from the surface, concealed under a heap of stones, they found a slab stone, eight feet long, four wide, and one thick, covering a coffin cut in the solid rock, which contained the bones of two bodies, and at the extreme lower end of the flag-stone the inscription was cut in *alto-relievo*.

Some years since there were the portraits of two ladies in Birt Castle, the seat of the Earl of Rosse, with the following inscriptions—"Anno ætatis 17" and "Anno ætatis 18." One of the portraits had a marigold (the symbol for the name of Mary), and the other portrait had a jewel dependent from the neck bearing the letter E.

The Boleyns were connected through the family of Clere with the Rosses.

WM. JACKSON PIDGOTT.

Dundrum, co. Down.

WILLIAM DE FOURNYUALL.—I find a namesake, with an archer and four horses, among the fighting men who went with Edward III. (and Chaucer) to invade France in 1359-60. In the list of payments for this war, in the Wardrobe Book of Edw. III., kept by Sir William de Farle, from Nov. 3, 1359, to Nov. 7, 1360, is entered on leaf 101, back—

"Willielmo Fournyuall pro consimilibus vadiis suis guerre, ad iij. ob. & vii. sagittarii ad vjd. per diem, a xxix die augusti, vsque xxix diem Septembri, vtroque die computato, per xxxij dies, xxvijs. eidem, pro consimilibus vadiis suis ad xjd. & j. sagittarii ad vjd. per diem, ab ultimo die Septembris vsque vltimum diem Maij, vtroque die computato, per cclxv dies, xvij. vjd. eidem, pro repassagio quatuor equorum suorum de Cales, vt supra xijs. iij. d."

I hope my said namesake knew Chaucer, and fought alongside him.

F. J. FURNIVALL.

"YOU MAY PUT IT IN YOUR EYE AND SEE NONE THE WORSE FOR IT."—I have been rather amused at finding this colloquialism to express nonentity, which I had conceived to be of purely English origin, in a letter of the grave and witty Erasmus. He is descanting on the gifts he has received from sundry eminent personages to whom he had dedicated his various works, and comes to a certain Cardinal, by whom he states himself to have been treated in a very ungenerous fashion:—

"Episcopo Leodiensi nunc Cardinali, cui inscripsimus Epistolas ad Corinthios, cui libellum inauratum misimus, cui donavimus duo volumina Novi Testamenti in membranis non ineleganter adornata neque pretii mediocritas."

ut libenter debemus pro splendidis promissis, quæ non semel obtulit: ita non est, quod illi pro donato teruncio gratias agamus. *Tantum donavit, quantum si incidat in oculum quamvis tenerum, nihil tormenti sit allaturum: id ipse non inficiabitur.*"

H. A. KENNEDY.

Waterloo Lodge, Reading.

EPITAPH ON A TOMBSTONE AT —, NEAR PARIS:—

"Here lie

"Two grandmothers, with their two granddaughters—
Two husbands, with their two wives—
Two fathers, with their two daughters—
Two mothers, with their two sons—
Two maidens, with their two mothers—
Two sisters, with their two brothers—
Yet but Six Corpses in all lie buried here;
All born legitimate, from incest clear."

This puzzle has appeared in different forms, but I have never seen any solution of it.

J. H. I. OAKLEY.

Wyverby, Melton Mowbray.

THE CAMPBELLS AND GRANTS.—The Rev. Isaac Taylor, in his valuable work, *Words and Places*, attributes to many well-known Scottish families a Norman origin; among others, the Campbells and Grants, the latter of which he deduces from Le Grand (p. 201), and in a foot-note, on the same page, he states that Skene, in his *History of the Highlanders*, vol. ii. p. 280, &c., attempts to disprove the supposed Norman origin of the Campbells and other Scottish families. He admits, however, the case of the Grants, vol. ii. p. 255. I have not seen Mr. Skene's work, and am not aware of his line of argument; he is, however, perfectly right in retaining the Celtic derivation of Campbell, and he is wrong in giving up that of Grant. The former is plainly from *Cam*, crooked or awry, and *bel*, a mouth (see the Ir. Dicts. of O'Brien and O'Reilly). The name evidently originated, like those of many others, in some personal peculiarity of its first possessor, a very common practice among the Celts. By a reference to the *Annals of the Four Masters*, we find such names as the following:—"Aedh Balbh, or the Stammerer, A.D. 737; Aedh Builhe, or the Tawney, A.D. 600; Bran Beg, or the Little, A.D. 733; Cairbre Crom, or the Crooked, 757, for *crom* has the same meaning as *Cam*. In later times, we find the great Irish family of the O'Conors, who were divided into two branches, distinguished by the agnomina of *Don* and *Ruadh*, i. e., the Brown and Red, which distinction, Dr. O'Donovan states,—
"Was first made in the year 1384, when Turlogh Don and Turlogh Ruadh, who had been for some time emulating each other for the chieftainship of Sil-Murray, agreed to have it divided equally between them; on which occasion it was arranged that the former should be called O'Conor *Don*, and the latter O'Conor *Ruadh*."—*Ir. Topl. Poems*, p. 20.

In 1542, we find that Conn *Bacach*, Con the

* Jortin's *Life of Erasmus*. London, 1760. Vol. ii., p. 444.

Lame, was created Earl of Tyrone. These examples will be quite sufficient to show that some of the highest families in Ireland have been named from personal peculiarities, and even defects. The noble family of the Campbells need not, therefore, be in the least ashamed of their Celtic origin, or that the first of the name had a facial defect; for he would not have been remembered by it had he not been a remarkable chief or warrior in his day.

Respecting the distinguished name of Grant, which Mr. Taylor derives from the French Le Grand, and which Mr. Skene appears to resign, it will be found in the *Annals of the Four Masters* as early as A.D. 716, as follows:

"The battles of Ceannanus (Kells, in Meath) by Conall Grant (i. e., the Grey) Ua Cearnaigh, wherein were slain Tuathal Ua Faelchon, and Gormghal, son of Aedh, son of Dluthaeh, and Amhalgaidh Ua Conaing, and Fearghal, his brother. Conall Grant himself was also slain, in two months afterwards, by King Fearghal."

I believe there can be no disputing the above authority.

RICHARD ROLT BRASH.

Sunday's Well, Cork.

BAVIN.—In the glossary to the *Globe Shakespeare* this word is explained as being "applied contemptuously to anything worthless." Around Belfast Lough "the Bavin" is the name of a very worthless fish—the *wrasse*; it is full of bones: the only use made of it by the fishermen is to bait their lobster pots.

W. H. PATTERSON.

Belfast.

THE KILKENNY CATS.—Compare—

Υἱὸς καὶ γενετὴρ δῆριν φιλόνεικον ἔθεντο,
Τὶς πλέον ἐκδραυνῶν, κλήρον ἅπαντα φάγοι,
Καὶ μετὰ τὴν βρώσιν τὴν χρηματικὴν μάλα
πάσαν,

"Υστατον ἀλλήλοισ λοιπὸν ἔχουσι φαγεῖν.

Epigram. Græcorum Johan. Brodæi
Francofurti, MDC., p. 227.

R. C.

[The following notes appear in the above work:—

"ἐκ δαπανῶν = expendens."

"De patre et filio comedonibus qui simul in certamen descenderunt, uter plus de substantia devorare possit: ac demum omnibus devoratis, se mutuo consumpserunt."]

ELECTIVE AND DEPOSING POWER OF PARLIAMENT (PAGE 24): CORRECTION.—"As Sir James Mackintosh observes, implying the idea that it was 'indefeasible, though not necessarily implying any notion of Divine right.'" The marks of quotation should be confined to the word "indefeasible," the words following being added by the writer. I wish to add, that it does not follow that because Henry IV. was a usurper, and never had any legal right to the throne, that therefore the statutes of his reign were never laws, for they, as Lord Hale explained, became valid by subsequent tacit adoption. This was recognized in a case which arose when Lord Macclesfield was Chancellor.

W. F. F.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

GEORGE III. AND THE PIG.—In "N. & Q." of January 1st, 1870, page 19, you did me the favour of inserting a few observations on James Bissett, which a correspondent of your paper, a few weeks after, called an *omnium gatherum*. May I ask him, or any other of your numerous readers, if they could favour me with the supposed observations made by George III. to my father, on the latter presenting His Majesty with an enormous pig? The incident was represented in a caricature published, in 1800 or 1801, by Forbes, of Piccadilly, or Gilray. It was just after the Irish rebellion, and the print was very popular. My father then lived at Fazeley, near Tamworth. Having purchased the pig, and shown it at several fairs in Staffordshire, he hired a canal boat, by which it was conveyed at considerable expense to London. On its passage through Oxford the animal excited some amusement among the students. The king being apprized of the intended present, appointed a time for the interview, which took place at Windsor Castle. My father, being a member of the Staffordshire Yeomanry (Lichfield troop), wore his regimentals, and was offered a commission, which, however, he declined. The wonderful pig was afterwards brought to the hammer, and produced a smart competition between a pair of rival showmen. It was found poisoned the next morning, and considerable suspicion rested on the unsuccessful competitor. I should be glad either to purchase the caricature, or to have a copy of the remarks which fell from the king. My father died at Croydon, in the eighty-fourth year of his age, and his son, the writer of this, is also an octogenarian. I shall be eighty-five (if spared) on the 15th inst. CHRISTOPHER NORTON WRIGHT.
50, Addison Street, Nottingham.

UNLAWFUL GAMES OF THE MIDDLE AGES.—What were the games of "Cayls" and "Cloysh," declared illegal by the statute 33 Henry VIII. c. 1? I find also "Guek" denounced as "an unleeftful and reprovabill game" in the regulations of the Sanctuary of St. Martin's-le-Grand (which regulations comprised, among others, an ordinance that "barbours" were not to ply their vocation in the Sanctuary on the Sabbath). What was Guek?

GEORGE AUGUSTUS SALA.

NATHAN BROOK'S "COMPLETE LIST, MILITARY," LONDON, 1684.—I am desirous of seeing a copy of the above work, often referred to in Cannon's *Records of the Army*, and in Mackinnon's *Coldstream Guards*. I have sought for it in vain at the British Museum and in the catalogues of the Mil-

tary Libraries. Any information on this subject will be thankfully received by me.

S. D. SCOTT.

HENRY MEDWALL.—Wanted, the date of the death of "Mayster Henry Medwall, late Chapelayne to the ryght reverent fader in God Johan Morton cardynall, Archbyshop of Caunterbury." He was the author of the *Interlude of Nature*, 1538, and of another interlude, called *Fulgens and Lucres*. This second is undescribed. The only copy I ever saw is preserved in the library of a very ancient family in the north of England.

J. O. HALLIWELL.

DENHAM, NOTTS.—Will any Nottinghamshire topographer kindly inform me of the whereabouts of this place? In 1775 a relative of mine is stated to have been born there, where he resided for many years. I am not confounding it with the Denhams of Bucks, Suffolk (or *Norfolk*), or Scotland.

J. A. MASON.

SOMERSETSHIRE LEGENDS AND SUPERSTITIONS.—Being engaged in collecting (for future publication) the legends and superstitions of Somerset, I shall feel much obliged to those readers of "N. & Q." who are acquainted with any, if they will communicate them to me for insertion in the proposed collection, so that my efforts may be rendered as successful as possible.

C. H. POOLE.

St. Alban Hall, Oxford.

JEREMIAH SAVILLE.—Can you give me any particulars of this musician, who lived about the time of the Restoration, and is only known now through his madrigal or "fa la" song, *The Waits*, which (I know not why) is always sung at the close of any concert of Madrigals, and to which the late Mr. Oliphant (who, were he living, could tell us all about it) wrote a couplet of verse? He is just mentioned in Burney, but Fétis has not a line about him.

THE WATERLOO AND PENINSULAR MEDALS.—When were these medals issued? The Waterloo medal, I remember, came first; but how long after the victory it commemorated? and in what year was the Peninsular medal issued? I think the Duke just lived to see the latter.

C. T. B.

GEN. THOS. HARRISON.—Is it possible to obtain any genealogical account of Gen. Thomas Harrison, the regicide, and one of Cromwell's men; also (if he had any), his crest and coat of arms; and,—a very difficult matter, I presume,—his autograph? A tracing of his signature to the death-warrant I have. I am very much interested in this matter, and have exhausted, fruitlessly, all means of obtaining this information, which I had a legitimate right to call upon.

A. M. HARRISON.

Capt. U.S. Coast Survey, Plymouth, Mass.

GRAHAME, VISCOUNT DUNDEE.—James Gra-hame, of Duntroon, titular Viscount Dundee, was attainted for his share in the '45, and died at Dunkirk, 1759. Did he leave any children, and if so, what became of them and their descendants, if any? Did his father (William Gra-hame, titular Viscount Dundee, attainted 1716) leave any other descendants? To whom did the estates of Claver-house ultimately pass? M. L.

MRS. SIDDONS A SCULPTOR.—In Dallaway's admirable work, *Anecdotes of the Arts*, published in 1800, is the following statement:—

"The first tragedian of the English stage, Mrs. Sid-dons, has executed the busts of herself and her brother, Mr. John Kemble, with astonishing truth and effect."

The public would be glad to know what has become of them. GEORGE ELLIS.
St. John's Wood.

WANTED, the author of a poem beginning:—

"We must be semi-atheists—God is here,
And we forget: yet if some emperor,
A gluttonous satyr, were but near us now,
How reverent we should be; and yet we stand
With absent heart in the deep gaze of God."

The poem is said to have been written by a nobleman's son. * * *

"Du droit qu'un esprit vaste et ferme en ses desseins
A sur l'esprit grossier des vulgaires humains."

Was this celebrated answer of Talma to the game-keeper a quotation; if so, from what author?

A. MIDDLETON, M.A.
Kingsbridge Grammar School, South Devon.

"All night the storm had raged."

Who is the author of a poem on Grace Darling beginning thus. W. W.

"ARCANDAM": OLD BOOK.—Who was the author, and when was it printed, of a little book, which is printed in black letter, is not paged, and has the above word, "Arcandam," at the head of each page?

It appears to be an astrological treatise on the twelve signs of the Zodiac. At the end of the treatise, there is a similar one on the "Physiognomy of the Body Humane." It is not perfect, wanting leaves at beginning and end. PEARMAIN.

THE GREEK SWALLOW SONG.—Where can I find the original Greek swallow song sung by the Athenian children? A FOREIGNER.

BATENHAM'S "ETCHINGS OF PUBLIC BUILDINGS IN CHESTER."—I have twenty-four *Etchings of Public Buildings in Chester* (two series), by G. Batenham. Have any more been published?

ABHBA.

HERALDIC.—Arms, quarterly, 1. Azure, a griffin, segreant to the sinister, standing on a crown and holding in the left paw a sword.

2. Two bendlets, between a decrescent in dexter chief and an increscent in sinister base, all within a bordure or.

3. Or, a double-headed eagle displayed, crowned.

4. Party per fess, gules and azure, in chief a demi-lion rampant, holding a lily; in base three cinquefoils in fess.

In pretence, an inescutcheon, gules charged with letter L, and surmounted by an electoral crown.

The whole shield surmounted by a similar crown, and surrounded by two collars, the inner one composed of SS., a crown, and a pillar between two lions rampant respecting each other, alternately, with a cross suspended; the outer one, a chain of flowers, from which is suspended an elephant.

Supporters: Dexter, a griffin, as in the arms; sinister, a lion, holding a lily.

I am not conversant with foreign heraldry, and may be incorrect in my blazon, or description. I should like to know to what prince, potentate, or power, they belong. G. A. C.

Or, a chevron gules, in the dexter chief the badge of Ulster, showing the rank of baronet. To whom were these arms granted? Date believed to be 1650. D—S.

There is in the south aisle of Kimbolton church a well carved boss. Two hearts banded with the motto "Be trewe." Whose coat of arms is this?

T. P. FERNIE.

Kimbolton.

NEW-MOON SUPERSTITIONS.—I was recently informed by an old Dorsetshire shepherd that "a Saturday's new moon once in seven years was once too often for sailors," meaning thereby that sailors have a special dread of a new moon falling upon that day of the week. As an illustration of this, the new moon for August last fell upon a Saturday, and certainly both weather and sea were unusually rough for the time of year. Does this superstitious notion obtain elsewhere? J. S. UDAL.

SMITH: PIGOT: BOVEY.—

"Le Neve in his MSS. puts a query if Sir Robert Smyth, Bart. (of Upton, Essex), had not a second wife, Rebecca, daughter of Sir William Rowney, or Rumney, Knt., relict of . . . Spurstowe, Esq., and if he had not by her two daughters, Margaret, married to Granado Pigot, of Abington, co. Cambridge, Esq., and Rebecca, wife of William Robinson, of London, merchant."—Betham, *Baronetage*, ii. 371.

Can any reader of "N. & Q." answer Le Neve's query? Granado Pigot appears to have been a son of George Pigot, by Frances, his wife, daughter of Sir Robert Chester, whose mother was the daughter and heiress of Sir James Granado, equerry to Henry VIII.

"A house in Little-Chelsea being then known by the name of Sir James Smith's house, was sold in 1699 by

the *Boreys*, as heirs of Dame Anne Smith, to Anthony, Earl of Shaftesbury."—Lysons's *Environs of London*, second edition, ii. 110.

Who was this Sir James Smith; and is anything known of the ancestry of Dame Anne, *née* Bovey? *
H. SYDNEY GRAZEBROOK.
Stourbridge.

VARIOUS QUERIES.—Wanted, any information regarding Charles Collins, who is understood to be author of *Comala*, versified from Ossian, and one or two other short poems, privately printed in a small volume, 1819, Hodson, Cambridge, printer. *Comala* was composed by the author during the autumn of 1817. He had just completed his seventeenth year, and he says "it served to amuse some few intervals of leisure, stolen from severer studies." Also regarding the editor and contributors to the *Merchant Taylors' Miscellanies*, printed by Hansard, London, 1832. This school magazine, edited by Marmaduke Mapletoft, Gent., existed from March, 1831, to June, 1832. I should be glad to know who were the authors of the following papers, all of them of a poetical or dramatic cast:—

1. *Essays on the Greek Drama*. By Σ.
2. *Nugæ Dramaticæ* (a Dramatic Scene). By (Omicron).
3. *Marius on the Ruins of Carthage: a Soliloquy*. By V.
4. *A Dramatic Sketch*, in 3 Parts. By B.
5. *The Dialogues of the Dead*. By L. C. N.
6. *Chorus from "Clouds" of Aristophanes*. Translated by G. I.
7. *Essay on the Bacchæ of Euripides*. By L. L.
8. *Essay on the Choephori of Æschylus*. By Θ.
9. *Colin and Lydia: a Pastoral Dialogue*. By Peter Styles.

I want any biographical information regarding William Seward Hall, author of *The Empire of Philanthropy*, a Dramatic Poem, in three acts. London, 1822, 8vo. The book is dedicated to the king.

Would any of your Australian readers inform me who is the author of *Enderby*, a Tragedy, in five acts, no date (1865?), 8vo.? The play is published by F. F. Baillière, of Melbourne, and is printed by Mason, Firth & Co., Flinders Lane, Melbourne.

R. INGLIS.

NICHOLAS FELTON.—I shall be glad of information about Nicholas Felton, a son, I suspect, of Bishop Felton, who succeeded Laurence in this living in 1621, and was turned out of his living, then reckoned as worth 200l. a-year, by the Earl of Manchester in 1644 (*Walker's Sufferings of Clergy*).

There was a Nicholas Felton, a native of Yarmouth, Master of Pembroke Hall, Cambridge, 1616, and Bishop of Ely from 1619 to 1626, when he died, and was buried under the Communion

* Joseph Bovey, of Coughton, co. Warwick, married, in 1677, Mary, daughter of Henry Smith, of Cropthorne, co. Worcester, which Henry was cousin-german to Sir Robert Smyth, of Upton, Bart.

Table in St. Antholin's Church, London (Bentham's *Ely*).

There was another Nicholas Felton, son to Robert Felton, who was admitted as Sizar at Pembroke College, Cambridge, January 15, 1633, when in his fifteenth year. Fellow in 1641, ejected 1644.

Neither of these was the rector of Stretham, though probably all were of the same family. The wife of our rector, Elizabeth Felton, was buried December 23, 1624.

ROBERT KEMP.—The history of another of my predecessors, though he is of later date, is a great puzzle to me—"Mr. Robert Kemp, inducted 1690; buried 1696." I cannot find his name either in the Oxford or in the Cambridge *Graduati*.

HUGH PICOT.

Stretham Rectory, Ely.

WILSON ARMS.—In the old churchyard of St. John's, at Hampton, on James River, Virginia, there existed before the late civil war a massive iron-stone tomb slab, on which was elegantly engraved this coat of arms, viz., "Sa. on a cross engr: between 4 cherubs heads, or., a heart of the 1st wounded on the left side proper, crowned with a crown of thorns vert." This stone was to the memory of Capt. Willis-Wilson, who died in 1701. Col. Wm. Wilson, his father, was Royal Collector of Customs for James River, and died at a great age, about 1715. Among the archives of the Capitol at Richmond Va., I have seen a letter from Col. Wilson to the Governor, of a date between 1680-90, to which is attached his seal, bearing a clear and distinct impression of these same arms. This coat is unique, and differs totally from those assigned by Burke to the Wilsons generally, in whose arms the *wolf* figures prominently.

I desire to ascertain, if possible, the original grantee of these arms, and whether they are borne by any family of Wilson in England at this day.

WILSON M. CARY, Jr.

Baltimore, U.S.A.

SIMPSON ARMS.—What is the crest, &c., of the Simpson family, and do the Simson or Sympson families bear the same crest, &c.?

J. W. S.

MOSES OF CHORENE.—Some years ago I remember to have seen, in one of the Bampton Lectures, a note to the effect that it was stated by Moses of Chorene that the grandson or great-grandson of Togarmah was named Haig; that he had rebelled against Nimrod, and retired into the mountains of Armenia, where Nimrod had attacked him, but was unsuccessful in attempting to subdue him, and was killed in the attempt. I shall be obliged if some of your readers would give me information as to this. I do not remember reading Moses of Chorene either at Rugby or Trinity. An old relative used to tell me that we were

descended from Togarmah, but all my family and I only laughed at it as an old superstition. Any information will be acceptable to

J. R. HAIG.

ANONYMOUS BOOKS.—Required, the authorship of the following works :—

"Histoire de la Révolution de France, précédée de l'Exposé Rapide des Administrations successives qui ont déterminé cette Révolution Méorable." Nouvelle édition. Par Deux Amis de la Liberté. 4 vols. 12mo. Paris, 1792.

"History of the Campaigns in the Years 1796-9 in Germany, Italy, Switzerland," &c. . . . Illustrated with Sixteen Maps and Plans. 4 vols. 2nd Edition. London, 1814.

"Le Caffé, ou L'Ecossaïse." Comédie, par Mr. Hume, traduite en Français. Londres, 1760.

[Perhaps intended for John Home, author of the tragedy of *Douglas*, but I cannot find that he wrote any comedies.]

"Letters on Mr. Hume's History of Great Britain." Edinburgh, 1756.

"Memoirs of the Private and Political Life of Lucien Bonaparte, Prince of Canino." Translated from the French. 2 vols. London, 1818.

"St. Stephen's; or, Pencilings of Politicians." By Mask. [James Grant, I suspect.] London, 1839.

JAMES. T. PRESLEY.

KING AT ARMS.—Where, in the scale of precedence, does this dignitary stand? It seems to me that the principal King at Arms, in each of the three kingdoms, should, in virtue of his office, be knighted as a matter of course, not that the prefix of "sir" would add to his dignity, for that, I take it, is considerably greater than the rank of Knight Bachelor. S.

CAPTAIN GRANT AND SIR WILLIAM GRANT.—A large portion of the coast of this colony, Victoria, was discovered in December, 1800, by James Grant, Lieutenant, R.N., in command of H.M. brig "Lady Nelson." One of the capes was named by him Cape Sir William Grant; it is marked on his chart "Cape Solicitor, or Sir William Grant's Cape," which would seem to identify the person it was named after as the eminent lawyer who was at that time Solicitor-General, and who, shortly after, became Master of the Rolls. What is known of Grant and his after career? When Flinders wrote his *Voyage to Terra Australis*, published in 1814, Grant was a captain. Was he a family connexion of the Master of the Rolls? J. B. Melbourne, Australia.

THE CENTENARY CLUB.—This is believed to have existed in London about the latter end of the last century. Any information about it will be thankfully received. VIRION NIGHTON.

GEFFROY DE CHAUCEROIE.—Allow me to draw MR. FURNIVALL's attention to the fact that among the signatories to a deed in the *Tresor des Chartes*, published by Boutani in his *St. Louis et Alfonse*

de Poitiers, p. 490, appears the above person, as Sire de Bercoie. MR. FURNIVALL will remember that the dominions of Alfonse de Poitiers were historically connected with England. Is it not probable that Chaucer was of noble descent? ALFRED C.

Replies.

BERE REGIS CHURCH.

(4th S. xii. 492.)

The composer of this epitaph seems to have been a great coxcomb and an inaccurate scholar; and some passages admit of nothing but a conjectural rendering. But allowing for bad Latin, and correcting a few errors due to the author, to the copyist, or to the printer, the following version may be attempted. It may be observed that a passage sometimes can have but one rendering, but one which in no way helps us to the sense. "Patrimonium narcoticum," for instance, can mean nothing but "narcotic patrimony"; but what the sense or nonsense of this bit of pedantry is, can only be guessed. The errors are as follows :—l. 4, "conculus" should be *concalcas*, or *concalces*; l. 9, full stop after "oriundi"; l. 13, "academiam"; l. 16, comma after "postea," not full stop; l. 17, colon after "contulit"; l. 25, "Prædicatorem"; l. 28, full stop after "invenere"; l. 29, colon after "maledicæ"; l. 36, full stop after "fuit"; l. 38, comma, not full stop, after "narcoticum"; l. 47, full stop after "13"; l. 50, 51, full stop after "consecravit" instead of "Elizabetha"; l. 53, no stop after "habitare." The initial capital letters are most capriciously placed, but that is trifling.

Thou passest on—

stay a little—

it will be to thee no waste to know
the worth of that which thou
treadest under foot.

Here lie,

set apart when he passed into ashes,
the remains of Andrew Loup of Dorchester,
born in and sprung from an
ancient lineage in Bere.

Having been educated with due care
and suitable success
by his kinsfolk,

he sought the renowned Academy of Oxford,
where, in — Hall,
through four years he laboured stoutly.

Afterwards

he betook himself to one of the Inns of Court; 'next,

to increase his skill, and investigate the
secrets of commerce,

he abode nearly five years
among the French, the Italians, the Spaniards.
Then he revisited his country,

where

Academics found in him a philosopher,
lawyers an expounder,

his neighbours a peacemaker,
the oppressed a defence,

all who had to do with him, a religious man.

But see the giddiness of
the evil-speaking crowd :
while among the ranks of the orthodox
he showed himself an unconquered champion,
he was by some traduced as a Papist,
because of set purpose, and
without heresy or schism,
for the glory of God and the seemliness
of the Church,
he clung to the foundations and the rites
of the Christian faith.
In his last days he found repose in
his patrimonial home :
whence, yielding to an Herculean disease
under which for three years he laboured,
at length, and under sentence of death
still mindful of his baptismal vow,
he expired,
before he had passed through the
last decade of the archetypal length of man's life,
on the 13th of June
in the 1639th year
since the birth of the Saviour of the world.
To the memory of a husband never
(had not the Holy Scripture
closed the fount of tears)
to be mourned sufficiently,
Elizabeth, his most pious wife,
consecrated this offering.

"I had rather be a doorkeeper in the house of my God,
than to dwell in the tents of ungodliness."—*Ps. lxxxiv. 10.*

I should have admitted that one expression,
"Aulâ cervinâ," I can make nothing of. Probably
it refers to some Oxford tradition, which those with
local knowledge may explain.

The forty-fifth line is unintelligible; but it is
just possible that it may refer to the "threescore
years and ten," leaving out of sight the patriarchal
lives, and treating that period as the original or
normal duration. But the sense I have suggested
can hardly be forced out of any conceivable gram-
matical construction. LYTTELTON.

P.S.—Since writing, it has been suggested to
me that "Aulâ cervinâ" is Hart Hall. May be
so; but I do not know that hall.

It may be observed that the words "*Voti
flumine damnas memor expiravit*" form a spon-
daic hexameter; but it is probably accidental.

[There was formerly a Hert or Hart Hall, which
became Hertford College in 1740.]

Premising, first, that the Latin is a little canine,
and that the stops are in utter confusion; and,
secondly, that certain parts, though they can be
translated, cannot be explained unless we know
deceased's history; premising, I say, this, there
seems no very extraordinary difficulty in Mr.
GUEST's brass. I render it thus:—

Passenger, stay a little; it will be no loss of time for
thee to know the history of such a man as thou treadest
under thy feet. Here, by the ashes of his predecessor,
he buried the remains of Andrew Lombe of Dorchester,
born and sprung of an ancient race among the natives of
Bere: brought up by his friends with no less care than
was fit, and with success as happy as became them, he
sought the celebrated University of Oxford, where in

Hart Hall he worked hard for four years. Afterwards
he betook himself to one of the Inns of Chancery. Then
for increase of his knowledge and inquiry into the secrets
of commerce abiding for nearly five years among the
French, Italians, and Spaniards, he at last returned to
his own country, where academics found him a philo-
sopher, lawyers a conveyancer, neighbours a peacemaker,
the oppressed a refuge, and all who knew him a religious
man. But consider the folly of the evil-spreading
multitude; for while he showed himself an unconquered
champion among the ranks of the orthodox, he is alleged
by some to be a Papist because, to the glory of God and
the honour of the Church, he embraced, without practis-
ing heresy or schism, the foundations and ceremonies of
the Christian religion. In extreme old age he found his
estate a trouble; worn out by which, and labouring for
three years under severe illness, at last, as destined, he,
mindful of his baptismal vow, expired before he had
spent ten years in the relics only of his former life, in
the year from the birth of the Saviour of the world 1637,
on the 13th of the month of June. This to the memory
of a man never enough to be wept for (if holy Scripture
had not closed the fount of tears), his most loving wife
Elizabeth has consecrated. "I had rather be a door-
keeper in the house of my God, than to dwell in the
tents of ungodliness" (*Ps. lxxxiv. 10*).

CHARLES F. S. WARREN, M.A.

With the exception of one or two places, un-
doubtedly obscure, and of which I am not certain,
this epitaph appears to me to be perfectly intel-
ligible. Avoiding baldness as much as may be, I
will render it as near to the Latin as I can. I
assume it to "be a true and correct copy."

Regardless passer, stop awhile, and pause. There is
that beneath your feet the worth of which it is worth
your while to learn. Here with his father's ashes are
deposited the remains of Andrew Loupi, of Dorchester, a
scion of the ancient stock of Beeren. Trained with
loving care, the profiting was in due proportion. Placed
at Hart Hall, in the celebrated University of Oxford, he,
for three years, diligently applied himself to study, and
thence migrating to one of the Inns of Chancery, he
afterwards, to add to his stores of knowledge, and to gain
an insight into mercantile affairs, passed nearly five years
in France, Italy, and Spain. He then returned to his
native land, where, so extensive had become his attain-
ments, so admirably formed his character, by scholars
he was pronounced a philosopher, by lawyers an author-
ity on mercantile jurisprudence, by his neighbours
a pleasant neighbour, by the oppressed a firm defender,
by all a religious man. But mark the fickleness of
popular favour—of the multitude ever more alert to
blame than praise. Foremost among the champions of
orthodox belief, he yet, but without any show of heresy
or schism, held firmly by those doctrines and ceremonies
of the Christian Faith which he deemed to be funda-
mental, and alike conducive to the glory of God, and the
peaceable ordering of the Church. On this ground he
was charged with having become a Papist. His declining
years he solaced with the managing of his estate. At
length, having laboured for three years under a grievous
malady, which in the end proved fatal, he, ever mindful
of his obligations for an unfailling flow of blessings, and
when he had enjoyed his patrimony scarce ten years,
breathed his last, on June 13, in the year from the
Saviour's birth 1643. And this is dedicated by his most
dutiful wife to a husband for whose loss she must have
been inconsolable, had not Holy Scripture shut up the
fountain of her tears.

"I would rather be a doorkeeper in the house of my

God, than to dwell in the tents of wickedness" (*Ps.* lxxxiv. 10).

The only passages of which I have any serious doubt are those printed in italics, being in the original, "*Voti fluminei damnas memor*," and "*Protoplasti vivendi reliquias per decennium peregerat*." The former, but for *fluminei*, would be clear enough, as *damnas* = *damnatus*, and *voti damnatus* is classical (*Liv.*, vii. 28, xxvii. 45). The latter is a great puzzle, and can only admit of the rendering which I have given, upon the presumption that several of the words are employed in a very unusual and strained acceptance. *Protoplastus*, for instance, is always, so far as I know, used of Adam, nor am I aware that it ever refers to the first founder of a race. Suidas certainly connects it with ἀρχηγός, and ἀρχηγός is so used by Sophocles (*O. C.*, 60). But then again as to "*reliquias*" and "*peregerat*," I know of no instance of the one meaning property left behind by a former possessor, or of the other the use or enjoyment of such property. Such being the case, my rendering must be taken as purely conjectural—for as much as it is worth—which, in my own judgment, is near akin to nothing. If MR. GUEST has an opportunity, will he look at the monumental brass again, to be sure that no error has crept into the copy?

EDMUND TEW, M.A.

THE GRIM FEATURE (4th S. xii. 85, 191, 316, 435).—In my turn I venture to think PELAGIUS is wrong in explaining "the grim Feature" to mean the "future victims" of death; thus making it objective to "scented," and leaving that verb without any nominative. He surely overlooks that there is a full-point after "bloody fight," and that each member of the simile is a complete sentence by itself. If he do not, he has yet to learn that Milton does not construct a sentence without a substantive, pronoun, or relative, to govern the verb. Such being the case, it seems to me indisputable that the verb "scented" is intransitive, and that its nominative is "the grim Feature." I can see, too, why Milton did not give Death his name here. The reason was the near position of the word Death in the preceding line. Had he, by inadvertence, written—

— "design'd
For death, the following day, in bloody fight.
So scented Death, delighted, and upturn'd
His nostril wide into the murky air,"

his exquisitely attuned ear would have resented the *symptosis*, and he would have substituted for "Death" some descriptive equivalent; and what could be finer than the one which has possession of the text?

The entire passage, combining the two relative sentences, is thus given in the first edition, book ix., ll. 272–281, but I observe that from l. 230 (mis-

printed 2g0) the numbering is wrong up to 270. It is rectified at l. 280:—

"So saying, with delight he snuff'd the smell
Of mortal change on Earth. As when a flock
Of ravenous Fowl, though many a League remote,
Against the day of Battel, to a Field,
Where Armies lie encamp't, come flying, hur'd
With scent of living Carcasses design'd
For death, the following day, in bloodie fight.
So scented the grim Feature, and upturn'd
His Nostril wide into the murkie Air,
Sagacious of his Quarrey from so farr."

Let us inquire what are Milton's usages of *grim* and *feature*. For the latter we have the passage in the *Areopagitica* (already cited in "N. & Q.," 4th S. xii. 317), where *feature* is *frame* or *form*, as of a living body. (Elsewhere, as in *Comus*, it is a part of the face.) *Grim* is frequently used in *Paradise Lost*; viz., once of Moloch's idol; once of the fires of hell; once of war; and in the remaining four places it is the epithet of Death or of his cave. Surely it may be hence inferred that, in the passage in question, the phrase "grim Feature" means the shapeless shape of Death, which is so eloquently described in book ii., ll. 666–676, *et seq.* Here he is called an "execrable shape . . . grim and terrible"; "the grisly Terror," and "grim Death"; all of which are admirably summed up in that one masterly phrase "grim Feature."

While I cannot but think that PELAGIUS "doth vainly talk" on this occasion, I feel obliged to him and your other correspondents who have discussed with so much ability the question I submitted to their consideration; and to MR. JOSEPH PAYNE for so frankly acknowledging his mistake. JABEZ. Athenæum Club.

PELAGIUS may rest assured that "grim Feature" is *not* the "objective case after scented," or that it means "creation," "the future victims now made over to corruption." It is, undoubtedly, the nominative to the verb, answering to "a flock of ravenous fowl," in the antecedent member of the simile. About the grammar, or the sense, there is no difficulty whatever. It runs perfectly clean and clear—i.e., "As a flock of ravenous fowl" scents, &c., so "the grim Feature scented." The emendation of PELAGIUS is simply a case of "e fulgore fumum," and he does nothing more by it than to import a totally new element into the discussion. The question previously raised was on the *meaning* of the word "feature"—whether it meant Satan or Death. It has been generally admitted to mean the latter, as, in fact, it *can* mean nothing else. I have sometimes thought whether it may not be barely possible that "feature" has crept into the text for *figure*. *Grim figure* comes very much nearer to common usage, and might be capped by many cognate expressions, as *poor figure*, *sorry figure*, &c.

Upon the whole, my loyalty to Milton compels me to say that I believe he never would have written a sentence so awkward in construction, and

involved in sense as this would be, presuming PELAGIUS's exegesis to be correct.

EDMUND TEW, M.A.

Can PELAGIUS really be serious in the explanation he gives of this passage? Can he adduce any other instance of "feature" being ever used in the sense he attributes to it, viz., "corrupted creation," or rather "carnage, prey innumerable"? This meaning is quite new to me. Again, if "grim feature" be the objective, what is the subject or nominative to "scented"? It can only be the pronoun "he" some half-dozen lines back, but if so, it should be repeated to make sense, and just imagine Milton writing "So (he) scented the grim," &c.—a construction quite at variance with what PELAGIUS himself refers to as peculiar to that poet. See his own example, "So spake the Universal Lord," &c., with which the passage in question completely agrees, if "feature" be taken as the nominative.

R. M. C.

Liverpool.

"OIL OF BRICK" (4th S. xii. 448).—A neighbour tells me that "Oil of brick" was inserted in the *London Pharmacopœia*, 1746, in which it was named *Oleum Lateritium*, and was prepared as follows:—Bricks—common—heated to redness, quenched in olive oil, afterwards bruised and distilled; the product forms a dark brown oil, similar, both in colour and consistency, to ordinary oak varnish. At the present day, it is factitiously prepared by mixing equal parts of crude oil of amber and olive oil.

J. MANUEL.

"*Oleum Lateritium*. Oil of Bricks.—Heat bricks red hot, and quench them in oil olive, till they have soaked up all the oil; then break them into pieces small enough to be conveniently put into a retort; and distil with a sand heat gradually increased: an oil will arise, together with a spirit, which is to be separated from it as in the foregoing process.

"This preparation has had a place in most Dispensatories, under the pompous names of *oleum philosophorum*, *sanctum*, *divinum*, *benedictum*, and others as improper as that under which it stands above. It is really oil olive, rendered strongly empyreumatic by heat; the spirit, so called, is no more than phlegm, or water, tainted with the burnt flavour of the oil. It has been celebrated for sundry external purposes, particularly against gouty and rheumatic pains, deafness and tingling of the ears, &c., and sometimes likewise given inwardly. But common practice seems to have now entirely rejected this loathsome remedy."

The above, which is from Quincy's *English Dispensatory*, 14th edit., 8vo., London, 1769, will inform H. T. how he may himself make "Oil of brick"; and if the last sentence was true in 1769, I should think that in 1873 this oil has "No Name."

J. B. B.

Oxford.

The following is the receipt for its preparation given in the *Pharmacopœia* of the London Colledge, 1696:—

"Take, of bricks broken in pieces, as big as an Hen's Egg; heat them red hot, and quench them in Old Oyl, where let them lie till they be cool; then beat them into fine powder, and still them in a glass retort, with a fit receiver, give fire to by degrees and keep the Oyl in a glass close stopped."

Two centuries ago it was much recommended in gout, sciatica, and as an anodyne generally; but it has long since passed away from all authorized pharmacopœias. The use of the powdered brick is only that of a porous absorbent to hold the oil whilst it is subjected to destructive distillation.

EDWARD SOLLY.

See Gray's *Pharmacology*, &c., 5th edit., 1831, At page 209 is the following:—

"OIL OF BRICKS, *Oleum lateritium*.—From olive oil, mixed with brick-dust, and distilled; very resolvent, useful in palsy and gout."

J. O. N.

Brighton.

"NOR" FOR "THAN" (4th S. xii. 388, 502; 5th S. i. 12).—In reference to LORD LYTTLETON's note, I can assure him that the expression is not yet obsolete. The old-fashioned Gloucestershire farmers, as distinguished from the new school of "agriculturists," as they prefer to style themselves, frequently use the word "nor" for "than." One, an old neighbour of mine, a rare tough blade, now on the retired list, between eighty and ninety, and in easy circumstances, always makes use of it. He is like "Sir Joshua," a little deaf, though, instead of an ear-trumpet, he more often has a pipe in his hand; and—

"When they talk'd of their quanos, perphosphates and stuff,

He shifted his Broseley and only drank 'rough.'"

that is, cider of rough flavour, which old cider-drinkers prefer. In offering you, for instance, some of particularly good quality, he would speak in this vein, "Try this, sir, this is pretty drink, 'tis better nor common," meaning, better than common "drink." And here I may note that the word "drink" in the example given, is employed in that precise and limited sense which logicians term "second intention," and stands for "cider" only,—just as the same men use the word "beast" for "oxen"; sportsmen, "birds" for "partridges"; and Scotchmen, "fish" for "salmon." In Scotland, "How many fish have you killed?" would refer to salmon only. I would further remark, that before railway-station, certificated school-teacher, and cheap newspaper influences, these old turns and expressions are fast dying out, and should, I think, be noted down and recorded in "N. & Q." by the country clergy and others.

F. S.

Churchdown.

It appears to me that this must be merely a Celtic idiom, one of the many instances still re-

maining, handed down to us from the ancient Britons. For certain it is that the same word in Welsh, "na," is expressive of both phrases; nor is this a vulgarism, inasmuch as it frequently occurs in the Welsh Testament; thus, "gryfach na myfi" (mightier *nor* I, or *than* I). Again, "mwy na phrophwyd" (more *nor*, or *than*, a prophet). Such instances are innumerable. M. H. R.

CHARTER OF EDWARD THE CONFESSOR (4th S. xii. 171, 238, 436).—MR. C. FAULKE-WATLING, in his obliging reply, states that the application of the word *rache* to a dog hound, and *brach* to a bitch hound, is not universal. I was aware of the exceptions mentioned, but the passage referred to in *Lear* contains, in the 1623 edition, several inaccuracies. *Brach* may be there a misprint for *rach*.

Webster derives *brach* from *braque* (Fr.), "A bitch of the hound kind." Christopher Wase, in his translation of *Gratius*, 1654, uses the word *bratch* for *bitch*. In the First Part of *Henry IV.*, Hotspur says, "I had rather heare Lady, my Brach, howle in Irish." And in *Lear* is the passage, "Truth's a dog must to kennell; hee must bee whipt out, when the Lady Brach may stand by the fire and stinke."

May I ask in what work is the German word *bract* used as signifying a scenting dog? *The Gentleman's Recreation*, by Nicholas Cox, did not appear until 1674 (Blome's in 1686), and the quotation seems taken in great measure from Hector Boece, but with alteration and omission. Boece does not, I believe, state that *brach* is a *mannerly* name. Our early ancestors, though, perhaps, as virtuous, were not so squeamishly mincing as their descendants. Family Shakespeares were unknown. GEORGE R. JESSE.

"CENTAURY" (4th S. xii. 407, 520).—The genus *Centaurea*, to some species of which C. L. refers under the above heading, is a very large one, and it is not possible to tell from his description which member of it is referred to. The "peculiar properties attributed to this plant by the Greeks" were probably those of healing; the name being given to it, according to Pliny, from the centaur Chiron, who cured himself with it from a wound which he had accidentally received from an arrow poisoned with the blood of the hydra. See Prior's *Popular Names of British Plants*.

HEREFORDSHIRE CHRISTMAS (TWELFTH DAY) CUSTOM (4th S. xii. 466).—See a very similar account in Brand's *Pop. Antiquities*, i. 30 (Bohn's edition), cited from *Gentleman's Magazine*, Feb., 1791.

CHARMS (4th S. xii. 469).—Would GYRVI give some indication of the district where the charms he cites are in use? JAMES BRITTEN.
British Museum.

"AN AUSTRIAN ARMY," &c. (3rd S. iv. 88 4th S. x. 412, 503).—The following paraphrase, though not translation, in Latin, of the well-known alliterative alphabet in English, made several years ago, may perhaps be thought worth embalming in "N. & Q.," as a specimen of classic trifling. It has the same number of lines as the original. The last line in the English, as it consists of words beginning with the letter A, is intended, I presume, for & ("And, per se"):

"Austriaci agmen agunt audaces agglomerantes,
Belgradi bellum balistis belligerantes,
Cimmerii comites contendere consociantur,
Dum diri dubio discrimine digladiantur,
Ensibus erumpunt equites examine equorum,
Famam fert Fortuna, ferocia facta furorum,
Gens gentem grassans gemitat gladios graviores,
Hinc Heliconiades hilarant herois honores.
Insidias ineunt, irarum immane imitamen,
Jam juvenes jugulant juvenes, juvenale juvamen,
Luctantur lapides longo laxare labore,
Muris mirifico minitatur machina more.
Nil numerus noscit, noxam, neque nobile nomen
Objicit, offensis oculis obstantibus omen.
Perpauci patriæ pro paupertate pavescant,
Quum queruli quærent quæsi quacunq[ue] quiescant;
Religio revenit, revocat ratione retentos,
Suvarrus sedare sonos scit sanguinolentos.
Turca triumphasti! tranquillo tempore turges,
Ueurpatores undis ultricibus urges!
Vanescat vanis Victoria vae! violenter,
Victores valeant! valeatis vos vehementer
Vernæ vinosi, vacuum vis viduarum,
Xerxes, Xanthippus, xenium xerampelinarum,
Zenonis zelus, zothecæ zelotyparum!
Arma adsunt agris, at amoribus absit amarum!

E. A. D.

THE CATTLE AND THE WEATHER (4th S. xii. 516).—This prognostic of fine weather has been familiar to me in Wiltshire since my childhood; that is for, at least, fifty-five years.

R. C. A. PRIOR.

CHAP-BOOKS: "WISE WILLIE AND WITTY EPPY" (4th S. xii. 495).—I expect to be able shortly to answer fully MR. PATTERSON'S inquiries. Meanwhile let me refer with praise to the first part of an excellent and long-desired account of *The Humorous Chap-Books of Scotland*, written by John Fraser, late of Glasgow, and now of New York, where he is editor of the *Arcadian*. I am daily expecting the second part, in which I have already received a proof of the full length portrait of Dugald Graham, the ingenious author of many famous Penny Histories, &c., including *Jockie and Maggie's Courtship*, *Lothian Tom*, *Lepce the Tailor*, *John Cheap the Packman*, and the two humorous old songs, *Turnanspike* and *John Highlandman*. It is probable that the authorship of *Wise Willie and Witty Eppy* remains unknown. But an account of it is promised in the forthcoming sixth chapter. The subject of old Scottish chap-books has successively interested Sir Walter Scott, William Motherwell (who commenced making a collection,

and bitterly reproaches borrowers for diminishing his store), and Dr. Strang, of Glasgow. John Fraser is likely to do serviceable work, and throws light on much of the popular chap-literature of Scotland during the last century, when *Wise Willie* was a favourite. His book is published by Henry H. Hinton, 744, Broadway, New York, and James Hadden, Sauchiehall Street, Glasgow.

J. W. E.

Molash, Kent.

LIBERETENENTES (4th S. xii. 515.)—I take it that these were persons who held land, tenements, or other kinds of property, exempted from all kinds of charges or burdens whatsoever, freeholds absolutely. Such were many of the possessions held by the greater religious houses, as plainly appears from the schedules in the *Monasticon*. Du Cange describes them as "*Qui liberum tenementum tenent vel possident*," and gives as his authorities *Leg. Malcolm.*, ii., *Reg. Scot.*, cap. 9, and *Fleta.*, lib. ii., c. 72, § 13. They were divided, it appears, into *intrinseci* and *forenseci*=burghers, and non-burghers, not unlike those under the Roman Commonwealth.

Sir Henry Spelman says (*Glossary*), "*Galli, ingenuiles vocant, quos nos, Libere-tenentes*," but says the status of the latter has undergone a change, and that "*Eorum Ingenuiles non sunt liberi à rusticis servitiis, ut hodiè nostri plerumque Liberè-tenentes*," the difference being exemption from labour, which then, if demanded, they were obliged to give.

EDMUND TEW, M.A.

PORTRAITS OF DR. JOHNSON (5th S. i. 2.)—The first of the two portraits mentioned by MR. THOMS of Dr. Johnson, by Sir Joshua Reynolds, is *not* amongst the list of portraits given in Boswell's *Life of Johnson, Illustrated Edition*, 1851, published at 198, Strand. Boswell gives a long catalogue of the various portraits, &c., of Johnson, vol. iv., p. 285; he also gives four portraits of him by Sir Joshua, one appearing on the title-page of each of the four volumes. The first is said to have been taken in 1756, when Dr. Johnson was forty-seven. He is represented seated at a table, pen in hand, and apparently in a "brown study." It is stated to be Sir Joshua's first picture of him. The three other portraits given are of much later date, I think. Boswell would scarcely have omitted the first portrait mentioned by MR. THOMS, had such a one been taken by Sir Joshua Reynolds. I cannot find that it is mentioned at all, though the list comprises some eighteen portraits of Dr. Johnson; nor is there a portrait by Gainsborough amongst the number.

FREDK. RULE.

LORD LIGONIER (4th S. xii. 490.)—J. H. L.-A., in a note to his article on the family of "Lawrence of Philadelphia, Jamaica, &c.," states that General Ligonier, afterwards Lord Ligonier, was Earl

Beauchamp's ancestor. I should be curious to learn on what authority J. H. L.-A. makes the statement. The last Lord Ligonier died in 1782, I believe childless; certainly his honours expired at his death. Nor can I detect any connexion between the families of Lygon, Earl Beauchamp, and Ligonier, Earl and Viscount Ligonier, in any peerage, ancient or modern.

M.

RING MOTTO (4th S. xii. 517.)—This appears to be an interesting old betrothal ring, and the motto freely translated would be "As we are now of one mind, I give thee this in open betrothal." The cinquefoil, having been adopted for the external outline, was doubtless intended to represent the entire devotion of the donor to his betrothed, or that he had made a wise choice, that leaf being formerly used to represent the five senses, and so metonymically wisdom. The giving of betrothal rings and the publication of betrothals are still common in Germany.

BROCTUNA.

Brecon.

PECK'S COMPLETE CATALOGUE (2nd S. vii. 247; 3rd S. vii. 212.)—Of my edition of Peck's *Complete Catalogue*, which appears to have been unknown by REV. CHANCELLOR HARINGTON, whilst mentioning Rev. E. Gee (5th S. i. 16), the most satisfactory notice, amidst many other kind communications I have received, is the following from the lamented Rev. M. A. Tierney, with reference to the first part:—

"Peck's work was always useful, but you have made it by your additions really valuable. It is now an instructive as well as serviceable volume; and I hope it will not be long before we shall see the second part of it. To those who, like myself, have the good fortune to possess a collection comprising, in addition to all the tracts enumerated by Peck, very many of those which you have described, it must of course be particularly interesting."

Dr. Todd, after he had read this letter, observed:—

"I was very glad to see Dr. Tierney's letter. I hope that neither your remarks nor mine on any of Peck's articles can be accused of anything like bigotry or intolerance. We have both laboured to edit the book in a scholarlike spirit, and true scholarship knows no party. The only thing that looks like 'Exeter Hall' is the word 'Popery' on the title-page, which modern Roman Catholics look upon as an insult, why, is difficult to say. But for this neither you nor I can be responsible."

I shall only add that the number of books and pamphlets relating to this controversy, at that period deposited in this library, is more than 600, and that many others are incorporated, to be found in the Bodleian, Trinity College, Dublin, Sion College, &c. I have subsequently been informed by the learned Dr. Reeves, librarian of the Archiepiscopal Library of Armagh, that he can yet furnish a supplement to these multiplied Catalogues.

BIBLIOTHECAR. CHETHAM.

"EMBOSSED" (4th S. xi. *passim*; xii. 29, 117, 178, 218, 297.)—One of the most satisfactory ex-

planations of the hunting technical "imboast" is to be found in Lyly, whose comedies are a somewhat neglected storehouse of words and phrases. In *Mydas* (iv. 3) the two pages are laughing at the language of hunting:—

"*Min.* I pray thee speak some.

"*Pet.* I will.

"*Huntsman.* But speak in order, or I'll pay you.

"*Pet.* There was a boy lasht on the single, because when he was imboast, hee tooke soyle.

"*Min.* What's that?

"*Pet.* Why,—a boy was beaten on the taile with a leathern thong, because when hee fomde at the mouth with running, hee went into the water."

From another part of the dialogue, as well as from this, it would seem that "to lash" was at that time another hunting technical not understood by ordinary mortals. To boss, though not, I believe, part of the language of venery, was used in the same sense as "imboast." Stubbes, in his *Anatomic of Abuses*, says of barbers, "For then shall your mouth be bossed with the lather or fome that riseth of the balles (for they have their sweete balles wherewithall they use to wash)."

B. NICHOLSON.

"SPURRING" (4th S. xii. 44, 295, 398.)—This is said to be a Lancashire word, and equivalent to a "calling of the banns," i. e. calling for evidence of the publication of them at the marriage ceremony. It seems, then, no other than—and, at least, is alike in signification to—the Scotch *speiring* or *speering*, the participle of the verb *to speir*, which signifies to inquire, ask, or investigate:—

"A pyper met her gaun to Fife,

An' *speir't* what was 't they ca'd her."

Song of *Maggie Lauder*.

L. L.

SURNAME "BARNES" (4th S. xii. 496; 5th S. i. 14.)—The inquiry of *CURIOSO* is very interesting to me. In Queen Elizabeth's days the Barnes held large estates in Middlesex and Surrey, and were in the Commission of the Peace. They were ardent Roman Catholics, and greatly mixed up in the several conspiracies of the times. Most of their property was confiscated in Elizabeth's and James I.'s time—that is, the property of such of them as were attainted of treason. Their spurs were hacked off in true feudal fashion, and every record of their existence erased from the sacred pages of the heralds: not a single pedigree of them or their ancestors is there now to be found in the College of Arms, and I think few traces of them elsewhere.

From one branch my great-grandfather, Richard Barnes, descended, and the tradition in his family was that several of his ancestors, direct or collateral, after suffering much for their adherence to Rome, fled to the Continent; and it is not at all unlikely that in Spain they would find their future home, where they would be well received by the sovereign.

At this time there were many Englishmen settled

in that country, and as early as Henry VIII.'s reign, or the commencement of Elizabeth's, I find a younger Hatton, of Hatton, in Cheshire, "wed a doghter of y^e greatest Duke in all Biscaye"! Who was then "y^e greatest Duke in all Biscaye"? And will your correspondent kindly say in what town in Spain (and how far from Madrid) these Barnes are now settled, and what baptismal names they bore in generations past? The registers (if any) of two or three hundred years since should supply interesting information. T. H.

ITALIAN WORKS OF ART AT PARIS IN 1815 (4th S. xii. 342, 411, 524.)—On this subject your correspondents may perchance have seen a letter from an indignant Italian in the *Times* of the 30th October, 1871, and a spirited article in *Macmillan's Magazine* for December of the same year. A publication they are less likely to have met with is a book printed at Paris in the sixth year of the Republic (1797-8), entitled *Etat des Objets d'Art envoyés aux divers Musées Français et conquis par les Armées de la République pendant la Guerre de la Liberté*. The *Etat* is made up of long lists of those priceless treasures (beginning with the Transfiguration and the Laocoon) of which Italy and the Netherlands had been so ruthlessly despoiled. The compiler tacks on to his catalogue the remark that, as for Raphael's frescoes in the Vatican, "il suffit à la République Française de les désirer pour les acquérir"; and he concludes with a threat of bringing the "pressure of bayonets" to bear even upon John Bull:—

"On ne doit pas regarder comme perdue pour la République cette superbe galerie d'Orléans. . . . Ne sait-on pas qu'elle est à Londres? Le conquérant de l'Italie voudra sans doute l'y retrouver et la rendre au musée de la grande nation."

H. D. C.

MARY, DAUGHTER OF WILLIAM DE ROS (4th S. xii. 495, 523.)—I am much obliged to *HERMEXTRUDE* for her prompt answer to my query. The authority I quoted from was *The Sussex Archaeological Collections*, vols. v. and viii.; in the first from a paper by Mr. M. A. Lower, M.A.; in the second from one by Mr. William Durrant Cooper, F.S.A.; who both state that the third wife of William de Broose, who died A.D. 1290, was Mary, daughter of William de Roos. I also think, but am not sure, that in the Burrell MSS. in the British Museum, such is stated to be the fact, under Beeding Manor, No. 5686, fo. 156 *et seq.* I suspect, from a date given in that MS., that, though an inquisition was not taken until 19 Edward II., she died in the tenth year of that reign.

D. C. E.

The Crescent, Bedford.

"LINES ADDRESSED TO MR. HOBHOUSE" (4th S. xii. 329, 357.)—I remember these lines when first published, and they were then said to be by

Lord Byron. I believe, indeed I am almost certain, they were first published in *The Liberal Verse and Prose from the South*.
Craven. ELLCEE.

"PRAYER MOVES," &c. (4th S. xii. 309, 455, 506; 5th S. i. 20.)—I thought myself bound to use every effort to rectify the mistake which I was led into respecting this quotation. The following extract, from a letter received lately from a friend, will, I think, settle the question:—

"I am happy to inform you that, after some research, I have found the line you enquire about—'Prayer moves the Hand which moves the world.' It is the 19th line in the hymn commencing 'There is an eye that never sleeps,' composed by the Rev. John Aikman Wallace, Minister of Hawick, and first appeared in the *Scottish Christian Herald*, 1839, p. 616. Since then the original line has been somewhat altered from 'It moves the Mind omnipotent' to 'Prayer moves the Hand which moves the world.'"

"The original in five stanzas is very rough, and comprises two measures, C.M. and L.M., so that it has been recast to bring it into common measure. It is entitled *Prayer* in the original, 1839."

FREDERICK MANT.

THE ACACIA (4th S. xii. 209, 314, 436.)—I extract the following from Dr. Mackey's *Lexicon of Freemasonry*, edited by Donald Campbell, C. Griffin & Co., London:—

"Acacia.—The ancient name of a plant, most of whose species are evergreen, and six of which, at least, are natives of the East. The Acacia of Freemasonry is the *Mimosa Nilotica* of Linnaeus, a shrub which grew in great abundance in the neighbourhood of Jerusalem."

I may add that the acacia is invariably referred to as a *shrub* in masonic ceremonies; and I, therefore, think it can hardly be the *locust-tree*, as suggested by Dr. DIXON.
E. S. N.

FUNERAL GARLANDS (4th S. xii. 406, 480; 5th S. i. 12.)—In the *Argus*, for August 5, 1790, is the following item:—

"Sunday being St. James's Day, the votaries of St. James's church yard attended in considerable crowds at the shrines of their departed friends, and paid the usual tributary honours of paper gloves and garlands of flowers on their graves."

It is customary in country places to carry garlands before the "bier of a maiden," and then to hang them over her grave. See *Comical Pilgrim's Pilgrimage into Ireland*.
W. WINTERS.
Waltham Abbey.

SCOTTISH TITLES (4th S. xii. 349, 396; 5th S. i. 17.)—If I could see my way to do so, I should be glad, as a friend to precision, to accept the assurance of L. L. that, before addressing or referring to the wife of a Scottish landed proprietor, correspondents and others made it their duty to be "well and ripely advised" as to whether her husband held his estate immediately under the Crown or not. But does L. L. wish us distinctly to understand that, supposing Sir John Schaw, instead of

holding Greenock directly from the Crown, had held it from a subject superior (in which, I presume, there would have been no incompetency), his wife would have been called (so far as Greenock was concerned) the "Gudewyfe of Greenock"? That is really what L. L.'s statement comes to; because he does not place her right to the title of "Lady Greenock" upon the fact of her being the wife of a Baronet or Knight, but upon the fact of her being the wife of a person who held his lands immediately under the Crown. He speaks of this latter class as including Baronets and Knights, but it did not necessarily include them; they might not have held an acre either one way or the other. I cannot help thinking that in dealing with a question of usage a safe answer is preferable to a subtle one, and the words, "landed proprietors" were used by me advisedly.
W. M.
Edinburgh.

RISE IN THE VALUE OF PROPERTY IN SCOTLAND (4th S. xii. 490; 5th S. i. 11.)—I am obliged to Mr. PICTON for drawing my attention to the stupid blunder made in the equation between the Scottish and English currency. Of course I was aware that a pound Scots money was equal to twenty pence of our present currency, and thought that I had so calculated, but had evidently not done so. These sheep farms in Closeburn, of which I spoke, belonging to the Duke of Buccleuch, are now paying somewhat more than ten to eleven times what they did about the middle of last century. Thus, throwing away the odd shillings, for Mitchellslacks in 1763 was paid 90*l.* per annum; now, 1,050*l.* For Locherben, 1777, was paid 102*l.* per annum; now, 1,111*l.* Is it not the case that the rise in arable farms is still greater? I am able to contrast the rise in these sheep farms, of which I have spoken, with the rise of rental in a small property, chiefly, or, I may say, entirely arable, the leases of which lie before me since 1753. The Baltersan property, to which I refer, consists, in Scotch measure, of 445 acres, and is situated in the parish of Holywood, about five miles from Dumfries. It was bought in 1753 for 1,145*l.*, and was let at that time for 45*l.*, showing that it was bought for about twenty-five years' rental. The following shows the gradual rise in the rental:—

1753	...	...	rent	£45
1762	...	...	"	55
1795	...	...	"	145
1815	...	...	"	580
1844	...	...	"	440
1863	...	...	"	630

It will be observed that the rental in 1844 is lower than it was in 1815, and this is accounted for by the fall in value of everything at the close of the French war. I believe the rental fell immediately in 1816 to 430*l.*, but the lease is missing. I have heard that the tenants at that time got into difficulties, and had to give up their farms. The

rise in this case is fourteen times what the property was paying in 1753, and at thirty years' purchase it would bring about 19,000*l.*, instead of 1,145*l.*

C. T. RAMAGE.

PENANCE IN THE CHURCH OF ENGLAND (4th S. xii. 169, 213, 298, 416; 5th S. i. 16).—Penance was done in the church of Terling in Essex about, or not long before, the year 1850. I did not see it, but it was talked of in the neighbourhood. Verification could be obtained, I presume, by applying to the clergyman of the parish. * *

SIR THOMAS PULESTON, LORD MAYOR OF LONDON (4th S. xii. 368, 416; 5th S. i. 18), was of a Denbigh family, notices of whom may be found in a recent volume of the *Archæologia Cambrensis*. Elizabeth, daughter of Sir Thomas Puleston, married Feb. 21, 1584, Mr. Richard Wilbraham, Common Serjeant of the City of London, from whom, in direct descent, is the present Lord Skelmersdale. An uncle of this Mr. Richard Wilbraham was Recorder of London, and a brother, Sir Roger Wilbraham, was Master of the Court of Requests, surveyor of the Court of Wards and Liveries, and Solicitor-General for Ireland in 1585. Mr. Richard Wilbraham was buried in St. Michael's, London, in 1601. F.

INNOCENTS' DAY (5th S. i. 8).—I have in my hands a letter from the vicar of Ampney Crucis, Gloucestershire, containing the following passage:—

"The bells are rung—muffled—on St. Innocents' Day. The peal is begun at 12 noon; the bells are left up, and they finish it in the evening about 8 p.m."

C. F. S. WARREN, M.A.

A MNEMONIC CALENDAR FOR 1874 (5th S. i. 5).—When MR. SKEAT was at the pains to compose the two lines thus designated in "N. & Q.," January 3, p. 5, I think he could not have been acquainted with the old mnemonic distich:—

"At Dover dwell George Brown, Esquire,
Good Christopher Finch, and David Fryar."

The initials of the several words in these lines are the Sunday letters opposite the first day of every month in the Calendar in the Book of Common Prayer; and by means of them, if the Sunday letter for any year be known, the days on which all the Sundays fall in that year may be readily found. For example, A stands opposite the 1st of January, and as D is the Sunday letter for this year, the first Sunday in January this year was the 4th. Again, D is opposite the 1st of February, and consequently that day will be the first Sunday in that month this year; and so *mutatis mutandis* for all the other months. The first Sunday in any month being known, the others are manifest. A glance at the Calendar in the Book of Common Prayer will make this very plain. It must be unnecessary to add, that the utility of these lines is not limited to Sundays. F. S. A.

"STERN": "FIRM" (4th S. xi. 484, 532).—The reference to Walker shows that a century ago there were different opinions as to the pronunciation of "stern" and "firm," but not how they were then pronounced. Only fourteen years after the critique in the *Dramatic Censor* Archdeacon Nares seems to have known no more about it than myself:—

"Of the irregular sounds of *i*: *a* short. The letter *r* produces this effect upon an *i* as upon an *e* immediately preceding it in the same syllable. Ex. *Bird, circle, firm, virgin*, so that it is not easy in these circumstances to trace the orthography from the sound. *Ver^ugin, vir^ugin, and vur^ugin* would be pronounced exactly alike." * *

FITZHOPKINS.

Garrick Club.

PETER PINDAR (5th S. i. 19).—"The Praise of Margate" is in "Tales of the Hoy; interspersed with Song, Ode, and Dialogue." My edition of the works of Peter Pindar is in three volumes, the first two published in 1801, the third in 1805 (London, Wood, Vernon, &c.). The different pieces are numbered continuously throughout the three volumes, and "Tales of the Hoy" is No. 46, the last piece but two in the third volume.

J. H. I. OAKLEY.

Wyverby, Melton Mowbray.

"TALENTED" (4th S. xii. 427; 5th S. i. 33).—In the *Life and Speeches of Daniel O'Connell*, by his son, 2 vols., 1846, there appears to be no reference to the use of this word, and although many speeches are quoted, it does not, I think, once occur. In a review article that appeared in 1830 on Jean Paul F. Richter, Thomas Carlyle, in translating, uses the expression "the most talented men," vide *Critical and Miscellaneous Essays* (reprinted 1872), vol. iii., p. 38. J. MILLER.

ALTARS IN THE MIDDLE AGES (5th S. i. 9).—I would refer W. H. S. to *Martene de Antiquis Ecclesiæ Ritibus*, i. 110, ii. 288, iii. 98 (edit. Venice, 1783, 4 vols. folio), and to Catalani's *Pontificale Romanum*, ii. 196, (edit. Paris, 1850, 3 vols. quarto).

With regard to England, Mr. Maskell notes in the *Monumenta Ritualia*, III. cxlix., that "the separate consecration of altars was of late introduction"; and there is in his book no such form. They were however specially blest during the consecration of a church.

CHARLES F. S. WARREN, M.A.

THE BEST CAST (4th S. xii. 443, 522).—There is some plausibility in the suggestion of M. P., that

* It seems that our ancestors distinguished these sounds more correctly. Bishop Gardiner, in his first letter to Cheke, mentions a witicism of Nicolas Bowley, a fellow Cantab with him, to this effect:—"Let hand-some girls be called *virgins*, plain ones *vurgins*."—"Si pulchra est *virgo*, sin turpis *vurgo* vocetur."—*Elements of Orthoepey*, p. 27. Lond., 1784.

the first four lines of this prophecy refer to James VI. of Scotland and I. of England, and that the last two lines refer to William III. and his father-in-law, James II.; but still it is surrounded with very grave objections.

The first line of the prophecy is this—"Allwayes the vj is the best cast of the dyce," and I cannot imagine how these words are to be applied to James, the son of Mary. In no sense was he the "best cast of the dyce," nor has VI. been remarkable for good kings in English history; witness Henry VI., Edward VI., the boy king, and James I. who was VI. of Scotland, a man most assuredly not to be proud of.

The second line runs thus:—"When the ace beryth up the vj then shall england be a payradice," but it would be an historical outrage to assert that England was a paradise under any one of the Stuart dynasty, unless, indeed, "the silver age of Anne" may be excepted.

Lines three and four are—

"When vj and iij sett all of one syde/
then y^e worde of vj shalbe spred full wyde."

M. P. says this refers to the marriage of Prince Charles with the daughter of Henry IV. of France. But surely James was no longer vj but i when he left the throne of Scotland for that of England; and how did this marriage bring it about that "y^e worde of King James was spred full wyde"? That marriage in nowise consolidated the authority or increased the popularity of the Stuarts.

In regard to the last two lines, M. P. says "they were added afterwards," and refer to the Revolution. The lines are—

"When iij & ij holdd nott all one assent
then shall there be anewe kynge & a newe parliamentt."

In the first place there is not the slightest reason for supposing that these two lines are of later date than the four preceding ones—the ink, the character of the writing, the spelling, the stops, are all of the anterior date. No one can see them and not pronounce them to be early Tudor. In the next place, the Prince of Orange was not William III. till he was already King of England. It was not because William and his father-in-law were at variance that William was made King of England, but because James and his subjects were at variance that the Prince of Orange was invited over by the people of Great Britain. It was not because or "when iij & ij held not one assent" that the new king was chosen, but when James II. and his people held not one assent that the Prince of Orange was made William III., and James was declared to have abdicated. Dissension between James and his father-in-law had no part nor lot in the matter.

There can be no doubt that the six lines are one subject and not two prophecies joined together. Giving M. P. full credit for his suggestion, I must

still differ from it, and think I am "not reasonless to reason thus."

E. COBHAM BREWER.

Lavant, Chichester.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Vision of William concerning Piers the Plowman, together with Vila de Doonel, Dobet et Dobest, secundum Wit et Resoun. By William Langland. Edited, from numerous MSS., with Prefaces, Notes, and Glossary, by the Rev. Walter W. Skeat, M.A. In Four Parts. Part III. (Early English Text Society, No. 54.)

Generydes. A Romance in Seven-line Stanzas. Edited from the Unique MS. in Trinity College, Cambridge. Edited by W. Aldis Wright, M.A. Part I. (Early English Text Society, No. 55.)

The Myroure of Our Ladye. Containing a Devotional Treatise on Divine Service, the Offices used by the Sisters of the Brigittine Monastery of Sion, at Isleworth, during the Fifteenth and Sixteenth Centuries. Edited, from the Original Black-Letter Text of 1630, with Introduction and Notes, by John Henry Blunt, M.A., F.S.A., &c. (Extra Series, No. XIX.)

THE Early English Text Society continues to reflect the energy of its founder; while the books just issued show that neither is the zeal of their editors abated, nor their stores of learning exhausted. The third of the four parts of which Mr. Skeat's important edition of *The Vision of William concerning Piers the Plowman* is to consist, is a noble volume of between six and seven hundred pages, and contains what is known as "Whitaker's Text," or "Text C." The poem is introduced by an elaborate and instructive Preface, in which the editor describes the various MSS. of the C-Text, its date, character, and the allusions in it; and besides describing the edition of it issued by Dr. Whitaker, gives a brief notice of the Doctor himself. Those only who have looked at this preface can form an idea of the labour which it must have cost Mr. Skeat—a labour so exhaustive that we should think there can be little left for any future editor to supplement or to correct.

The C-Text of *The Vision* is followed by *Richard the Redeles*, another poem attributed to William Langland, and which has been twice printed by Mr. Wright, under the title of *Poem on the Deposition of Richard II.*, viz., for the Camden Society in 1838, and in 1859 in the first volume of his *Political Poems and Songs*. The volume concludes with a short poem—a letter of advice, as Mr. Skeat aptly describes it—addressed to a youthful but not incompetent king, Henry V. The poem has been well named by the editor "The Crowned King," and he shows very clearly that it was not the work of Langland, but one of several poems written in imitation of *Piers the Plowman*.

Of the second book on the list, *Generydes*, a romance in seven-line stanzas, edited by Mr. Aldis Wright, from the unique MS. in the Library of Trinity College, Cambridge, as it contains only a portion of the text, we shall postpone our notice until we have the advantage of having before us the result of Mr. Wright's investigation into the history of the work and its author, &c.

A glance at the contents of the volume of the "Extra Series" just issued by the Society—*The Myroure of Our Ladye*—will show that it has a value far different and, in the opinion of many, doubtless far higher than that which led to its reprint by the Early English Text Society, in the illustration which it furnishes of conventual life in this country during the fifteenth and sixteenth centuries. After the editor's Introduction, in

which he gives us a bibliographical notice of the Mirror, an historical account of Sion Monastery, and of the life of the Sisters, and then of the services as illustrated by the Mirror, he prints the life of Saint Bridget, supposed to be written by the same author. The "Myroure" itself then follows in three parts; and the volume is brought to a close by the necessary notes and a short and useful Glossary. The learned editor of *The Annotated Book of Common Prayer* has spared no pains to give interest and completeness to the volume committed to his charge.

The Power of the Priesthood in Absolution, and a Few Remarks on Confession, &c. By William Cooke, M.A., F.S.A., Honorary Canon of Chester. Second Edition. (Parker & Co.)

CONSIDERING the important doctrinal questions, Confession amongst the number, that are now agitating the Church of England, Mr. Cooke has done well in reproducing this excellent little book, which originally appeared in 1868. The value of the work is enhanced by a copious Appendix; and when we add that it received the special commendation of such a man as the late Bishop Hamilton, of Salisbury, there remains nothing to say by way of praise.

Letts's (No. 26) Pocket Diary, and an Almanac for 1874. (Letts, Son & Co.)

It is only necessary to say that the present publishers have fully succeeded in their endeavour to maintain the well-established character of this useful Diary.

"You know who the critics are! The men who have failed in literature and art." At p. 439 (Miscellaneous) of the last volume, the sentiment expressed in the above phrase, in Mr. Disraeli's *Lothair*, was traced back to Balzac in 1846; to Pope, 1711; and to Dryden, 1693. We now add one more link to the chain, and this is again afforded by Dryden, twenty years earlier. In 1670, he thus commenced the prologue to the second part of *Almanzor and Almahide; or, the Conquest of Granada*:—"They who write ill, and they who ne'er durst write, Turn critics out of mere revenge and spite."

THE IRON RAILINGS ROUND ST. PAUL'S.—On January 8th the old iron railings at the west end and on the north and south sides of St. Paul's Cathedral were sold by public auction, by Messrs. Horne & Co., preparatory to the opening out of the thoroughfare, which will be effected by the improvements now almost completed. The sale included the west gates in front of Ludgate Hill, together with the north and south sides of the railings included in the widening of the thoroughfare. They were described by the auctioneers as having been made of the best Sussex charcoal iron, cast about the year 1710. The attendance at the sale chiefly consisted of dealers, the result being, as the entire proceeds of the sale, 349*l.* 5*s.* only. The property was disposed of in Dean's Court, Doctors' Commons. It has been stated that the original cost of the railings was 20,000*l.*

We have received the following:—"Some of your readers may be interested in helping me to carry out a collection of book-plates which has engaged me for some years, selecting and arranging the early and rare, the artistic and choice, and the curious and quaint, of which there are many, *not armorial*. I shall be willing to insert any gentleman's book-plate bearing upon any of these characters, and will acknowledge his plate by a copy of my own, and shall be glad to purchase also or to exchange duplicates. I have in hand three folio volumes, and enclose to you photographs of the three title-pages, which were

designed and drawn by that worthy mediæval artist, the late Mr. George Barclay. HENRY PARKITT."

"Carlton Husthwaite, Thirsk."

EARLY ENGLISH LITURGY.—A small quarto volume, containing twenty-five curious Liturgical tracts, issued during the reigns of Edward VI., Elizabeth, and James I., among which was included "Psalmes and Hymns of Praier and Thanksgiving, made by William Barlowe, Bishop of Lincoln," privately printed, 1613, was on Tuesday last sold by Messrs. Puttick & Simpson, of Leicester Square, for 72*l.*

ROYAL INSTITUTE OF BRITISH ARCHITECTS.—Mr. Thomas Naden has been elected a Fellow, and Mr. R. L. Hesketh an Associate, of the Institute.

BOOKS AND ODD VOLUMES.

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

EDWARDS'S CURIOUS BEQUESTS.

POETS AND POETRY OF YORKSHIRE.

Wanted by Editor, *Yorkshire Garland*, Hull.

AGASSIZ, BIBLIOGRAPHIA ZOOLOGICÆ. Vol. II. Ray Society.

GILBERT (C. S.) HISTORICAL MURRY OF CORNWALL. Title, Front Vignette Title, and Dedication Plate to Vol. I. only.

KIRBY'S BRIDGEWATER TREATISE. Vol. II. Pickering, 1835.

NEWMAN'S APOLOGIA. Parts I., II., VII.

Wanted by Bookworm, 14, Market-Jew Terrace, Penzance.

Notices to Correspondents.

A. M.—Col. Mure, of Caldwell, in his *Critical History of the Language and Literature of Ancient Greece* (Vol. iii., 100—110), affords us good account of the Scollon as can well be found in any writer. Speaking of "the favourite series of Harmodius and Aristogiton," he says that, in *Athenæus*, that series "is inscribed in whole or in part to Callistratus, an Athenian." The transcript is correct.

QUERO.—H. B. is the pseudonym of the celebrated father of Richard Doyle. He is said to have adopted the initials H. B. on his caricatures from the circumstance of his always sketching them with a Hard Black or H.B. pencil.

SLAUGHAM.—See Brayley's *History of Surrey*. It is there noticed that the widow of Sir Walter Covert of Slaughterham, Sussex, re-married with Denzil, Lord Holles.

R. H. F.—For a thorough sifting of the story of the *Musque de Fer*, see the last number of the *Edinburgh Review* and the works named in that article.

ABBEA.—Only two volumes of the edition to which you refer (1829) of the *London University Magazine* appeared.

V. DE S. FOWEE.—Any German teacher in Oxford could solve this difficulty.

G. M. P.—The answer will be published when received.

R. E. A.—CRESCENT acknowledges with thanks your kind correction.

R. B. S. (Glasgow).—In type.

G. L. H.—Next week.

A. S. A. (Richmond).—Your letter arrived too late for this week. In next number, with pleasure.

A. H. B. (Edgbaston).—Always glad to hear from you.

LONDON, SATURDAY, JANUARY 24, 1874.

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Notes.

FRENCH REVOLUTION, 1792—OFFICIAL BADGES.

During a recent examination of a parcel of coins and medals relating to the great Revolution in France at the close of the eighteenth century, I came across three or four badges, which appear to have been worn by subordinate officials. I purpose to describe these, in the hope that I may elicit information other than I possess respecting such interesting memorials.

No. 1, of brass gilt, is circular in form, and 2½ inches in diameter; it has a ring for suspension, large enough for either chain or ribbon, and possesses both an obverse and a reverse, like any medal. The details of the obverse are these: Within a cable-pattern bordering are the words, "Service du Conseil des 500" (In the service of, or In attendance on, the Council of Five Hundred), surrounding a cap of Liberty, from which emanate rays of glory, while below the central device is engraved, on an oblong tablet, the name "Démange," doubtless that of the official who won this badge. The reverse presents to view the caduceus of Mercury as a centre-piece, round which, within a cable border, like that on the obverse, runs this legend, "Tout homme utile est respectable" (Every useful man is respectable).

I conceive that the caduceus ornament indicates that the original wearer, Citizen Démange, was a messenger attached to the Council of Five Hundred, and as that assembly was created in the year 1795, the date of this badge may be approximated thereto.

No. 2 is an oval badge, 1½ × 1½ inches, of brass or bell-metal, gilt. This badge has been struck from dies, and is like a medalet, with a loop for suspension. On the obverse appears a standing figure of France (!) holding in one hand the fasces, and in the other the pileus and cap of Liberty. The figure is placed upon an oblong pedestal, on which are delineated the open-hand sceptre and scales of Justice, the mirror of Truth, &c., and the legend is "République Française." The reverse is formed by a wreath of laurel (!) and oak, surrounding the following inscription, "Action de la Loi, Tribunal de première instance," freely translated thus, "Law Department, District Inferior Court." At the foot of the wreath the artist, Maurisset, has recorded his name; his work is clear, and shows trained skill, though not equal to that of Duvivier, his contemporary. It is presumable that this badge, like No. 1, was worn by a subordinate official of the Court named on the reverse.

No. 3, also an oval badge, of brass or bell-metal, gilt, in size 2½ × 1½ inches, is unlike the former examples, in having both sides exactly alike. On each field is inscribed "Respect à la Loi," surrounded by an oak-wreath, of fair workmanship. No indications of any particular tribunal where this badge was used are given. A duplicate specimen differs in being silvered instead of gilt.

So many years have elapsed since I set foot in a French court of justice, that I cannot tax my memory with any details of the costume of either judges, advocates, or of any of the attendants; though the period, 1851, being that of the Republic which preceded the Second Empire, may have given rise to reproductions of old Revolutionary customs and symbols. Perhaps, among the million who read "N. & Q.," some one may be found who has gleaned special information upon the subject of French official badges, and may be induced to tell us all about them; whether they are still worn, or if not, when their use was abandoned.

Wimbledon.

CRESCENT.

A JACOBITE LETTER.

I have copied the following letter from three leaves sent me by your correspondent Mr. J. P. Earwaker, F.S.A., Merton Coll., Oxford. Mr. Earwaker writes:—

"I obtained them from an old account book of one John Cozier, or Cosier, grocer, of Oxford, in which some late member of the family, living about 1800-1820, had scribbled various memoranda, and filled it with newspaper cuttings, &c. I believe the letter thus given has

been published somewhere, but where I do not exactly know."

HARDRIC MORPHYN.

"Copy of a Letter of one of my Grandfathers to his son at Colledge."

"Dr. Son,—I received yours & am so well satisfied with your conduct on the birth day of that old rump rogue with an Orange that I have sent you a draught on your Tutor according to your desire. As long as my son preserves his principles sound I shall not be angry at any frolics of youth, provided therefore you never get drunk but on Holidays, as the Government is pleased to call them, and toasting the damnation of the rump and confusion unto the day. You may confess yourself freely without fear of incurring my displeasure. I approve of the company you keep much, but be sure not to herd with sons of courtiers for there is no conscience or honesty in them nor will the nation thrive untill the King enjoys his own again, a health wick I fail not to drink every day in a bumper and I hope you do the like. I shall never think I can remind you enough of this matter for I had rather see you hanged for your true King than enjoy any place under this Orange rascal who has undone the nation. Our family have allways been in the true old cause and we will live and dye by it Boy. Damn the rump—that is my motto. Old England will never thrive nor see any good days untill it is thoroly roasted. Your Godfather Sr John dined with me yesterday, he asked kindly after you. We drunk nine bottles of stum and talked over all matters. We scarce uttered a word for wick the rascally wigs would not have hanged us, but I expect no better from fellows who would pull down the church if they had it in their power. I hope it will be able to stand in spite of all their malice and that I shall drink Church and King as long as I live. You know what King I mean,—God remove him from the other side of the water where he now is. Let every man have his own, I say, and I am sure that is the sentiment of an honest man and of one who abhors these persecuting rascals who makes men pay for their consciences, but do thou my boy rather submit to their power than court their favour for wright is might, and altho might may overcome it, it can never be abolisht. If kings derive their power from Heaven man can have no just pretence to deprive them of it. Orange, damn the name, he hath no such wright, we know he was made by man and consequently his title can not be deduced from Heaven. Your Tutor informed me you have been in great apprehension for the Church at Oxford and we in the cuntry agree it is in danger, but let her enemies do what they can an honest heart will continue to drink to her preservation, and while the wigs see the unalterable determination of our party they will allways be afraid of executing their wicked purposes. As for taxes we must expect them whilst the Government is in such hands and the true King in banishment. A wig, a Justice of peace, at the sessions the other day had the Impudence to tell me they were Imposed on by parliment, but how can that be a parliment wick wants one part of three of its constitution, nay and that the head? Is not the head superior to the body and consequently hath not the King a better wright to Impose taxes than Lords and Commons? Without a King let wright take place I say and then we will pay without grumbling, but to be taxed by a rump, a set of wigs and presbeterians, and fellows with an Orange in their mouths, I will drink confusion to them as long as I can stan. However I hope to see better days and that we may change our health and drink to our friends openly, for we are assured here by some Roman Catholic priests, who are honest fellows than the wigs and may be brought over to go to church in time, that the french King will do his utmost to restore

us again to our liberties and properties, for wick reason we allways drink his health and confusion to the rump. I hope you will do the same at your club at Oxford, for take it from me as I had it from others that all hopes of this nation have of being preserved is from that quarter, indeed there wants no other reason for our drinking him than that the wigs are his enemies, for nothing can ever be good for this nation wick these rascals wish well to. I am sure no one ever suspected me of wishing well to the pope and yet I would drink his health sooner than I would a presbeterian. I hope you will never converse with any such, but when you cant meet with true Church of England Men rather chuse papists, for they are less enemies to our church, and that they would destroy it is a Lye because the wigs say it, but confusion to them and may the King enjoy his own again will allways be the toast of Your Father."

KENTISH EPITAPHS.

1. "H. I. S. Joha^{ns} Taylor de Cowling M^{tes} Año Æt. 83, 1675." And the same in English on the other side; except that John Taylor is there described as "Husbandman." This epitaph is cut, the Latin on one side and the English on the other, in a sound bright beam of oak, about six feet long. The letters are tall, narrow, sharply incised, and as clean and bold as if they were new. The beam has evidently run lengthwise along the grave, and has been fitted into sockets in a head-post and a foot-post, as the manner is among poorer folks even now-a-days. John Taylor's grave, however, has long ago been levelled: for many years his memorial-beam did duty as a rafter in one of the old cottages that grew up around the Norman church of St. Bartholomew, at Rochester. And now, again, these old cottages are destroyed; the church of St. Bartholomew stands out clear, and is restored; and John Taylor's beam is stowed away there, in a small western gallery.

2. "Julia Northampton, 1461." This is a small black-letter brass in the chancel floor of Hartlip church. Close to it is—

3. "John Osbourne one of y^e Queenes Magestery Audeytors of the Exchequer decessed the xxi of May 1577." This, also, is a small black-letter brass, without figure or coat of arms. The spelling is unusually eccentric.

4.—

"I coo & Pine & Ne'er Shall be at Rest
till I come to thee Dearest Sweetest Blest

REBEKA GREGOR

DAUGHTER OF JOHN OSBOURNE ESQ

OF THIS PARISH LYES HERE BVRIED."

This charming epitaph is boldly cut in a large blue flagstone, in the middle aisle of Hartlip church. Below it, on the same stone, is the following coat of arms, in relief on a sunk oval:—Parti per pale; dexter, a chevron () between 3 martlets (); sinister, 1st and 4th, ermine; 2nd and 3rd, sable, on a cross or, 5 mullets of the first. Two crests: the one, a gauntlet displayed; the other, a demi-leopard, collared.

pious memory of my most deare wife Mary
ter of Mr. Edward Osborne of this Parishes
red in child-bed the day of Christ's Nativity
636 and of her age 24.

narrow circle of her life
ne mayd, wife, widdow, & a wife :
peeces, but like Patterns showne,
od might be others as her owne.
of age w' youth's sweete Blossoms grew :
e virtue fayre, that, virtue true :
so with wisdoms crownd her Dayes,
could not have added to her prayse,
to Heav'n, with Angells there to sing
Tidings which this Daye did bring.
er Trovble : & here end ovr strife,
l with Death, and Love with Life.

Thomas Coppin."

a (*felix opportunitate mortis*) lies in
of Hartlip church. Her epitaph appears
s on a handsome mural monument.
four epitaphs, all of them from Iwade
reflect the style of the later eighteenth
losely as that of Mary Coppin reflects
n. The first two of them are of
rit; and it will be seen that they
o one and the same family, and all
y cover a period of forty-five years)
e from the same hand. The Craydens,
re, or were, farmers in the parish of

William Crayden, aged 5 months, and
k Crayden, aged 3 years. 1811):—

ear Babes, where bliss sincere is known ;
o love and to enjoy are one :
ese tears, Mortality's relief,
share your joy, forgive my grief :
... (illegible) ... receive,
ather, all a Friend, can give."

ther Crayden, aged 4 years. 1816):—

h, a sleeping Infant lies,
th whose Body lent
dorious shall hereafter rise,
t more innocent :
the Archangel's Trump shall blow
ulls to Bodies join,
is shall wish their lives below
en as short as thine."

ester, wife of William Crayden, aged 78.

tely fond of life poor mortals be !
shall see this Bed, would change with me ?
ender, tell me which is best,
se Journey, or the traveller's rest."

William Crayden, aged 91. 1856):—

h had silver'd long my hoary head,
as ranged me with the peaceful dead.
ay Youth, from Dust and Ashes borrow :
ere many; thine may end tomorrow."

necessary to add that each of these nine
s copied by me on the spot, except that
flor, which I wrote down a few hours
it. ARTHUR J. MUNBY.
ple.

ACADEMY OF ANTIENT MUSIC.

Account of Money paid to the Band and Singers
employed for the Season 1787-8.

Qualities.	Sums.	Names.
Rep. Violin	6 0 0	Wm. Thos. Wilcox.
Counter Tenor	6 6 0	Wm. Wilson.
Hautboy	6 6 0	J. C. Luck.
Drum	12 12 0	John Asbridge.
Rep. Violin	6 6 0	Fk. Js. Messing (1).
Alto Voice	6 6 0	John Parker.
Alto Voice	6 6 0	Thos. Walker.
Tenor Voice	3 0 0	W. Clark.
Double Bass	6 6 0	G. Smart.
Trumpet and Horn	9 0 0	Thos. Attwood.
Bass Voice	19 5 0	J. Sale.
Do.	6 6 0	J. Sale, for my father, J. Sale, senr.
Do.	6 6 0	Jas. Saunders.
Principal Singers ...	63 0 0	Misses Abrams, by Re- ceipt.
Principal 2nd Violin	12 12 0	W. Napier, by Do.
Principal 1st Violin	57 16 0	Barthelemon, by Do.
Hautboy	5 10 0	Jo. Heinnitz.
Do.	6 6 0	James Lowe.
Violoncello	6 0 0	G. Likes.
Bass Voice	4 14 6	Wm. Boyce.
Do.	2 15 0	Robt. Didsbury.
Tenor Voice	6 6 0	G. Aylmer.
Counter Tenor	4 10 0	Wm. Shrubsole.
Rep. Violin	6 0 0	Richd. Chapman.
Trumpet	6 0 0	Hezekiah Canteo.
Tenor Voice	9 0 0	J. Paul Hobler.
Double Bass	12 12 0	James Billington.
Rep. Violin	4 4 0	W. English.
Horns	12 12 0	Thos. Leander, for his sons.
Counter Tenor	21 0 0	J. Gore.
Tenor Voice	6 0 0	Miles Coyle.
Do.	4 10 0	W. Thomson, by order of Richardson.
Rep. Violin	4 4 0	Jno. Tentum.
Do.	4 4 0	Jno. Tentum, for Mr. Hobbs.
Do.	6 6 0	G. French.
Double Bass	6 0 0	John Philepot.
Rep. Violin	6 6 0	Martin Schram.
Do.	6 6 0	Christopher Schram.
Hautboy	6 0 0	Elisha Manessier.
Bassoon	6 0 0	J. Holmes.
Counter Tenor	4 10 0	Ja. Horstail.
Principal Violoncello	12 12 0	Ch. F. Eley.
Bass Voice	6 6 0	Thos. Smart.
Do.	6 6 0	J. Danby.
Counter Tenor	6 6 0	J. Danby, for J. Gui- chard.
Rep. Violoncello ...	4 10 0	J. B. Adams.
Tenor Voice	6 6 0	Jon. Page.
Do.	6 6 0	J. W. Calcott.
Do.	4 10 0	Thos. Costellow.
Bass Voice	6 6 0	Wm. Lenton.
Counter Tenor	7 17 6	W. Rennoldson.
Rep. Violin	6 6 0	J. Fisin.
Conductor and Boys	52 10 0	Ben. Cooke.
Tenor Violin	2 10 0	John Immyns.
Principal do.	9 0 0	John Richards.
Serjt. Trumpet	0 12 0	James Bartleman.
Tenor Voice	5 0 0	Alex. Scouler.
Rep. Violin	6 0 0	

Bassoon	6	0	0	} John Ashley, for self and sons.
Violin	6	0	0	
Violoncello	4	4	0	
Tenor	4	4	0	
Violin	4	4	0	} J. A. Oliver.
Tenor	6	0	0	
Bassoon	4	4	0	} W. Jenkinson.
Violin	4	4	0	
				Albert Innes, for Wood-
				cock, having paid the
				same to Mrs. Wood-
				cock.
Bass Voice	12	12	0	J. Webbe.
Tenor Voice	6	6	0	Per W. Webbe, for S.
				Webbe, junr.

B. B.

EDWARD III.'S MINSTRELS IN 1360-61.—Their names are given (in the dative case) in the Roll of accounts of cloth for robes given them (34-35 Edw. III., 391) as:—

"Hanekino filz Libekyn, Piper; Hernekyn, Piper; Lambekyn, Taborer; Oylli, Piper; Willielmo Hardyng, Piper; Petro, Clarioner; Philippo, Trumpour; Johanni de Hampton, Trumpour; Nicholao, Trumpour; Rogero Fromward, Trumpour; Petro de Roos, Trumpour; Gerardo, Piper; Roberto Fol (=fool), Bourdour (jester); Petro, Comhere (?); Nicholao, Fidelere; Petro, Sauterer; and Magistro Johanni, Wafrere; Ministrallis domini Regis."

The King's Henxmen have their nicknames, I suppose, as two are entered as "Mustard & Garlek"; three others as "Clays, Fige, & Vynegre." Chaucer's name is not in this Roll, so that he probably did not then belong to Edward III.'s household.

F. J. FURNIVALL.

THE FLAG OF ENGLAND.—Under a late Admiralty order, Englishmen in Spain are deprived of the right of placing their own national flag on their houses. It is only to be borne on land by consuls, say they, but on the sea may be borne by the merchant's craft. Considering for how many centuries St. George's Cross, the flag that braved a thousand years the battle and the breeze, has waved over the factories of our merchants in east and west, the subject is one well worthy of investigation in "N. & Q."

H. C.

"MOUSQUETAIRES" AND "CARABINIERS."—Perhaps to many persons the origin of these corps may not be so well known as their names. Brantôme's description of them forms one of the most graphic sketches to be found in his amusing *Mémoires*. He says, speaking of the Spaniard Alba, that when he went to suppress the revolt of the Flemings, known as "Les Gueux," he took with him only—

"Dix mil hommes de pied, tous vieux et aguerris soldats, tant bien en point d'habillemens et armes, la plus part dorées, et l'autre de gravées, qu'on les prenoit plustost pour Capitaines, que pour soldats: et il fut le premier qui leur donna en main des gros mousquets, et que l'on vit les premiers en guerre et parmi les compagnies: et n'en avions point vu encore parmi leurs bandes (Spanish), lorsque nous allâmes pour le secours

de Malte, dont depuis nous en avons pris usage parmi nos bandes (French). mais avec de grandes difficultés à y accoustumer nos soldats. Et ces mousquets estonnerent forts les Flamans, quand ils les sentirent sonner à leurs oreilles; car ils n'en avoient vu non plus que nous (French); et ceux qui les portoient on les nommoit mousquetaires, tres-bien appointez et respectez, jusques à avoir de grands et forts gojats, qui les leur portoient, avoient quatre ducats de paye, et ils ne les leur portoient qu'en cheminant par pays; mais quand ce venoit en une faction, ou marchans en bataille, ou entrans en garde ou en quelque ville, ils les prenoient. Et vous eussiez dit que c'estoient des Princes, tant ils estoient rogues, et marchoient arrogamment et de belle grace; et à l'occasion de quelque combat ou escarmouche, vous eussiez oïy crier ces mots par grand respect: Salgan Salgan los mosqueteros afuera afuera, adelante los mosqueteros.

"Soudain on leur faisoit place, et estoient respectez, voire plus que Capitaines pour lors, à cause de la nouveauté, ainsi que toute nouveauté plaist."

Brantôme next speaks thus of the Carabiniers:—

"Le grand Prieur, Dom Hernand son fils bastard, estoit General de la Cavalerie, composée de quatorze compagnies de Lanciers, et quatre d'Harquebusiers à cheval, que depuis on a appellés parmi eux et nous Carabins."

To complete the picture Brantôme adds:—

"De plus il y avoit quatre cents courtisanes à cheval, belles et braves comme Princesses; et huit cents à pied, bien à point aussi."

No wonder the Flemings fared so badly.

RALPH N. JAMES.

Ashford, Kent.

UNACCOUNTABLE SOUNDS.—On the evening of the 18th Aug., 1873, sitting in my library, with two friends, our conversation was brought to a momentary pause by a very singular and curious noise. Having formerly read (in some ghostly treatise) of a sound which, from its description, seemed to be like that we heard, I rose and went to the window, taking a candle as it was dark outside. "Did you hear that noise?" I said. "Certainly," they replied; and one added, "was it an owl?" "Here is the explanation—look." They came to the window; and we found passing over the centre of the pane a large snail, possibly attracted by the light, for the curtains were not drawn. Had I been alone at the time, I have no hesitation in saying I should have been considerably startled, the sound was so loud, clear, and so unusual. I wetted my finger, and rubbed it over the pane, producing exactly the same moaning sound. Many such noises, apparently unaccountable, and calculated to alarm the nervous and superstitious, might certainly be as well explained in a perfectly natural way, if, as on this occasion, prompt examination were made.

A. E.

Almondbury.

"BLACK-A-VIZED."—An instance of the importance of knowing provincial words occurred during the trial of the atrocious Newtown Stewart murderer. A woman swore that she had seen the accused come out of the bank and walk down the

street. In describing him she said he was *black-avized*. The cross-examining counsel asked how could she see, at that distance, that he was "black-of-eyes." Neither the counsel nor the judge knew that the Scotch call a black-haired, dark-complexioned man "blackavized." The Ulster people dislike persons of that complexion. The word occurs in the beautiful story of *Rab and his Friends*. S. T. P.

LORD BYRON IN SCOTLAND.—In the *Life of Dr. Guthrie*, the late popular Scotch minister, we have the following relation:—

"A sister of Dr. Guthrie used to tell how, sitting one afternoon by the window long ago, she observed a youthful stranger who had emerged from the coach, walk down the street (at Brechin, Forfarshire), leaning on the arm of another gentleman. His appearance irresistibly awakened her curiosity. 'What a handsome man!' she exclaimed, as she summoned the rest of the family group to the window; 'but how sad that he is lame.' It was not till the coach had resumed its journey to Aberdeen she learned that the man thus admired was Lord Byron."

The lady was misinformed, and the authors of the Memoir should have said so. Byron never was in Scotland after he had left it in 1798, in his eleventh year, to take possession of the seat of his ancestors. C.

AN HISTORICAL ELEPHANT.—In a recent Indian paper we read that Lord Northbrook has lately made a public entry into Agra seated on the same elephant which, since 1797, has borne Sir J. Shore, Lord Wellesley, Lord Hastings, and all the other Governors-General of our Indian possession down to the present time. As in 1797, to take a part in such an imposing ceremony as the public entry of a Governor-General into the second city of the old Mogul empire, the elephant would be at least twenty-five years old, it follows that now he must be at least a centenarian.

Munster, in his *Cosmogony*, says, "Elephants are long lived; they have great pleasure in good waters, are very impatient of cold, and many of them live almost 200 years." If the elephant in question is of a good constitution, he may, like Macaulay's New Zealander, survive to contemplate the ruins of our Indian empire from a broken platform on the remains of the Agra Central India Railway Station.

However this may be, allow me to throw out in your pages the suggestion that, in case of his death within any reasonable historical period, that his skeleton should be carefully preserved and deposited either in the East India Museum or the national one in Bloomsbury.

G. C. HALL,
Surgeon, Indian Medical Service.

Peshawar.

ABBOTSFORD, IN 1825.—Among some old papers now before me is a memorandum of the annual

value of the estate of Abbotsford. It is marked "Abbotsford Valuation at Walter's Marriage, 1825." A great number of *pendicles*, or small portions, are specified, but they are classed under the following heads:—

Toftfield...	£383 15
Shearing Flats...	35 0
Crabtree and Gutter...	17 10
Cole Yards...	9 0
Woodpark...	13 10
Broomilees...	120 0
Kaeside...	104 6
Abbotslee...	86 3
Abbotsford...	59 10
Four hundred acres of wood, the greater part more than 5 years old; average, 20s. per acre	400 0
	£1,228 14
Add Abbotsford House, Garden, and offices	200 0
Total	£1,428 14

The above seems worthy of preservation, as Lockhart, in his *Life of Scott*, gives no such detailed information. O.

Inverness.

BODY-SNATCHING.—The following note is from a copy of the *Universal Spectator and Weekly Journal* for Saturday, May 20, 1732:—

"John Loftas, the Grave-digger, committed to Prison for robbing of dead corpse, (*sic*), has confess'd to the Plunder of above Fifty, not only of their Coffins and Burial-Cloaths (*sic*) but of their Fat, where Bodies afforded any, which he retail'd at a high Price to certain People, who, it is believ'd, will be call'd upon on Account thereof. Since this Discovery several Persons have had their Friends dug up, who were found quite naked, and some mangled in so horrible a Manner as could scarcely be suppos'd to be done by a human Creature."

JNO. A. FOWLER.

55, London Road, Brighton.

BARHAM'S LINES ON DEAN IRELAND.—About thirty years ago, I heard a friend repeat some satirical lines, written by Barham (Thomas Ingoldsby), upon Dean Ireland of Westminster and his Red Riband of the Bath, all of which had escaped my memory save the first and last couplets. In 3rd S. vi. p. 424, I asked if any reader could furnish a copy of them; but my query remains unanswered. I believe I can now answer my own inquiry, under circumstances somewhat analogous and almost as remarkable as those under which Coleridge wrote *Christabel*.

In the course of an extraordinary dream, in which I fancied myself acting the part of Cicerone to a distinguished personage, when making a sort of Haroun Al Raschid peregrination of Westminster, we visited the Abbey; and in reply to an observation of mine, my companion said that Barham did not belong to Westminster. I said no; probably Dean Ireland would not appoint him, and that may have led to Barham's lines upon

him, which I then repeated as follows, and, stranger still, recollected on waking :—

"Oh Peter, if thou beest the Peter,
And for the office none were meeter,
Who dost of Heaven's gate keep the key,—
If You should ever chance to see
From out your starryfied abode
Some Reverend Dean coming your road,
Oh straight clap to the door and lock it,
The key put in your breeches pocket,
And leaning o'er the wicket, say,
'Good Miater Dean, You have lost your way;
Nobody here Red Riband wears,
So please walk down them area stairs.'"

D. L.

HEALTHY PROFESSION.—It may be worthy a record in "N. & Q." that in the parish of Great Catworth, Hunts, William Bunbury, B.D., was rector there upwards of forty years, dying in 1748, aged eighty-two; Matthew Maddock, M.A., was rector forty years, dying (it is said by suicide) in 1848; Thomas Evanson, M.A., was rector forty-seven years, dying in 1835; and Richard Latham, M.A., was rector thirty-seven years, dying 1873. Thus, during the long period of 164 years, there were only four incumbents of this living. The parish is situated on a hill, and is generally healthy; there have been several deaths, recorded in the churchyard, past eighty, and two past ninety, one considerably so. The late rector once, some years ago, remarked to the writer that his parish was "ridiculously healthy," there not having been, during the past year, a single death, out of upwards of 600 people. The living belongs to Brasenose College, Oxon. The same gentleman also told me of a parish in Cheshire (of which county he was a native), in which the curate and clerk had between them fifty children. He did not name the parish.

T. P. F.

"SCRIP" FOR "LETTER."—When a boy it was a common thing for me to hear that the postman had brought a scrip, but it is a local word in Kent, which I think is now quite in disuse. Last week I received a letter, in which an old gentleman says, "I sent you a 'scrip' at once, to thank you for the parcel, and now write more fully."

F. S. A.
Twickenham.

A HOROSCOPE OF 1818.—In a volume of old almanacs for 1818 I find a loose fragment of paper, on which is the horoscope of

"Miss Davis,
Born
November 6,
8h. 10 P.M.,
1818."

A small portion of it is torn, but it looks very learned; and if the lady whose horoscope is cast is still alive, and reads "N. & Q.," perhaps she would like to see it. Pasted in the fly-leaf of the volume is this note, in pencil :—"Richard Lewis was born

at half-past 3 o'clock on Saturday evening, the 17th day of October, 1818."

MORTIMER COLLINS.

Knowl Hill, Berks.

"FIRST SKETCH OF ENGLISH LITERATURE."—This work, by Professor Henry Morley (published by Cassell, Petter & Galpin, in a thick duodecimo volume), contains a vast amount of biographical and historical information compressed into the smallest possible space. It is of the nature of Murray's *Handbooks*, and will be as useful to the student as Murray is to the traveller. In the thousands of references—dates, names, &c.—errors were inevitable, and the Professor, I have no doubt, like Mr. Murray, will thank any reader to point out such oversights or misprints, so that ultimately we may have a thoroughly trustworthy literary guide-book. As a commencement I have noted a few, as follows :—

George Buchanan (p. 403).—Buchanan was sixty, not fifty years of age, when made Principal of the University of St. Andrews. His pupil, the Regent Moray, was assassinated in 1570, not 1670.

Sir John Suckling (p. 546).—Suckling is said to have died of a wound in the heel, a servant who had robbed him having put a penknife into his boot. But, instead of this improbable story, Aubrey states that the poet took poison in Paris, and family tradition corroborates the statement (see *Memoir* by Rev. Alfred Suckling, 1836).

Cowley (p. 548) was not the son of a grocer, but of a stationer, who, by will, left 140*l.* apiece to his six children, and the same sum to his then unborn son, the poet (*Johnson's Lives*, by Cunningham, and *Notes and Queries*).

Milton (p. 604).—"In 1654 gradual loss of sight ended in Milton's complete blindness." He was wholly blind in 1652. The letter recommending Marvell as assistant secretary is dated February 21, 1653, old style, or 1653. This letter (which is not in Milton's handwriting) was undoubtedly addressed to Bradshaw, not Cromwell, and in it Milton recommends Marvell as "an able servant," not "an humble servant."

Milton's Third Wife (p. 642).—"Milton again married. He was then fifty-four years old, and his third wife was Elizabeth, daughter of Sir Edward Minshull, of Cheshire. Her age must have been little more than twenty." Elizabeth Milton was daughter of Mr. Randle Minshull, of Wistaston, near Nantwich. She was baptized December 30, 1638, married February 11, 1662-3, died October, 1727.

De Foe (p. 728).—"Daniel Foe, after the battle of Marston Moor, had left England." The battle of Marston Moor was fought in 1644. Foe, or De Foe, as he afterwards wrote his name, was not born before 1661. As Daniel, in the hot blood of youth, joined in Monmouth's insurrection, "Marston Moor" is probably a slip of the pen for Sedgemoor. It is added (p. 800) that Defoe retired from political strife in 1715; but it appears from Lee's *Daniel Defoe*, 1869, and *Notes and Queries*, that Defoe was actively engaged in 1718, and, presumably, long afterwards, in writing in certain political journals of that time.

Congreve (p. 761).—"Congreve was of a Staffordshire family, and born in 1672." Congreve was born at Bardsey, in the West Riding of Yorkshire, and baptized February 10, 1669-70. "In 1693, at the age of twenty-one, produced . . . at Drury Lane, his play of the *Old Bachelor*." He was then twenty-three.

Gay (p. 790).—"In 1713 he published his first poem, *Rural Sports*, a Georgic." His first poem was in the style of Milton, entitled *Wine*, and published in 1708.

Collins (p. 841).—"William Collins, born 1720." He was born on Christmas-day, 1721 (*Aldine Poets*, 1858).

A LITERARY IDLER.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

SIR JOSHUA REYNOLDS: MISS DAY: MRS. DAY.—In the *Life and Times of Sir J. Reynolds*, by Leslie and Tom Taylor, "Lists of Sitters" to Sir Joshua for portraits are given, "so far as they can be ascertained from his pocket-books." Among them the following appear: page 155, in list for January, 1757, Miss Day (afterwards Lady Fenoulhet); page 176, in list for January, 1759, Mrs. Day; page 186, in list for January, 1760, Miss Day. Is the Miss Day of January, 1757, and of January, 1760, one and the same person, or are they two distinct persons, which would appear possible from there being an interval of three years between the sittings? In the Index, however, these two dates are placed against Miss Day, as if one person only was meant. If one person only, do these two dates imply that two distinct portraits were painted of her, and if so, where are they now (one is in the possession of the Baring family), and have both been engraved (McArdell and others engraved the one in the Baring Gallery)?

Was Mrs. Day any relative or connexion? What was her Christian name, and where is her portrait now? Was she, or was she related to, the Mrs. Day who was the mistress of Richard Lord Edgcombe, Walpole's friend (see *Walpole's Letters*, Cunningham's edition, i. p. lxxi., ii. pp. 28, 34)?

Where can I find information as to the birth, parentage and education of Miss Day, afterwards Lady Fenoulhet, and where and when did she die?

CHARLES MASON.

3, Gloucester Crescent, Hyde Park, W.

TOPOGRAPHY (GLOUCESTERSHIRE).—At Churchdown, near Cheltenham, in the immediate neighbourhood of the ancient camp (British or Roman, for authorities are divided), there are several places with peculiar names. These lie chiefly on the slopes leading to the encampment, and invite an examination, which some of your readers may be not unwilling to afford; some, indeed, may recognize these names at once, or, at any rate, throw on them the light of research. They are as follow:—

Katbrane. A hollow approach, or natural covert way.

Bloody Man's Acre.

Muzzle Well. The ancient well, near an excavated covert way.

Break Heart. A steep ascent.

Green Street. A Roman road that runs round the southern side of Churchdown Hill, and gives into the great Roman way leading from Gloucester to Cirencester (Corinium.)

Soldiers' Walk. Tradition says that, at the siege of Gloucester, there was a battery thrown up here, armed with guns in position to command the city.

Now, these names, here spelt phonetically, as they are now pronounced by the country people, may be safely referred to the time of the Civil War, or later, with the exception of Katbrane, Muzzle, and Green Street. Of these the latter speaks for itself, and it only remains to note for elucidation and discussion the remaining words, Katbrane and Muzzle, on which I shall be glad to have any information.

Whilst on the subject of names, I may mention as worth recording some others, applied to places in the parish of Churchdown, but not near the encampment or connected with it. They are the Zoons, the Lynch, the Crump, and the Nymph; Gospel Ash also, which requires no comment.

F. S.

Churchdown.

"LIKE" AS A CONJUNCTION.—Can any reader give me instances, early or late, of *like* only, used as a conjunction, with the verb *express*? A very high authority lately scolded me for so using the word, in print and speaking, as in "*like he did*," &c., and declared that this use was quite modern, had come up only of late years, and was a wrong use, since *as* was the right word. An instance, which I thought in my favour, and which is quoted by Mr. T. S. K. Oliphant, in his excellent little book, *The Sources of Standard English*, from Prof. March's *Anglo-Saxon Grammar*,

"*Elpenes hyd drincað watan gelice and spinge deð*,

Elephant's hide soaks-up water like as a sponge does," is against me; for, as Mr. Henry Sweet says, *gelice* is an adverb, and *and* the conjunction, as in Latin "*similiter ac*." The question is, then, when did *like* drop the *as*, if it was followed by a verb? In the translation of the Bible, "The lion shall eat straw like the ox" [eats straw], *like* must be a conjunction, but the verb is not *express*. There must have been a confusion between the prepositional use of *like*=*like to*, resembling ("I, like him, am a man"), and the conjunctive use in which *like*=*like as*. We want a series of quotations to clear the point.

F. J. FURNIVALL.

POPLAR WOOD.—I append a clipping from the *Garden*, which would lead us to suppose that this wood can resist the action of fire. Perhaps some of your readers can verify the statement:—

"Many despise poplar as a timber, but it has one golden quality—it will not burn. Some years ago a factory at Nottingham took fire on the second floor, and

burnt out to the top furiously, but not downwards: although the floors lay a yard thick with hot clinkers and melted machinery, yet it did not get downwards, because the floors were of poplar."

H. H. F.

"NEWS FROM NEW ENGLAND."—In *New England's Faction Discovered*, by C. D. (London), 1690, it is stated to be "An Answer to a Pamphlet entitled *News from New England*," &c., and I am most anxious to see a copy of the latter tract. This *News from New England* is said to be lately published; and from comments on it, must have contained—1. A charge that Andros's commission was illegal and arbitrary. 2. That the war with the Indians was encouraged by Sir E. A. 3. That the Declaration of the Prince of Orange was kept back from the people. 4. That unlawful taxes were levied. 5. That the Indians had done great harm to the eastward. 6. An account of a fight with the Indians by the troops under Benjamin Church. 7. That the Indians say that they were encouraged by some people in Boston. 8. A story about Mohawks, Jesuits, and an eclipse of the sun. 9. Probably some notice of troops being sent to Albany. Can any of your readers, from the above description, identify the *News* and tell me where a copy can be seen?

W. H. WHITMORE.

Boston, U.S.A.

"YULE'S GIRL."—A few years ago, on a Christmas morning, I heard a baby cry, and its nurse thereupon exclaim, "Baby's broken yule's gird!" Can any one explain the phrase? I may mention that the nurse was most probably of Scandinavian descent, as she belonged to the fishing population of the north-east coast of Scotland.

NORMAN-SCOT.

MONK LEWIS.—Where is a pedigree of the family of Matthew Gregory Lewis to be found? To what family of Lewis do the following arms belong—Azure, a chev. argent between 3 garbs.?
S.

THE FOUR OF CLUBS.—Why is this card called the worst in the pack? In times gone by it was also satirically called by the name of one of the masters of a college in Cambridge, long since dead.
S. N.

Ryde.

[See 3rd S. i. 223.]

THE POET COWPER: "TROOPER."—I have heard that the pronunciation of the name of the poet Cowper as "Cooper" is supported by its being rhymed with "trooper." Is this so or not, and if so, where is the couplet or stanza to be found?

R. B.

TIP-TEERERS.—Can any one explain the meaning or derivation of this word? My mother tells me

that fifty years ago Christmas mummers were so called at and about Midhurst. The word does not seem to be at present known in this more eastern part of Sussex. It is, of course, only phonetically written.

CHARLES F. S. WARREN, M.A.

OLD LONDON.—The premises now in the possession of Messrs. Fourdrinier, Hunt & Co., wholesale stationers, No. 12, Sherborne Lane, King William Street, London Bridge, were, I believe, originally occupied as an inn. Can you give me any idea as to date when such was the case, and by what name the house was designated?

W. WRIGHT.

ANTHEM: ANTHYMN.—Johnson gives—"A hymn sung in parts, and should therefore be written anthymn." Has it at any time been customary to write the word in this way, and if so, when? In *Canterbury Tales* antiphone is used.

WM. MILLIGAN.

PORTRAITS IN CRAYONS.—I have two remarkably fine portraits in crayons, probably painted by John Russell or Francis Cotes. On the frame of one was written "Charlotte — daughter of — Duke of —." Can any one help me to identify this portrait?

W. ABERCROMBIE.

Bradford.

THE CARTULARIES OF THE ABBEYS OF VALE ROYAL, NORTON, BIRKENHEAD, AND COMBERMERE, CHESTER.—Can any of your correspondents kindly inform me where these are to be found?

H. T.

ASHLEY COWPER.—This Ashley Cowper was clerk of parliaments, barrister-at-law, and died 1788, leaving three daughters. I desire the name and county of his wife.

NEPHRITE.

TIOVULFINGACAESTIR.—This name occurs in Bede's *Hist. Eccl.*, II. cap. 16, as the name of a "civitas," near which Bishop Paulinus baptized a great multitude in the river Trent. The learned editor of *Mon. Hist. Brit.* gives various readings—Tuilf, Tuisf, Tulf, Uulf. The third book of Henry of Huntingdon's *Histories*, which contains the same narrative almost word for word, is omitted in the *Mon. Hist.*, because for general purposes it adds nothing to Bede; so that we have not the benefit of the editor's collation of MSS. In Sir H. Saville's collection of writers after Bede (Frankfort edition), we have the name spelt "Fingecester," with another reading in the margin, "Tiowlfingacestre." A learned friend consulted for me the MS. (13 B. VI.) in the British Museum, and reports that the original word has been carefully erased, not crossed out, and at the side is written, in darker ink and a different hand, Fingecestre. The other MSS. of this author

mentioned in the preface to *Mon. Hist. Brit.*, are—
(A) MS. Norfolk, Arundel, vellum, No. 48;
(B) MS. Grosvenor, vellum, in small folio;
(C) MS. in the Library of Corpus Christi College, Cambridge, No. CCLXXX., quarto. Will any of your correspondents, having access to one of these MSS., kindly give the spelling of this name? It occurs a little after the middle of Book III., in the account of the baptism by Paulinus in the Trent.

R. F. SMITH.

Southwell.

TURPIN, ARCHBISHOP OF RHEIMS.—"Count Irlais," *Spanish Ballads*, vol. i. p. 261, translated by S. Rodd, 1812:—

"No one peace would make between 'em,
Not a noble interfe'd;
None but good Archbishop Turpin
In this generous cause appear'd.

Turpin, royal Charles's nephew,
Lord High Cardinal of France,
He alone this friendly office
Strives sincerely to advance."

How is Bishop Turpin supposed to have been the nephew of Char-le-Magne, as above stated?

E.

DR. ISAAC BARROW (MASTER OF TRINITY).—Will any one assist me in tracing the pedigree of Isaac Barrow's relatives during the years 1630—1750? Did Barrow, Bp. of S. Asaph, ever marry?
G. F. BARROW, M.A.

Temple Club, Strand.

SIR WILLIAM JONES, THE ORIENTALIST.—Had he a sister who married a Mr. Pinnel? What was her second husband's name? Any other particulars respecting her that may be known will oblige.
BRENDA.

EARLY CIRCULATING LIBRARIES.—Kirkman, at all events, kept one as early as 1661, as appears from a note of his at the end of the *Thracian Wonder*:—

"If any gentlemen please to repair to my house aforesaid, they may be furnished with all manner of English or French histories, romances, or poetry, which are to be sold, or read for reasonable considerations."

Is there any more ancient notice of a circulating library in this country?
J. O. HALLIWELL.

Replies.

CASPAR HAUSER.

(4th S. xii. 325, 414, 478.)

The first book with which I am acquainted, devoted to an investigation of the circumstances connected with this extraordinary and mysterious character, proceeded from the pen of the illustrious Bavarian State Counsellor, P. J. Anselm von Feuerbach, who died at Frankfort, in the summer of 1833. The title of the volume, which was his

last production, is: "*Kaspar Hauser. Beispiel eines Verbrechens am Seelenleben des Menschen.*" Anspach, 1832. 8vo."

This memoir, which was drawn up for Queen Caroline of Bavaria, and of which a later edition was published at Altona, was translated into English, in the same year, under the title of *Caspar Hauser. An Account of an Individual kept in a Dungeon, separated from all communication with the world, from early Childhood to about the age of Seventeen. Drawn up from Legal Documents.* London, 1832. 8vo."

A second edition of this appeared in 1833, with further details from a pamphlet by Professor Daumer,—from a narrative by the subject of the memoir,—and from an essay by Schmidt von Lübeck, containing many additional particulars. A portrait, which was also to be obtained separately, was prefixed to the volume. I have also before me the third edition (1834, 8vo., pp. 212), which appears to be a reprint of its predecessor.

For this English version, it is well to add, we are indebted to the pen of a German gentleman, Hennin Gottfried Linberg, who also translated from the French Victor Cousin's *Introduction to the History of Philosophy*.

A translation from the same original may also be found in the *Penny Magazine* for February, 1834, Nos. 118, 119, and 120.

It is worthy of note that Von Feuerbach dedicated his essay to Earl Stanhope, who had adopted the unfortunate youth, and provided for his support; and this in terms so beautiful and touching, that I am sure they will be read with pleasure by those who may not have the volume in which they are to be found:—

"To the Rt. Hon. Earl Stanhope, &c., &c., &c.

"To no one could this Dedication have been addressed with greater propriety than to your Lordship; in whose person Providence has appointed to the youth, without childhood and boyhood, a paternal friend and powerful protector. Beyond the sea, in fair old England, you have prepared for him a secure retreat, until the rising sun of truth shall have dispersed the darkness which still hangs over his mysterious fate, and perhaps, in the remainder of his half murdered life, he may yet hope for days, for the sake of which, he will no longer regret his having seen the light of this world. For such a deed, none but the genius of Humanity can recompense you.

"In the vast desert of the present time, when the hearts of individuals are more and more shrivelled and parched by the fires of selfish passions, to have met once more with a real man, is one of the most pleasing and indelibly impressive occurrences which have adorned the evening scenery of my life.

"With inmost veneration and love,

"I am your Lordship's

"Most obedient servant,

"VON FEUERBACH."

The death of this eminent jurist took place in the year succeeding the publication of his memoir, and while he was still interested in the investigation of the dark story of its subject. The suddenness of the

event, and the peculiar circumstances which attended it, suggested foul play on the part of certain persons supposed to be interested in the suppression of the truth. A friend of my own, a German gentleman holding an official position, has told me that he was informed by one of the accomplished daughters of Von Feuerbach, that it was the firm belief of herself and the other members of her family that the death of their distinguished relative was accomplished by poison, administered at a place to which he had been summoned on the pretext of official business. I may also add that the same friend remembers to have seen Caspar Hauser in his youth, conversed with him, and shaken him by the hand. He bears testimony to the fidelity of the portrait, which accompanies the memoir.

By dint of careful tuition, aided, as it would appear, by good-natural abilities, this mysterious individual had succeeded in attaining a fair amount of intelligence. He resided at Anspach, where he had obtained, through the President of the Court of Appeal, employment in the Registration Office. In this he was still engaged, when, on December 17, 1833, his brief and unfortunate career was cut short by the dagger of an unknown assassin. No trustworthy clue was found for the identification of the latter; but it was hardly to be doubted that he was the same who had made an unsuccessful attempt in October, 1829. A day or two after the fatal occurrence, Lord Stanhope arrived at Anspach; and not the least remarkable part of the whole affair was the entire change which had now taken place in the feelings of his lordship towards his former favourite, and his intense desire to convict him of imposture and suicide. These positions he attempted to prove in a volume published thenabouts at Heidelberg. The matter then slumbered for awhile, till some five-and-twenty years later it was revived by Professor Eschricht, of Copenhagen, who repeated, and attempted to substantiate, the charges of Lord Stanhope, but at the same time rather leaned to the opinion that Hauser was a person of weak intellect. This led Professor Daumer, the former tutor of the youth; to take up his defence, and bring forward a number of facts, which, while they served to increase the mystery, tended strongly to show, that, at all events, the crime of imposture could not be laid to his charge. An excellent paper on the subject, referring to this revival of the controversy, and summarizing its results, will be found in the *New Monthly Magazine* for December, 1860, vol. cxx., p. 184.

The singular, indeed unique, features of the case seemed to render it peculiarly fitting for the illustration of the principles of the late Robert Owen. Accordingly an essay was put forth by one of his disciples, entitled:—

"*Caspar Hauser; or the Power of External Circumstances exhibited in forming the Human*

Character. With Remarks by John Green, Social Missionary for the Liverpool District. Manchester, Heywood. 8vo. (no date). pp. 36."

In April, 1852, occurred the death of Charles Leopold Frederick, Grand-Duke of Baden. I cannot ask space here to revive and discuss the court scandals and genealogical mysteries of the reigning houses of Bavaria and Baden, and the share in these to be ascribed to Stephanie Tascher de la Pagerie (niece of Josephine), Madame Geyer von Geysersberg (afterwards Countess of Hochberg, themorganatic spouse of the Grand-Duke), the infamous Ludwig, and the officer, Major Hennenhofer, his tool and creature. Suffice it to say, that attention was again drawn to the Caspar Hauser mystery, and that hints for its possible elucidation will be found in the various obituary notices of the personage above named, notably in the *Daily News* for April, 1852.

Twenty years later—even at the present day—interest in this dark and painful history is not extinct. I am informed that within the last twelve months several books or pamphlets have appeared in Germany, in which the question has been once more fully investigated. In them it is contended, on the one hand, that the unfortunate man was the result of an illicit amour, and that his father was a priest; and on the other, that he was one of the missing sons of the Grand-Duchess, Stephanie, who had been spirited away by Ludwig, that he himself might succeed to his father's title. Lastly, those are not wanting who, following Lord Stanhope, assert roundly that the man was a mere impostor; that the entire story of his early life was a fabrication, to attract admiration and interest; and that the wound by which he died was self-inflicted, either with the object of reviving flagging interest, and accidentally more serious than intended, or purposely suicidal, when the burden of imposture had become too great to be borne.

The interest manifested by Lord Stanhope for this singular being finds its prototype, more than a century earlier, in that which was excited in the mind of Lord Monboddo by Peter the Wild Boy, also a native of Germany. For further particulars reference may be made to the *Ancient Metaphysics, or the Science of Universals* (Edinburgh, 1779-99, 6 vols., 4to.), of that singular author, or to Wilson's *Wonderful Characters* (ed. 1821, vol. ii., p. 152). The reader may also care to be reminded of the savage girl found in France about the same period, and mentioned by Louis Racine in his poem *La Religion*; and of an intermediate hero, whose curious history is sufficiently indicated in the following title of a very interesting little book:—

"*An Historical Account of the Discovery and Education of a Savage Man, or of the First Developments, Physical and Moral, of the Young Savage caught in the Woods near Aveyron, in the year 1798.* By E. M. Itard, &c. London, 1802. 12mo. pp. 148."

In the foregoing desultory remarks I have not pretended to give a complete or connected account of their subject; or to do much more than indicate the sources of information with which I happen to be acquainted. The dark enigma of the life of Caspar Hauser remains where it was; and will probably have to await for its solution that final hour when all mysteries shall be made clear. Thus the student of history will class it with that of the Man with the Iron Mask, of Junius, and of Louis Philippe, ex-King of the French. To all which may possibly come to be added—last but not least—that of the Claimant himself!

WILLIAM BATES.

Birmingham.

When travelling in Bavaria, in 1852 and 1854, I was informed at Nuremberg that the wounds of Caspar Hauser were believed to have been inflicted by his own hand. At first they had not been considered dangerous, but mortification had ensued. The theory was that, having found his popularity decreasing, he attempted to revive it by representing himself as the victim of further persecutions, and, to strengthen the credibility of this falsehood, he had stabbed himself in several places, unintentionally overdoing his work. I possessed no means or leisure for investigating the evidence. A two-volume book, illustrated, on Nuremberg, in recent years, touches upon this story. I will endeavour to furnish the full title.

J. W. E.

Molash, Kent.

A full account of this young man will be found in *Tracts relating to Caspar Hauser*, by Earl Stanhope. London, Hodson, 1836.

GEORGE LLOYD.

Bedlington.

BROWNING'S "LOST LEADER."

(4th S. xii. 473, 519.)

An inquiry concerning this impressive poem appeared several years ago in "N. & Q." I believe, but I have not the earlier volumes at hand for consultation. As in the case of another perplexing poem by Robert Browning, *How they brought the Good News from Ghent to Aix*, no satisfactory answer was received. Fortunately, the author is still living, honoured and vigorous among us (long may he so continue, "the first by the throne" of Apollo), and a word from him would remove the difficulty. He is courteous to all, and may be willing to decide what special incident, if any, was referred to in the description of Roland's night-journey; and, also, whether the portrait of the "Lost Leader" is generalized or particular. In the absence of such an authoritative statement, may I venture, with sincere respect to Mr. J. BOUCHIER, to differ from his opinion regarding Wordsworth having been the person indicated. Surely this is a gratuitous assumption. I admit

that Wordsworth has proved to be a "Leader," and a noble one. His influence has been powerful and wholesome. It is impossible to read the later poems of Byron, especially cantos iii. and iv. of *Childe Harold's Pilgrimage*, without observing the reflection on that poet of Wordsworth's loving study of Nature. The habitual contemplation of grand scenery, as affecting mental emotion, is continued as a theme by the younger poet from the suggestions of the elder. Even whilst turning the author of the *Lyrical Ballads* into ridicule in *Don Juan*, and writing of his longer poem as—

"A drowsy frowsy poem, call'd the *Excursion*,
Writ in a manner which is my aversion:"

Canto iii., stan. 94.

Byron still was learning valuable lessons from Wordsworth, and by his own poetry helping to create an extended audience for the Bard of Rydal. Valuable space need not be occupied in showing how, to others than Byron, a true "Leader" was found in Wordsworth. One living writer alone may be briefly mentioned, viz., Sir Henry Taylor, whose masterly prose criticisms on Wordsworth, in the *Quarterly Review*, confirm the impression gained from his *Philip van Artevelde*, of the reverent love with which he had drunk from that "well of English undefiled," the writings of him who wrote of Tintern Abbey, the Duddon, and Laodamia. But such influence as this, great and enduring though it be, is not what is attributed to the "Lost Leader." He affects not alone a few superior disciples, but a multitude. Much more distinctly and palpably than the recluse of the Lakes does the figure of Browning's hero stand forth as a man of mark. I cannot believe that either Wordsworth or Southey was intended. The paltry Collectorship of Customs for the one, or the Government pension bestowed on the other, might explain the opening line of the poem—

"Just for a handful of silver he left us,"

if we could possibly imagine so generous a heart as Browning's alluding unkindly to such rewards (which were *not* bribes to these men). But neither poet won, or cared to win, the accompanying "riband to stick in his coat." Southey determinately refused a proffered baronetcy. Oddly enough, both Mr. J. BOUCHIER and Mr. DALBY neglect the indications of the first verse, whilst attempting to fathom the meaning of the second. But the first verse seems to me to be full of contradiction to the new Wordsworthian or Southeyan theory. Nor could S. T. Coleridge, another "Leader," have been intended. Mark these lines:—

"We that had loved him so, followed him, honoured him,
Lived in his mild and magnificent eye,
Learned his great language, caught his clear accents,
Made him our pattern to live and to die!" &c.

Can these words refer to Wordsworth? Surely not. His eye, judging by the portrait still pre-

served at my College of St. John's, Cambridge (to which he belonged), was mild, indeed, but by no means magnificent. Southey, it is true, had "an eye like a hawk." But who has ever made either of these two poets "a pattern to live and to die"? although, in his noble unselfishness, his devoted literary industry and honesty, Southey was a better model for imitation than we can easily find elsewhere. How, again, could we Englishmen speak of having "learnt his great language," in regard to either of these two men?

If we *must* fix upon some single person, it would be more reasonable to choose Goethe. I well remember his "mild and magnificent eye" in his portrait (taken in his old age) at Munich, the original of one engraved in G. H. Lewes's *Life of Goethe*. See the glittering star on his breast in Dawe's portrait, engraved in Bohn's *Autobiography of Goethe*, as illustrating the line about the "riband to stick in his coat." Remember Wolfgang Menzel's bitter antagonism and persistent misrepresentations, because, forsooth, the Baron von Goethe was not a patriot after the demagogic pattern desired; because he preferred to devote himself to the study of science, art, and literature, at Weimar, wearing, also, his honours as Geheimer Rath, instead of rushing, like Fichte, from the lecture-room, at the head of his students, to attempt a repulse of the French invaders. Both men were deserving of admiration, but the work allotted to each was different. I do not contend for the identification of Goethe as the "Lost Leader," even as a dramatic impersonation, although many of us have for his sake "learnt his great language," in order that we might revel in the treasured thoughts of his *Faust*, and have, in early life, at least, "made him our model to live and to die." We interpreted his doctrines of Culture, and his exhortations to do the nearest work with energy, to suit our individual requirements. As to the later interchange of hostilities, mentioned in the poem, let that be for those alone who are incapable of seeing how, in his work and example, Goethe showed a higher patriotism than even Körner and Fichte. Kotzebue was too small a soul to have been intended by Browning. We may accept Goethe, perhaps, as fulfilling the requirements, but certainly not William Wordsworth.

Molash, Kent.

As a close student of Robert Browning for thirty years, will you allow me to suggest that the "Lost Leader" may mean Goethe? Many allusions lead me to this belief. Goethe was supposed, by some of his followers, to have stifled his liberal aspirations in the flattering atmosphere of the petty court at Weimar, from whose hereditary Prince he received both place, pension, and orders:—

"Just for a handful of silver he left us,
Just for a riband to stick in his coat."

Again, Goethe's remarkable personal beauty (style, Jupiter tonans) may be alluded to in the "mild and magnificent eye, in which his followers lived." The "Lost Leader" is evidently of a majestic presence, and capable of inspiring his followers with the most enthusiastic devotion, both characteristics of Goethe in a supreme degree; and unlike Wordsworth, who I cannot believe is meant in any way whatever. But, perhaps, after all, the "Lost Leader" is purely ideal; the same may be said of "The Patriot," unless he is meant for Riego, to which opinion I incline. J. S. D.

"COMPURGATORS" (4th S. xii. 348, 434, 497).—These functionaries were commissioners appointed by Kirk-Sessions, sometimes by Town Councils, to take general oversight of public morals, and more particularly to take order for the due observance of the Sabbath and fast days. A few extracts from Kirk-Session records will make the readers of "N. & Q." quite as well acquainted with these unpleasant dignitaries as they shall desire to be.

"8th May, 1603. The said day it is thocht expedient that ane baillie with tua of the session pas throw the towne everie Sabbath-day, and nott sic as they find absent fra the sermones ather afair or efter none; and for that effect that they pas and sersche sic houses as they think maist meit, and pas ather the streittis; and chiefie that now during the symmer seasoun, they attend or cause ane attend at the ferrie boat, and nott the names of sic as gungis to Downie, that they may be punischit conforme to the act sett downe agais the brackaris of the Sabbath: siclyp the session apoyntes ordour to be tane with the absentis fra the sermones on the ulk day, and thair names notit and gevin up to the session."—*Aberdeen*, p. 26 (Spald. Club.)

"1649, 20 May.—The collectors with one of the ministers or baillies are apoynted to goe throw the town and the feilds, and observe and note those who are sitting, walking and vaiging out of the house before and efter sermones on the Sabbath, and to report y^e diligence everie session day."—*Dunfermline* (ed. Dr. Henderson, 1865), p. 31.

The editor informs us that at Dunfermline these familiars of the Holy Office were termed "seizers," and that their functions continued to be exercised in that town till about 1820. Fast days seem to be put on the same level as the Sabbath.

1649. "20 Feb. Ordains to warn elspit walker in gok-hall and helen Cunnyngame thair for Dichting lint on the last fasting day."—*Dunf.* p. 30.

1641. Dec. 21st.—"That day, Jo^s Smart fleasher being convict for selling a carkoise of beef and having pott on a rost at hes fire at fasting day, is ordainit to pay 8 mks. quer he payit; and William Anderson in knoches for bringing a hameleading of y^e s^t curkeis of beefe y^e fast day, is ordainit to pay 30s. q^r of he payit 24s."—*Dunf.* p. 10.

No choice of kirks was allowed:—

1620. Oct. 25th.—"Item, it is ordanit that no inhabitant within this burght sall in ony tyme heirefter go to sermone to Futtie Kirk on the Sabbath day, but that thay resort to thair awin parochie kirks within this burght,

and heir the sermones within the same, both befor and efter noone."—*Aberdeen*, p. 95.

While attendance on preaching was strictly enforced, some latitude was permitted in the early part of the seventeenth century in the matters of refreshment and recreation before and after service.

1647. March 28th.—"That day it is statut and actit thatif Christiane Law, brewster, shall be convict heirefter in absenting himself fra the kirk on the Sabbath day, and in selling drink thereon in tyme of preaching or utherweyes imoderatlie before or eftir preaching. And in masking drink anie tyme that day. . . that she stand at the tron on a Settirday or anie mercat day betwixt 10 and 12 h^r, befor noone w^h a paper on hir browe shawing hir notorious scandall. . . and y^e eftir y^e she shall make hir publick repentance on the Sabbath before noone in face of the hail congregatⁿ before the pulpett."—*Dunf.* p. 23.

1648. June 14th.—"That day Jo^s Buist made his publick repentance before the pulpett for breaking of the Sabbaⁿ (sic) in playing at the Kytes (quoits) in tyme of preaching, and payit 20s. as he was ordanit."—*ib.* p. 22.

1641. July 6th.—"Orderit that people who are found drynking in tyme of preaching on y^e Sabbath day shall be wardit (put in prison) furthwith without delay."

But after 1649 stricter notions prevailed (v. sup. 1649, 20th May).

1650. Aug. 27th.—"It is thot fitt that the ministers and magistrates meet everie Sabbath in the kirkyard aftr the afternoons sermon, to goe throw the towne for remarking and suppressing the enormities. . . manie strangers wha fled from the south parts for fear of Cromwell, walking up and downe idlie and not regarding the Lords day."—*Dunf.* p. 36.

1651. Aug. 18th.—"Jean Barclay sharplie admonishit be the moderator in name of the sessioun for goeing to the old towne on the Lords day betwixt sermones."—*Aberd.* p. 125.

The compurgators having thus secured a congregation, had now to keep it.

1650. March 10th.—"The session ordaines Andro Thomeson belman to attend the west doore of the kirk in tyme of Devine service, y^e nane get furth before the last blessing w^yat license given be the collector and visitors and a sufficient excuse notified by y^m. And also ordains y^e the east doore of the kirk be lockit all the tyme of devine service, at least fra the tyme the collectir of the almes comes in."—*Dunf.* p. 32.

Their next duty was to see to the proper behaviour of the congregation.

1663. Nov. 14th.—"The same day the kirk bedelles being conveyed anent the neglect of their dewtie, ordains ilk ane of them to carie in their hands at all respective meitings of divyne service, ane whyt staff as was in use of old, not onlie for wakening those that sleips in the kirk, but also to walk to and fro from corner to corner in the kirks, for removing of barnes and boyes out of the kirks, who troubles the samyne by making of din in tyme of divyne service."—*Memorabilia of Glasgow* (priv. pr. 1868), p. 186.

1643. April 23rd.—"That day andro thomson belman is ordanit to tak notice of those who in the communion yle in tyme of preaching and uther tymes of God's service, has y^e comon Discourses and conferences, and taks y^e meising tobatto in the most remote and secret pairt of y^e y^e whar they think they will not be seen, and y^e andro is ordanit to delate such y^e order may be taine with jame."—*Dunf.* p. 12.

1648. March 28th.—"That day it is thot fitt that public admonishing be given out of pulpett to those y^e offers and takes snizing in the kirk in tyme of preaching or prayer."—*Dunf.* p. 25.

No doubt, the snuff, forbidden to the nose, was supplied in abundance to the ears. For my part, I much prefer the snuff in the sermon. R. B. S. Glasgow.

CONSECRATION OF BISHOP VARLET (4th S. xi. 463, 531.)—Mgr. Dominique-Marie Varlet, of Paris, and a Doctor of the Sorbonne, was nominated Bishop of Ascalon in *partibus infidelium* (an ancient episcopal see in the ecclesiastical province of Palestina Prima) on 17 Sep., 1718, by Pope Clement XI., as coadjutor, *cum jure futura successionis*, to Mgr. Louis-Marie Pidon de Saint-Olon, Bishop of Babylon, and Vicar-Apostolic of Persia; and he was consecrated in the chapel of the Seminary of Foreign Missions at Paris, on Quinquagesima Sunday, 19 Feb., 1719, by Mgr. Jacques Goyon de Matignon de Thorigni, formerly Bishop of Condom (which see he had resigned in 1693, having held it from 3 Oct., 1671), assisted by the celebrated Jean-Baptiste Massillon, Bishop of Clermont (1717-42), and Fr. Louis-Francois de Mornay, O.S.F. Cap., Bishop of Eumenia, *i. p. i.*, and Coadjutor to Bishop of Quebec in Canada (1713, resigned 1733, and died 1741). He had succeeded to the bishopric of Babylon, by the death of Mgr. Pidon, at Bagdad, on 20 Nov. 1718, and set out immediately from Paris for his distant diocese; but owing to several suspicious circumstances connected with his journey to the East, the Congregation of the Propaganda at Rome (who had the care of all foreign missions), decreed his suspension on 7 May, 1719, which sentence was communicated to him, on his arrival in Persia, by the Bishop of Ispahan. On this, he returned to Europe, and took up his residence in Holland; remaining there till his death, at Rhynwÿck, near Amsterdam, 14 May, 1742, at the age of sixty-six years. The suspension was never removed, and he continued a schismatic, and professor of Jansenism to the end of his career; having, on four separate occasions, administered the rite of consecration, without any episcopal assistance, to the first four Jansenist Archbishops of Utrecht, as follows:—1724, Oct. 15, Cornelius Steenoven, died 1725, April 3, at Leyden; 1725, Sep. 30, Cornelius Joannes Barchman-Wuytiers, died 1733, May 13, at Rhynwÿck, near Utrecht; 1734, Oct. 28, Theodorus Van der Croon, died 1739, June 9; and 1739, Oct. 18, Petrus-Joannes Meindaerts, who carried on the succession (after Varlet's death in 1742, as above), by consecrating bishops for the restored sees of Haarlem and Deventer, and died 1767, Oct. 31. There have been eighteen Jansenist prelates between the years 1742 and 1873, nine of Utrecht, eight of Haarlem (including the new bishop, Dr. Casparus-Joannes Rinkel, Pastor of

the church of S. Nicolaas at Krommenie, in the diocese of Haarlem, consecrated on August 11 last, in the church of S. Laurent at Rotterdam), and five of Deventer. The present occupant of the latter see is Dr. Herman Heykamp, who was consecrated in July, 1854. The archbishopric of Utrecht has been vacant since the death of Dr. Hendrik-Johannes Van Buul on June 4. The Jansenist Church of Holland consists, at present, of two bishops, twenty-four pastors, and a population of about 7,000 souls, distributed over sixteen parishes in the diocese of Utrecht, and nine in that of Haarlem; the diocese of Deventer has now no church or congregation belonging to the communion, the bishop being dean of the metropolitan chapter, and pastor of S. Laurent's Church at Rotterdam; and the chapter of Haarlem ceased to exist in 1867; on the death of its late bishop, Dr. Lambertus de Jongh, the see remained vacant for six years, owing to there being a question as to whether the right of election of a bishop devolved upon the clergy of the diocese, or upon the Archbishop of Utrecht and his metropolitan chapter; the controversy has, however, been settled by Dr. Rinkel's late consecration. Besides the twenty-five churches scattered over the north of Holland—the principal of which are those at Utrecht, Rotterdam, and Amsterdam—there is one on the island of Nordstrand, in the duchy of Slesvig, now belonging to Prussia, which is dependent on the diocese of Utrecht. A. S. A. Richmond.

P.S. Should a catalogue of *all* the Jansenist accession be acceptable to the readers of "N. & Q.," I shall gladly furnish one.

HART HALL: HERTFORD COLLEGE, OXFORD (5th S. i. 51).—LORD LYTTTELTON, as a Cambridge man, hesitates very naturally to render "Aula Cervina" as Hart Hall. The following information may remove the doubt, as well as help to confirm the Editorial Note concerning it. First, the site can be determined by Gutch's *Anthony Wood*, where, in speaking of the buildings of S. Alban Hall, he says, "The walks now used by this Hall lying in the east part thereof, belong also to Merton by virtue of a lease from Balliol College whereon anciently stood Hert Hall." Then again in *The History of the University of Oxford*, we are told that Walter de Stapledon, the subsequent founder of Exeter College, when about to accomplish his munificent design of founding a college or hall in Oxford, engaged Hart Hall, and afterwards completed his plan on the spot where Hertford College now stands (i. e., by removing it to the present site of Magdalen Hall). Hart Hall continued to be a place of education without interruption till the Principalship of Dr. Richard Newton, who conceived the plan of endowing it as a college. King George III., accordingly, fur-

thered his design and made the hall "a Body Corporate and Politick" under the name of Hertford College. Various benefactors and sixty-four Principals of Hart Hall are recorded. Dr. Newton then became the first Principal of Hertford College after the Royal Charter had been granted in 1740. Whether the following note, which occurs in the history quoted above, accounts for the extinction of "Hertford College" and the substitution of Magdalen Hall, I do not know—

"By the statutes, it may be called by the name of any other person who will complete the endowment of it, or become the principal benefactor to it."

A. H. B.

S. Alban Hall, Oxford.

THE AMERICAN CIVIL WAR (4th S. xii. 368).—The only history of the war from a Southern point of view, is *The History of the War between the States*, by Hon. Alexander H. Stephens, ex-Vice-President of the Confederate States, now M.C. from the State of Georgia. This, however, is rather a history of the causes which led to the war than of military operations. Materials for a history of the war, consisting of official reports of commanders, and other original documents, are being collected by the Southern Historical Society, and published from time to time in their official organ, *The Southern Magazine* (Baltimore, Maryland). G. L. H.

Greenville, Ala.

MATTHEW PARIS (4th S. xii. 473).—If it be the rule, as I believe it is, that the commemoration of persons, whose bodies have been removed from one place of sepulture to another, be altered from the day of their death to the day of their translation, then, undoubtedly, MR. GALTON is right, and the author of *Parliaments and Councils of England* is wrong. And what gives a strong colour to MR. GALTON's view is, that in the Church of England Calendar, prefixed to the Book of Common Prayer, the anniversary days, both of Edward, King of the West Saxons, and Edward the Confessor, are set down on the days of their respective translation—the former on June 20th, the latter on October 13th. Rapin places the Parliament in question on the 13th of October. He says, "*Which met at London, October 13th. M. Paris, p. 849. This was a Parliament. See Ann. Burton., p. 322*" (vol. i., 325, 1732, Fol., note). We know, from history, that Edward, commonly called the Martyr, was murdered at Corfe Castle on 18th March, 978, and that Edward the Confessor died peacefully in his bed, on Jan., 5th, 1066. Wheatley, Stephens, with all the best writers on this subject, are quite unanimous in their opinion—an opinion identical with MR. GALTON's. EDMUND TEW, M.A.

FAMILY NAMES GIVEN IN BAPTISM (4th S. xii. 495).—The reason why in Roman Catholic countries family names are not given in baptism is because

it is thought necessary or desirable that the child should have a tutelary saint, who is for the most part the saint presiding over the day when the little stranger made his first appearance. The name is therefore sought in the calendar, and in this practice we have the origin of our "Johns," "Thomases," and so forth. In Anglo-Saxon countries this part of the significance of name-giving became lost as the old Catholic traditions died out, although the ancient custom is still generally followed from habit. Sometimes in Italy, but very seldom, people who do not care about the saints give family names to their children. Thus Garibaldi's two sons are named respectively Menotti and Ricciotti. Such saintless beings, having no recognized onomastic day, are liable to the disadvantage of receiving no presents or other attentions from their friends on what in Catholic lands is the equivalent of our "birth-day." H. K.

PASTE BY PICHLER (5th S. i. 7.)—Information will be found in Rev. C. W. King's various books on Gems, in reply to CRESCENT's inquiry. Briefly recapitulating which, I may say that the Pichlers, John and Louis, were celebrated engravers at Naples during the latter half of the last century, where they successfully imitated the antique style of gem-engraving. I possess a fine intaglio on sard by Louis Pichler, of the head of Paris. It is signed in the exergue Λ Π; and I doubt not that there are also the initials of the name on the paste. I believe that the gems executed by Louis are much esteemed by foreign collectors. The execution is perfect, but my gem, at any rate, appears greatly deficient in vigour and character, if compared with any fine antique work. Pastes are made by pressing the disc of glass, when hot, upon a matrix of tripoli and pipeclay. Mr. King states that the number of pastes issued by Tassie was 15,833. J. ELIOT HODGKIN.

West Derby.

"TO SCRIBE" (5th S. i. 6.)—It is, perhaps, just as well that this verb has not come into general use, for it would have increased confusion instead of simplifying matters. The regular verb "to scribe" being already in use in our language, where it has no less than two meanings, or rather applications.

1st. When timber merchants measure up timber that they have bought, they mark the number of the balk and their initials or private marks on each piece with a small iron instrument made purposely. Marking timber thus is called "scribing" it. I am not quite sure whether the instrument is called "a scribe" or not, or whether it is called a "scribing iron." It has some such name.

2nd. When a board has to be fitted against an uneven wall or other irregular surface, a carpenter will lay the edge of the board against the wall; there will, of course, be points where the board

touches, and gaps where the wall is hollow. He then takes a pair of compasses fixed open to a certain distance, and drawing one point of the compasses along the wall, with the other point he traces a line on the surface of the board, which line is, of course, parallel to the wall, and follows all its irregularities. This process is called "scribing" the board; and when the wood is chipped away to the line which the carpenter "has scribed" it fits into all the hollows and projections of the wall. ROBERT HOLLAND.

Mobberley, Cheshire.

USE OF INVERTED COMMAS (5th S. i. 9.)—I apprehend the only answer that can be given to the question, Why do half-educated persons use inverted commas oddly? is, that they *are* half-educated: and to the question, What idea was in the mind of the writer? the reply is, No idea at all, or none capable of being expressed. It is one of the many blunders in punctuation and the like that one sees on sign-boards, &c.—marks of admiration for full stops, commas for hyphens, and other varieties. One of the latter was for many years to be seen over a shop-door near Bromsgrove, and is ludicrous enough to be embalmed. A man meant to describe himself as a farrier and a cow-doctor. What he actually did was to announce himself to all mankind in this threefold fashion, as "William Brettell, Beast, Leech, and Farrier." LYTTELTON.

SCOTTISH FAMILY OF EDGAR (5th S. i. 125.)—Nothing is so certain as uncertainty; and in some matters one may be excused a benevolent unbelief. The author of the work referred to disclaims any intention of disparaging the Edgars of Eyemouth, but he is not justified in admitting their claim to represent Edgar of Newtown, until they have substantiated it before the Lyon King of Arms. If genuine, nothing can be easier than to do so. A reference to other claims in the same work will show that the author was in the position of "the painter who pleased everybody and nobody." There were two contemporary Richard Edgars in the same county, and each had a brother Andrew, therefore the settlement referred to [1767] does not show the connecting link between R. E., of Newtown, and the Rev. John Edgar, of Hutton. And again, in *Molle v. Riddell*, if I mistake not, the question on which that action was founded was settled adversely to Molle (acting for Rev. J. E.) before any question of pedigree arose. But, so far as I am aware, no pedigree ever has been proved, and until it is, and to the satisfaction of the proper authorities, the question must, I think, be considered open. Besides this, the representation of Newtown would not necessarily carry that of Wedderlie in the male line. Coincidences are often so embarrassing, that when we encounter them it is well to pause. SR.

SACRED VESSELS (5th S. i. 8.)—I must refer to my *Sacred Archaeology* for any information which I possess on the subject of "Benediction with the Blessed Sacrament," for obvious reasons. I may however say that the mediæval monstrance in England was used in two ways: (1) at York we find, "j monstrum cum ossibus S. Petri in beryl," that is, a reliquary (*Monast.* 6, p. 1205, a); but (2) at Lincoln we find a processional transparent vessel, a round pyx of crystal having a place for the Sacrament for the Rogation days (*Ib.* 1279); at Windsor, "ij angeli stantes et portantes fere-trum de berillo ad imponendum Corpus Christi" (*Ib.* 1364); so at Aberdeen, "una pyxis de crystallo cum diversis reliquiis" (*Reg. Aberdon.* 142); "monstrantia argenti deaurata pro custodia Eucharistie, monstrantia pro conservatione reliquiarum" (*Ib.* 185); "monstrantia instar Calicis pro custodia Ven. Sacramenti cum visitantur infirmi" (*Ib.* 186); "j stondyng pyx of crystal and gylt to bere the Sacrament in sett with stones and jewels besides the crystal" (*MS. Inv. S. Stephen's Westm.*). The rites of Durham mention a goodly "Shrine ordained to be carried the said day in procession, called Corpus Christi Shrine, and on the height of the said shrine a four-squared box all of chrysal, wherein was enclosed the Holy Sacrament of the Aulter." "A Nooster [ostensorium] for the Sacrament of curios work of sylver and gylt haveing a beryll in it cxliiii. unces" (*MS. Inv. Westm. Abbey*).

In 1452 the Council of Cologne forbade exposition on the altar, or carrying the Host visibly in procession within the "Monstrance," except upon Corpus Christi day, and one other day in the year on an extraordinary occasion. In 1699 Grancolas says that benediction with the Holy Sacrament was not earlier than a century before that date. The English instances of a portable monstrance date only from the second quarter of the sixteenth century. "Blessing with the Chalice" is mentioned by Becon and in the Homilies.

MACKENZIE E. C. WALCOTT.

"JACARANDA" (5th S. i. 28.)—This is the common name in Brazil for rosewood. It is sold to English buyers for export under this name, and is not a tree fit for conservatories. B.

I have had excellent furniture made of this wood in Brazil. It is a species of rosewood.

GORT.

"THE FAIR CONCURINE," &c. (5th S. i. 28.)—I take the beautiful Vanella to be Anne Vane, daughter of Gilbert, Lord Barnard, who bore a natural son to Frederick Lewis, Prince of Wales, father of George III. John Heneage Jesse, in *The Memoirs of the Court to the Death of George II.*, gives this child the singular name of "Fitz-Frederick of Cornwall." He was born in 1732 (the date of H. S. A.'s book) and died before his mother, in 1736. She died on the 11th March in that year.

I suppose P. (or Prince) Alexis stands for the owner of the "princely stare," but who was Albi-marides I cannot say. C. F. S. WARREN, M.A.

EARLE'S "PHILOLOGY OF THE ENGLISH TONGUE" (5th S. i. 29.)—The fashion which C. P. F. asks after seems, like some other old fashions, to be re-appearing. I have seen it in people's letters who are not, that I know of, specially old-fashioned; and in printing it may be seen in some of Bagster's Bibles and New Testaments. He professes, I believe, to employ it "wherever a line may be saved by doing so." C. F. S. WARREN, M.A.

"Ye" for "the" is still frequently used in their drafts by all classes of lawyers; and I have met with it in the correspondence of friends of my own, middle-aged and young. It is a very convenient form of contraction in rapid writing, and all the old contractions are kept up in legal drafting, and sometimes in the copies, for this very reason. H. T.

"THE WAY OUT" (5th S. i. 26.)—A. A. L. has been imposed upon by a "traveller's tale." The "spaski Vorota," or Gate of the Redeemer, the principal entrance to the Kremlin, is so called from a painting over the gateway, held in great reverence from ancient times. It is to this that the obeisance is made in uncovering the head in passing under the arch. This custom has prevailed from the date of the erection of the gateway, in 1491, and was formerly enforced by severe penalties. As to a Government official being stationed to see that due reverence is observed, there is frequently a sentry on duty, but I have passed through many a time without seeing any such official. Any person failing to uncover would run the risk of being "bonneted" by some passing *Gorodovceye*, or citizen.

Whether Napoleon left the Kremlin by this gate or not, I do not know; but certainly this has no connexion with the custom alluded to.

J. A. PICTON.

Sandyknowe, Wavertree.

"ORDEAL" (5th S. i. 25.)—That *ordeal* is properly a dissyllable is shown by its old form *ordal* as given in dictionaries; but it seems hardly correct to say that "*deal* is also spelt *dole*," for while these words differed originally as active and passive, *dole* being clearly traceable to *dal*, which, according to Horne Tooke, is the past part. of *dalan*, to divide, they still differ as to shades of meaning, however closely they may now agree in their general signification; this appears in the phrases, "a great deal," "a scanty dole," while to *dole* out alms does not express quite the same thing as to *deal* them out. In addition to the G. *urtheil* with which our word is in fact identical, the Russian or Slavonic *otdél*, i. e., out-dél, signifying *division*, bears a striking resemblance in form to *ordal*, and

in signification to its primitive meaning of choosing out. To recur for a moment to the word *dole*, I cannot refrain from transcribing, as quoted by H. Tooke, s. voc., the following couplet from Dryden's translation of Juv. Sat. 1:—

"Clients of old were feasted; now a poor
Divided dole is dealt at th' outward door."

W. B. C.

"BLIND HARRY'S WALLACE" (5th S. i. 29).—The first edition of Blind Harry's Wallace was published in Edinburgh in the year 1570. For list of subsequent editions vide Allibone's *Dictionary of English Literature*, under "Henry the Minstrel." The only MS. copy known of *Sir William Wallace* is in the Advocates' Library, Edinburgh, dated 1488.

SPARKS HENDERSON WILLIAMS.
18, Kensington Crescent, W.

THE FIRST ENGLISH COMMERCIAL TREATY (5th S. i. 29) with any foreign country was that with Norway in 1217 (Rymer, *For.* i. 223), and the first commercial treaty with Flanders was in 1274. Consult Anderson's *Historical and Chronological Deduction of the Origin of Commerce*, vol. i., pp. 200-235.

EDWARD SOLLY.

REGISTER BOOKS STAMPED (5th S. i. 27).—If W. P. C. will refer to the Act of Parliament, 23 Geo. III., and to the *History of Parish Registers in England*, by J. S. Burn, ed. 1862, page 34, he will there find the information he is in search of on this subject. The stamp duty of 3d. was imposed by the above Act from the 1st of October, 1783, the provisions of which Act were extended to the Dissenters from the 1st of October, 1785, under Act 25 Geo. III., and both Acts were repealed in 1794 by Act 34 Geo. III., c. 11.

CHARLES A. J. MASON.
3, Gloucester Crescent, Hyde Park, W.

By 23 Geo. III., c. 67, the following duty was imposed as from the 1st day of October, 1783:—"Upon the entry of any burial, marriage, birth, or christening in the register of any parish, precinct, or place in Great Britain, a stamp duty of three-pence." The Act was, by sec. 7, not to extend to burials from hospitals or workhouses, nor to the birth or christening of any child of parents receiving any parish relief. By sec. 8 the Act applied to the registers kept by the "people called Quakers," and a further Act, 25 Geo. III., c. 75, extended its application to the registers of Protestant Dissenters from the Church of England. Both Acts were repealed in 1794 by 34 Geo. III., c. 11, and not before. Either, therefore, W. C. P. is mistaken in respect of the year in which the stamps cease to appear on the register; or there happened to be no entries thereon between 1786 and 1794, which is at least unlikely; or, "the parson, vicar, or curate, or other person having authority to

make" these entries on the register of the Wiltshire parish, laid himself open to the penalty imposed by sec. 3 of the above firstly recited Act.

H. M. R. P.

"ALL NIGHT THE STORM," &c. (5th S. i. 48).—W. W. will find another W. W., one William Wordsworth, to be the author of the poem he seeks. See Rossetti's edition of Wordsworth, pp. 327-8, the lines he quotes being ll. 28-9 of the noblest tribute ever paid Grace Darling.

A. B. GROSART.

Blackburn.

THE GREEK SWALLOW SONG (5th S. i. 48).—The Swallow Song, alluded to by A FOREIGNER, may be found in *The Golden Treasury of Ancient Greek Poetry*, published at the Clarendon Press, p. 108.

CHARLES SWAINSON, M.A.

Highhurst Wood.

MRS. SIDDONS A SCULPTOR (5th S. i. 48).—I have some recollection of being shown a bust (in plaster?) of Mrs. Siddons, by herself, when surveying the rooms at Newnham, near Oxford, in 1832, or thereabouts.

J. R. B.

MR. HERBERT SPENCER AND THE POKER (4th S. xii. 471, 523).—I do not think it would be necessary to institute a series of experiments to prove that the placing a poker perpendicularly before a grate has an effect in causing the fire to burn, or (what has not been inaptly termed) to "draw up." However slight the effect may be—and I believe it to be only slight*—it is to be accounted for on perfectly scientific principles; viz., by dividing and concentrating the current of air, which every fire "draws up" to itself. This was the view, I remember, that the late Professor Daniell (inventor of the pyrometer) took of it, in incidentally speaking of "this old woman's custom" in his lectures on Heat at King's College.

Most persons are aware that the air, which is composed of oxygen and nitrogen, is a perfectly elastic fluid. When combustion takes place, as in the ignition of a fire, great rarefaction ensues in and about it, forming, under favourable circumstances (as in a furnace) almost a complete vacuum. In consequence of this rarefaction and the elasticity of the air, the latter rushes forward to fill up the space, and is as greedily sucked in, as it were, by the fire. And now comes "the tug of war"—"Greek meets Greek!" Air and coal are decomposed, and their elements or atoms wage a war of extinction—neither gives in; both are destroyed (or rather enter into new combinations, for there

* It must be remembered that, before so placing it, the fire itself generally, at least frequently, receives a "poke," which would have considerable effect in causing it to burn by admitting the air to pass through it more freely.

is no such thing as destruction), and a few ashes only remain to tell the tale.

But the *modus operandi* of the poker will be best understood by comparison. The more we endeavour to oppose the admission of the air to the fire the fiercer the conflict becomes. If you close your fireplace, and leave only a small opening before the grate, you will hear its rushing forward acts like a pair of bellows—this concentration feeding it more rapidly, and destroying it more rapidly. Diminish opposition by increasing the size of the aperture, and the force will diminish in like ratio. This applies still more to furnaces where the air is compelled to pass entirely through the fire.

It may not be uninteresting to note here the great analogy between our own breathing, as well as that of quadrupeds and birds, and what may be called the breathing of fire. By means of our lungs, acting like a pair of bellows, we draw in the air, which is rapidly decomposed. We absorb the oxygen to support the combustion of life, and we exhale or throw off chiefly carbonic acid (which is poison) and watery vapour. Now the vacuum formed by fire becomes its lungs, by means of which the air is drawn in; and, as in our own lungs, it is rapidly decomposed and robbed of its oxygen to support combustion; whilst carbonic acid, steam, &c., are driven off. Trees and plants, too, breathe by means of their leaves, which are their lungs, in a somewhat similar way. Cut off the leaves of a plant and it will soon perish. If the leaves become worm-eaten it will soon look sickly: if it is not stopped it will die from consumption!

Whilst ridiculing the want of "qualitative and quantitative ideas of physical causation" in others, Mr. Herbert Spencer does not appear to have quite apprehended them himself—at least in the present instance.

MEDWEG.

WELSH LANGUAGE (4th S. xii. 368, 415, 523.)—My suggestion that our word "twelfth" might have been derived from "ystwyll," which is Welsh for "Twelfth-day," has not found favour with your correspondents; and, after reading their communications, I am not disposed to press it. But, supposing my notion to have been erroneous, a question remains to be solved, viz., whence is that English word "twelfth" derived? I am unable to find its origin in any other language with which I am acquainted. As to the pronunciation of the Welsh "ll," I think your correspondents deny too broadly its resemblance in sound to our "thl," or "lth" (as the case may be). I have often been in Wales and heard Welsh spoken by the natives; but, while admitting that the English orthography just quoted does not adequately or exactly convey the sound of the Welsh aspirated "ll," I maintain that it bears a fairly approximate resemblance to it, and that no other combination of English letters

of the alphabet could very much improve upon it. The fact is, that the sound of gutturals and aspirates generally cannot be expressed by letters of the alphabet. For instance, it would be impossible by such means to represent the two distinct sounds of "Ich" and "Ach" in the German.

But, to return to the etymology of "ystwyll." I am surprised to find MR. UNNONE (who, from his letter, I should fancy, knows more of the language than I do) doubting the existence of Welsh words in which "ys" precedes syllables beginning with "tw," or "t" and another consonant. There are, in fact, several such, and, therefore, I do not think he is entitled to assume that the word in question, "ystwyll," ought to be syllabled thus, "y" and "stwyll"; for in Welsh "ys" is commonly used both as a prefix and an expletive. I have, therefore, quite as much right to assume that the division of the word should be into "ys" and "twyll." On this assumption, another etymology for "ystwyll" may be suggested. One of the meanings of "twyll" is "an illusion." If we translate that into "appearance," we have the "epiphany" at once. This may be also deemed "far fetched," but I think it is not more so than deriving "ystwyll" from the French "étoile," or, as W. R. proposes, from the Welsh "Gwyll," which would metamorphose "gloom and darkness" into the appearance of a star!—surely the most striking example ever met with of the "lucis a non lucendo"! M. H. R.

"BLOODY" (4th S. xii. 324, 395, 438; 5th S. i. 37.)—I think Latimer used the word in the ordinary manner of good writers:—

"Saul and his bloody house."—2 Sam. xxi. 1.

"Even the rememberers of bloody Mary might do that unpopular Queen the justice," &c.—*Saturday Review*, Jan. 10, 1874, p. 48.

And Macbeth is advised by the apparition to "Be bloody, bold, and resolute," &c.

The omission of the comma would vulgarize the entire passage. FITZHOPKINS.

[See "N. & Q.," 3rd S. xii. 460; 4th S. i. 41, 88, 132, 210, 283.]

BIBLIOGRAPHY OF UTOPIAS (4th S. xi. 519; xii. 2, 22, 41, 91, 153, 199.)—I have before me—

"The Travels of Hildebrand Bowman, Esquire, into Carnovirria, Taupinierra, Olfactaria, and Auditante, in New Zealand; in the Island of Bonhommica, and in the powerful Kingdom of Luxo-Volupto, on the Great Southern Continent. Written by Himself, who went on Shore in the Adventure's large Cutter, at Queen Charlotte's Sound, New Zealand, the fatal 17th of December, 1773; and escaped being cut off, and devoured, with the rest of the Boat's crew, by happening to be a-shooting in the woods; where he was afterwards unfortunately left behind by the Adventure. London: Printed for W. Strahan, and T. Cadell, in the Strand, 1778. 8vo. xv. and 400 pp."

I should feel greatly obliged to any correspondent

who would inform me whether "Hildebrand Bowman" is a fictitious name, and whether the statement which commences the first chapter—"I was born in Holderness, a district of Yorkshire, near the borough of Heyden (*i. e.* Hedon), of which my father was a freeman"—is founded on fact.

CHARLES A. FEDERER.

Bradford.

THE LATIN VERSION OF BACON'S "ESSAYS" (4th S. xii. 474; 5th S. i. 13.)—I quote from the edition of which the following is the title,—

"Francisci BACON, Baronis de VERULAMIO. . . . Sermones Fideles, Ethici, Politici, Economici; sive Interiora Rerum. Accedunt Faber Fortunæ, colores boni et mali, &c.

"Impensis Joh. Baptistæ Schönwetteri. Francofurti ad Manum, MDCLXV.

Illustri et excellenti DOMINO

GEORGIO

Duci Buckinghamiæ, Summo Angliæ Admirallio.

Honoratissime Domine,

"Salomon inquit, Nomen bonum est instar Vnquenti fragrantis et pretiosi . . . Consentaneum igitur duxi, Affectui et obligationi meæ, erga Illustrissimam Dominationem tuam, ut Nomen tuum illis præfigam, tam in editione Anglica quam Latina. Etenim in bona spe sum Volumen carum in Latinam (Lingua scilicet universalis) versum posse durare, quamdiu Libri et Literæ durent . . .

"Illustrissima Dominationis tuæ

Servus devotissimus et fidelis

FR. S. ALBAN."

It would appear, therefore, that the Latin as well as the English version of the *Essays* is due to Bacon himself. M. Victor Cousin (*Cours de Philosophie*, Bruxelles, 1840), Tom. II., p. 102, states:—

"Hobbes était un ami et un disciple avoué de Bacon. Nous savons que c'est Hobbes qui, avec Ben-Jonson, a traduit l'admirable Anglais de Bacon dans un Latin qui a aussi sa beauté."

M. Cousin is referring especially to the *De Augmentis Scientiarum* and the *Novum Organum*. Can any of the correspondents of "N. & Q." cite an authority for the *Essays* also? B. E. N.

ARMS OF HUNGARY (4th S. xii. 426, 500; 5th S. i. 39.)—Two correspondents write that there is no particular reason why Hungary should have a triple mount in its Arms, and also that the dexter half has no meaning. They are, I venture to assert, not quite correct. Hungary is known by all Hungarians, and spoken of not uncommonly, if perhaps euphuistically, as "the land of the four rivers and the three mountains," the rivers being the Danube, Theiss, Save, and Drave—in Hungarian, Duna, Tisza, Szava, Drava; the mountains Tatra, Fatra, Matra, the popular names of three of the highest points of the Carpathians. The Arms are always said to represent this—*i. e.*, the four bars argent on the dexter side the four rivers, and the three mountains vert on the sinister

side these three mountain peaks. They have both, therefore, significations.

If your correspondents will refer to a memoir of that great and lamented man, the late Count Stephen Szecheryi, in the *Revue des Deux Mondes* for 1867, they will see that he used the expression I have quoted, in referring to the country for which he lived and died.

AUGUSTUS GOLDSMID.

CASER WINE: CARRION (4th S. xii. 190, 256, 399; 5th S. i. 39.)—I thought that our word *carrion* best represented *taraf*, as a term of reproach, applicable from a Jewish point of view, even to what we should consider the very best meat.

J. T. F.

Hatfield Hall, Durham.

FUNERAL GARLANDS (4th S. xii. 406, 480; 5th S. i. 12, 57.)—There are two very interesting papers on this subject in that charming work *The Sketch Book*, by Washington Irving, one entitled "Rural Funerals," the other "The Pride of the Village."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE VIOLET, THE NAPOLEONIC FLOWER (4th S. xi. 134, xii. 452; 5th S. i. 18.)—I remember some very pretty devices in violets which came out, I believe, on the death of the son of Napoleon, the "King of Rome"; they had, on the edge of the petals, profiles of the members of the family; each profile formed the outward edge of the petal, looking at the flower, not away from it, so that the face was white.

E. L. BLENKINSOPP.

I don't know if the violet was connected with the Napoleonic dynasty before 1814; but in that year, while the Emperor was in Elba, coloured prints were circulated, representing a plant of violet in blow. But, on looking close, an outline of Napoleon's side-face was discernible among the leaves and flowers. Beneath was the motto "En printemps il reviendra." This was realised in 1815. The soldiers talked of him, among themselves, as "Corporal Violet."

S. T. P.

Miscellaneous.

NOTES ON BOOKS, ETC.

Wilkes, Sheridan, Fox. The Opposition under George the Third. By W. F. Rae. (Isbister & Co.)

THE last published life of Wilkes was bracketed with that of Cobbett, and was from the pen of the Rev. John Selby Watson, of such unhappy notoriety. This book was published in 1870. Comparing the two lives of Wilkes, one might almost think that the writers were treating of two totally distinct persons. Mr. Rae treats his subject in a masterly way; he is rather unjust, perhaps, to George III., who was not without some excuse. He was not a little driven into the course he took by the efforts of others to ride over him, roughshod. However this may be, Mr. Rae has told the story of His Majesty's Opposition with great spirit. Morally, the

three men were not exemplary; politically, they were not so bad as their enemies painted them. Anyway, they have never been more cleverly treated than in this most readable volume, not the least merit of which is that it is in a large, handsome, legible type, which is most pleasant to the eyes of the reader.

Modern Birmingham and its Institutions. A Chronicle of Local Events from 1841 to 1871. Compiled and Edited by J. Alford Langford, LL.D. Vol. I. (Birmingham, Osborne; London, Simpkin & Co.)

DR. LANGFORD is approaching the close of his long and valuable labours. He has already told the story of Birmingham from a very early period down to the first year named in the above title-page. Books compiled as these have been, with scholarly care and rare discretion, are among the very best contributions to local history. Dr. Langford has not much more to tell, and we congratulate him on the approaching termination of a work which does him so much honour.

The Orkneyinga Saga. Translated from the Icelandic. By Jon. A. Healtalin and Gilbert Goudie. Edited, with Notes and Introduction, by Joseph Anderson. (Edinburgh, Edmonston & Douglas.)

THE Keeper of the National Museum of the Antiquities of Scotland has added to the national stock of poetry and history. This early history of the northern Jarles is founded on national songs, the springs of history itself. More than half the volume is occupied with an Introduction, in which more is to be learnt about Orkney than can be easily found elsewhere. We recommend workers out on holiday next summer to read this book before starting, then to go by steam to Aberdeen, thence to Kirkwall, and, with this volume in hand, "do" Orkney thoroughly. They will experience that rare thing, a novel pleasure.

Facetiae. Musarum Deliciae; or, the Muses' Recreation. Containing several Pieces of Poetique Wit. By Sir J. M. and Ja. S. 1658.

Wit Restored: in several Select Poems, not formerly publish'd. 1658.

Wit's Recreation. Selected from the Finest Fancies of Moderne Muses, with a Thousand Outlandish Proverbs, 1640. The whole diligently compared with the Original, with all the Wood Engravings, Plates, Memoirs, and Notes. New Edition, with additional Notes, Indexes, and a Portrait of Sir John Mennes. 2 vols. (J. C. Hotten.)

THE above works are among the reprints which are now as much in fashion with certain readers as ancient comedies are on the stage. There are students curious in such literature, but the books are for upper shelves. They are, compared with true poetry and wit, what the crab apple and the sloe are to a Ribstone pippin and an Orleans plum. *Præmonitus, præmonitus.*

IN Whitaker's *Almanack*, for 1873, amongst "Objectionable Royal Pensions," there is Mr. J. Holdship, "Chaffwax," 1.145. 11s.!! H. B. P. asks, What is "Chaffwax"? What can make it, or him, or her, worth such a sum!

BOOKS AND ODD VOLUMES.

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the persons by whom they are required, whose names and addresses are given for that purpose:—

CHURCHMAN'S SHILLING MAGAZINE, Dec. 1873.

NOTES AND QUERIES. No. 264, Jan. 18, 1873.

Wanted by Mr. Erockbank, The Bailey, Durham.

LENA; or, the Silent Woman. In 5 Vols.

Wanted by Miss J. Cwrt's, Leasam House, Eze.

Notices to Correspondents.

R. W.—The passage occurs in Tacitus, in the description of the funeral of Junia:—"Catone avunculo genita, Cassii uxor, M. Bruti soror" *Annal.* iii. 76. "Præfulgebant Cassius atque Brutus eo ipso quod effigies eorum non visebantur." Their "imagines" were not among the twenty that figured at Junia's funeral. The constitution being subverted, the assertors of public liberty were not to be honoured, but, as Tacitus elsewhere remarks, "Negatus honor gloriam intendit."

G. W. D. (Oakham).—See *European Magazine*, Vol. xxxii. 153, 241, for a life of Cardinal Langham. It is there conjectured that, from his name and the legacy he left to the church, he was born at Langham in Rutlandshire. The bequest seems to have consisted of a vestment and an altar.

S. N. (Ryde).—Skinner derives *Balk* from *valicare*, Ital. to pass over. St. Martin's Church, Oxford, is called Carfax from its situation at the meeting of the four main streets of the city, the *quatre voies*. Here formerly stood the Carfax conduit, now in Nuneham Park.

O. S.—The Sound Dues (for lighting the Cattagat) were first levied in 1348. England first paid them in 1450. In 1857, they were, by agreement between Denmark and other nations, capitalized. England's share of payment amounted to 1,125,206*l.*

M. R. N. should apply to the person the proper pronunciation of whose name he desires to ascertain. Other correspondents, asking questions of a similar quality, are referred to general custom and to pronouncing dictionaries, which usually leave the inquirer as puzzled as ever.

G. L. H.—The correction has already been made. See 4th S. xii. 455. Distance will often account for having been anticipated.

T. H. C.—"Never look a Gift Horse in the Mouth." *Rabelais*, Liv. II.: *Hudibros*, Pt. I., Canto i., l. 490. It is said to be quoted by St. Jerome.

A. S. A. Ultra Centenarianism. Forwarded to Mr. THOMAS.

A. S. "Rowland for an Oliver." See "N. & Q." 1st S. i. 234; ii. 132; ix. 457.

W. H. B. (Camberwell).—You had better forward a query.

G. R. J.—"Strangers on the bar," is of universally known significance.

F. H. STRATMANN is referred to "N. & Q." 4th S. xii. 425.

H. J. F.—We must first see the epitaphs in question.

METHUSELAH.—Of course, the date should be 1668.

C. E. B.—In our next "Shakspeariana."

J. H. L. A.—Returned.

Several contributions, already in type, are unavoidably deferred.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, JANUARY 31, 1874.

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Notes.

A SHAKSPEARE MYTH EXPLODED.

In a long and elaborate article on "Ben Jonson's Quarrel with Shakspeare," which was published in the *North British Review*, July, 1870, and which appears to be claimed by Mr. Richard Simpson ("N. & Q." 4th S. viii. 3, col. 1), it is stated, in a note to p. 411, that—

"There is some obscure tradition of a defect in Shakspeare's legs, to which he is supposed to allude in the sonnet[s]";

—and the writer finds an allusion to this defect in Jonson's *Postaster*, where Chloe asks Crispinus, "Are you a gentleman born?" and expresses satisfaction at sight of his little legs. (At least, if that be not the writer's meaning, I am unable to assign a reason for the foot-note.) This article is a perfect hot-bed of myths, supported by the most singular misstatements. I select this one case for examination, as a sample of several others. It is by such a dissertation as this that false biography is constructed; and for this reason I venture to ask for space in "N. & Q." for the detection and explosion of this myth of Shakspeare's lameness.

There never was any tradition on the subject, the first writer who makes mention of Shakspeare's lameness was Capell. He, however, takes credit

to himself for the hypothesis, that when Shakspeare wrote, in Sonnet 37—

"So I, made lame by fortune's dearest spite," &c.

and in Sonnet 89—

"Speak of my lameness, and I straight will halt," &c.

he was signaling his own personal defect. After Capell the hypothesis met with little notice, and no entertainment. Malone, however, speaks of it thus:—

"A late editor, Mr. Capell, &c., conjectured that Shakspeare was literally lame; but the expression appears to have been only figurative. So again in *Coriolanus*:

—'I cannot help it now,
Unless by using means I lame the foot
Of our design.'

Again in *As You Like It*:

'Which I did store to be my foster-nurse,
When service should in my old limbs lie lame.'

In the 89th Sonnet the poet speaks of his friends imputing a fault to him of which he was not guilty, and yet he says, he would acknowledge it; so (he adds) were he to be described as lame, however untrue, yet rather than his friend should appear in the wrong, he would immediately halt. If Shakspeare was in truth lame, he had it not in his power to halt occasionally for this or any other purpose. The defect must have been fixed and permanent."

So far Malone. From the time when Malone's common-sense note appeared in the *variorum* edition of 1821, vol. xx. p. 261, Capell's ridiculous fancy met with no countenance. Some fifteen years later, however, my late friend, the Rev. Wm. Harness, took up the neglected crotchet, and gave it careful nursing. In his *Life of Shakspeare*, he re-states the hypothesis as a fact, but without any mention of its author! Mr. Harness's remarks consist mainly of an answer to Malone. "It appears," he writes, "from two places in his *Sonnets* that he was lamed by accident." He then quotes the two lines from the *Sonnets*.

"This imperfection would necessarily have rendered him unfit to appear as the representative of any characters of youthful ardour in which rapidity of movement or violence of exertion was demanded; and would oblige him to apply his powers to such parts as were compatible with his measured and impeded action. Malone has most inefficiently attempted to explain away the palpable meaning of the above lines. . . . Surely many an infirmity of the kind may be skilfully concealed; or only become visible in the moments of hurried movement. Either Sir Walter Scott or Lord Byron might, without any impropriety, have written the verses in question. They would have been applicable to either of them. Indeed the lameness of Lord Byron was exactly such as Shakspeare's might have been; and I remember as a boy that he selected those speeches for declamation which would not constrain him to the use of such exertions as might obtrude the defect of his person into notice."

Curiously enough, Mr. Harness himself was, during the years of my acquaintance with him, too lame for the dissimulation which he imagined to have afforded Shakspeare a valuable resource.

Mr. Harness having thus converted the foolish conjecture into a fact, it became a current remark,

that our three greatest poets were afflicted with lameness!

In 1559, Mr. W. J. THOMAS added his little quota to float the tradition. In "N. & Q." 2nd S. vii. 333, he suggests that Shakespeare's lameness might have been occasioned by his soldiering:—

"The accident may well have happened to him while sharing in some of those encounters from witnessing which, as I believe, he acquired that knowledge of military matters of which his writings contain such abundant evidence."

By this time the myth had germinated, and was ready for use by any forger of Shakespeare-biography; and thus it became "an obscure tradition." After all, the "obscure tradition" turns out to be so obscure as never to have existed; the whole truth being that the notion of Shakespeare's lameness was a conjecture of the eighth editor of his works, based upon a most absurd and improbable interpretation of the 37th and 89th Sonnets.

It has been reserved for me to inform the world that Shakespeare was *crook-backed*, for has he not written, in Sonnet 90, the line:—

"Join with the spite of fortune, make me *low*"?

By Fortune's spite, then, he was a hunch-back, and by Fortune's dearest spite, he was a limper! It has been recently discovered in America, that Shakespeare had a scar over the left eye, to which he alludes in the same Sonnet (see a recent article on the Becker mask in the *New York Herald*); and his ghost appeared thrice to a Stratford gentleman, exhibiting the newly-made gash on the forehead! (See the *Birmingham Daily Mail*, Jan. 9, 1874.) So it is plain we shall have to construct a new Shakespeare, who shall be halt, hunch-backed, and scarred, like his own Richard III. JABEZ. Athenæum Club.

UNPUBLISHED LETTER OF JOHN WESLEY.

The following are copies of two documents relating to John Wesley, the originals of which are preserved in the muniment room of the Charterhouse, and which I have reason to believe have never been printed. When Wesley left Charterhouse he carried with him to Oxford an Exhibition from the school of 20*l.* a year. It appears that his "mercere" was the channel by which the quarterly payments reached him, banking as a separate business being little, if at all known. It is to a mistake of this tradesman, or his London correspondent, that we are indebted for this letter of apology to the "Treasurer of the Charterhouse." "John King M^r" is the Rev. John King, D.D., Master of the Charterhouse of that date.—

"Christ Church, Nov. 3, 1721.

"Sir,—I am extremely sorry that an accident should happen wch has given you reason to have an ill opinion of me, but am very much oblig'd to your Civility for putting the most favourable Construction on it. I hope this will satisfy you that it was by mistake and not my

design, that you have twice deliver'd the exhibition for the first Michaelmas quarter, which indeed was through the mistake of my Mercer who return's it, or rather thro' the negligence of his Correspondent, who forgot to inform him of his having receiv'd the m^{ny}. This made him suspect that it was detain'd in which he was confirmed by receiving no answer from London, and at Lady-day, when I gave him my Tutor's Bill for that quarter, he told 'me' he had not receiv'd the exhibition for the first, wch he supposed was detain'd, because I had been absent the whole eight weeks in one quarter, and which made him advise me to write a receipt for that and the other due at the end of the year.

"These five pounds if you please shall be deducted at Christmass, or if that does not suit with your convenience shall be return'd as soon as possible.

"I am

"S^r Your oblig'd & humble Serv^t

"JOHN WESLEY."

Addressed on the outside as follows:—

"For

M^r Eyre Treasurer of
The Charter-house,
London."

The letter has been folded, fastened with a wafer, and has traces of two post-marks.

"These are to certify the Governours of the Charterhouse that John Wesley of Christ Church, Oxon., hath resided in the said Colledge all the Quarter ending at St. Thomas Day, 1720, except eight weeks, and is studious and of good behaviour."

"Geo. WIGAN, M.A.

"Viewed by me

"Student of Christ Church.

"John King M^r

"HEN. SHERMAN, M.A.

"16th Jan. 1720-1.

"Student of Christ Church."

"Jan. 4th 1720. Recd then of the Treasurer of y^e Charterhouse five pounds for an exhibition due thence to John Wesley of Christ Church Coll. Oxon. at St. Thomas' day last past.

"Witness my hand

Geo. WIGAN, Tutor."

What follows is in a different hand, probably that of the "Treasurer of the Charterhouse," or his clerk:—

"Memor^d Wesley rec^d twice for Xmas. Quarter 1720 as appears by the Quarter book of Lady day & Mich^l 1721 therefore deducted at Xmas. 1721."

C. H.

BISHOP OF ROSS IN SCOTLAND, A.D. 1417-20.

The name of a bishop of this see, hitherto entirely unnoticed by our ecclesiastical historians, both English and Scottish, having been recovered by me in the course of my researches in the episcopal succession of the Church of Scotland between the twelfth and sixteenth centuries, the result appears to be deserving of record in the pages of "N. & Q."; and as my notices of the prelate are extremely meagre, this note may elicit some additional information, the more probably, as there is a work now in the press, *Scoti-Monasticon*, by one of your correspondents (Canon Mackenzie Wallace, B.D.), whose attainments and qualifications for this difficult undertaking are undoubted, and universally acknowledged by all competent of judging. In-

deed, a reference to the very interesting and valuable article on the "Ancient Church of Scotland" in *The Sacristy* (vol. ii., pp. 328-346), though only a tentative attempt to supply a want long felt by archaeologists, and necessarily brief and imperfect, affords every prospect of this desideratum being shortly given to the world.

This bishop's name is variously stated, as *Griffin*, *Griffinus*, *Greffin*, and *Grisnius*, by different authorities, between the years 417 and 1423. The earliest notice of him I find in *Les Ecossois en France*, — *Les Français en Ecosse*, par Francisque-Michel (Londres, Trübner et Co., 1862), where, in the *Additions and Corrections* (p. 499, referring to vol. i., p. 124 of the same work), it is stated, "Les passages suivants serviront à compléter le tableau des relations entre la France et l'Ecosse dans le premier quart du XV^e siècle"; and it is merely stated, "Rev. P. in Dieu Mgr. Greffin, evesque de Roz, 1417." The next is in Theiner's *Vetera Monumenta Hibernorum et Scotorum Historiam illustrantia, quæ ex Vaticanis, Neapolis ac Florentiæ Tabulariis deprompsit et ordine Chronologico disposuit Augustinus Theiner. Ab Honorio PP. III., usque ad Paulum PP. III.* 1216-1547. (Romæ Typis Vaticanis, 1864), where there is a letter from Pope Martin V., dated at Constance, 1st March, 1418:—

"Venerabili fratri Griffino Epo. Rossensi, ac dilecto filio Fynlao de Albama, ord. Predic. professori, ac in sacra pagina Baccalario, Nuntii sedis Apostolicæ ad Regnum Scotiæ prefecturis, qui Nuntii Collectores etiam in eodem Regno constituuntur, et mandatum habent, ut omnes, qui ibidem Benedicto XIII. antipape adhererint, a censuris ecclesiasticis absolvere possint. Dat. Constance Kal. Martii, Pontificatus nostri anno primo."

It is evident from this papal letter, written before the close of the seventeenth General Council of Constance, which had deposed Pope Benedict XIII. on the 26th July, 1417, that *Griffin*, Bishop of Ross, along with Fr. Finlay de Albama (Albania?) a Dominican, was sent to Scotland as Nuncio Apostolic, for the purpose of absolving that nation from the ecclesiastical censures which it had incurred by adherence to the above Anti-Pope, who had previously been acknowledged as the legitimate pontiff by France, Spain, Scotland, Sicily, and Cyprus. The result of the nunciature is known to have been that Scotland transferred its obedience to Pope Martin V. before the month of August, 1418; but there appears no account of the nuncio's proceedings, and it would be interesting to ascertain if Griffin signed the decrees of the Council of Constance as "Bishop of Ross in Scotland." Pope Benedict XIII. refused to submit to the authority of the Council, but had to retire into Spain, where he was now only acknowledged by the King of Aragon, and died there in 1424, after a pontificate of upwards of thirty years, the longest of any occupant of the papal dignity. The third and last mention is from Morcelli's *Africa Christiana*, where he gives as his authority "ex lib.

arch. Sacri Colleg.," and it is as follows:—"Grisnius an. 1423. Episc. Rossensis in Scotia. Episc. Hipponis Regiensis in Africa." This entry would seem to imply that Griffin was then bishop of the ancient see of Hippo-Regius, in Numidia, a church province in north-western Africa, and of which the great S. Augustine was bishop A.D. 396-430; but it could have been only a titular dignity, or *in partibus infidelium*, as though the bishopric of Hippo was one of the only two sees which had escaped the destroying rage of the Mohammedans, A.D. 1073; it must have ceased to exist about that time; still a Bishop of Bona (the modern name of Hippo) appeared again, after a century, at the Lateran Council, A.D. 1179. There are grave difficulties in the succession of occupants of the Scottish see of Ross during the latter part of the fourteenth, and first half, if not the whole, of the fifteenth centuries, for there appear to have been three bishops of the name of *Alexander* between 1350 and 1416. Alexander I., nominated directly by Pope Clement VI. on 3rd November, 1350, on resignation of Bishop Roger; *Alexander II.*, elected by Chapter, but also nominated by apostolical authority of Pope Gregory XI. on 9th May, 1371, on death of Alexander (cf. *Theiner*, pp. 294, 342), and the *Kalendar of Ferne* (MS. in Dunrobin Castle), records, among other obits, "ob. bone memorie dni. Alex. frylquous epi. rossen q. obiit vi die mesis. julij ano. m^occc^o nonagesimo octauo"; and Alexander III. was Bishop of Ross in 1404, and still sitting in March, 1416; and I leave this crux in ecclesiastical chronology to be settled by competent writers like Canon Walcott or Professor Stubbs. *Griffin* must, therefore, be inserted as *Bishop of Ross* between 1416 and 1420, for we find *John Touch* to have been "bishop-elect and confirmed" on 10th July, 1420; and he signs as "Episcopus Rossensis" on 14th August of that year, between which two dates he must have been consecrated; so that our *Griffin* had apparently resigned the see, and been created Bishop of Hippo *v.p.i.* previously to July, 1420, and been titular of the latter episcopal see at Rome in 1423. I shall not here attempt to follow out the succeeding rulers of my native diocese after the last appearance of Bishop John, of Ross, in 1439, soon after which he must have vacated it, if indeed this reference in Keith is to be relied upon, which is doubtful, for there is an allusion to "Thome de Tulach Epi. Rossensis" in a letter of Pope Eugene IV. to Andrew Munro, Archdeacon of Ross, dated 7th March, 1445, while *Thomas Urquhart* is recorded as bishop there in April, 1441, and down to 1455; and *Thomas Tulloch* appears (from an inscription on a bell at Fortrose) as Bishop of Ross in 1460!

Again, in the *Orkneyinga Saga* (lately carefully edited by Joseph Anderson, Keeper of the National Museum of the Antiquaries of Scotland, and published at Edinburgh by Edmonston & Douglas

1873) it is stated (under "The Bishopric of Orkney, 1060-1469," p. lxxviii.) that "*Thomas de Tulloch*, fourteenth bishop, first appears in existing records in 1418. He seems to have been previously *Bishop of Ross*." These discrepancies I confess my inability to reconcile satisfactorily, nor do the difficulties decrease subsequently, when *Henry* is "electus et confirmatus Rossen." on 19th October, 1463, on an embassy to England in April, 1473, and the see vacant 16th August, 1477, when *John Wodman de May* was "Prior and Postulate of Ross." Finally, another *Thomas*, "Bishop of Ross," founded the Collegiate Church of Tain 12th Sept., 1481, and is called Bishop of Ross in 1487, although it is clear, from documentary evidence, that *William Elphinstone* was "electus, confirmatus Rossensis," on 18th March, 1481-2, and sat in Parliament on 2nd Dec., 1482, by that title, though not consecrated till after his translation to the see of Aberdeen, which took place between 17th May and 27th July, 1484, and according to *Fasti Aberdonensis* (Preface by C. Innes, p. 44), "between 17th December, 1487, and April, 1488." *Sed jam satis.*

A. S. A.

Richmond.

A YORKSHIRE FEAST.—At Woolley Park, G. W. Wentworth's, is preserved the following account of the feast at Wentworth Woodhouse, on the coming of age of the last Marquess of Rockingham. It is also mentioned in the *Gentleman's Magazine*, July, 1751:—

An Account of the preparation and Entertainment given by the Rt. Honourable Charles, Marquess of Rockingham, on Monday, the 13 May, 1751.

One Ox weighed 120 stones 11lb., and the Tallow 26 stones 6lb.

Another Ox weighing 103 stones 3lb. The Tallow, 18 stones 11lb.

A lesser pair, weighing 142 stones.

Fifteen Sheep, weighing 95 stones 6lb.

Nine Calves, weighing 67 stones 6lb.

Fifteen Lambs, unweighed.

Pigeons, one hundred dozen.

Fowls and Chickens, 177.

Hams, 48.

For bread and pyes, 3 hundred and 50 Bushels.

Salmon to pickle, sixty pounds.

Cod and Salmon dressed fresh, 32 stones.

Crabs and Lobsters, a horse load.

A chest of China Oranges.

A Bill of Fare.

110 dishes of roast Beef.

10 Pyes.

48 Hams.

40 dishes of Fowl and Chicken.

50 dishes of Mutton.

55 dishes of Lamb.

75 dishes of Veal.

104 dishes of Fish.

100 Tarts and Cheesecakes.

60 dishes of Crafish, Crabs, and Lobsters.

Upwards of 24 Tables was intermixt with each two dishes of China Oranges.

Tables, 55.

In the Grand Hall was 383 seats.

In the drawing room one hundred and ten.

In the anty room ninety and five,

In the corner room fifty and two.

In the Far room one hundred forty and six,

In the new servants' Hall one hundred and three,

In the Steward's Hall thirty and two.

In the old servants' Hall thirty and six.

In Bedlam and Tower four hundred and twelve.

In the Dining room sixty and six.

In the Supping room thirty and eight.

In the Pillar'd Hall three hundred and four.

In the Lobby thirty and six.

In the Powder room thirty and two.

Liquors.

Small Beer at dinner, Three Hogsheads.

Strong at dinner, seventeen Hogsheads.

Punch, six Hogsheads.

Portwine, seventy dozen of bottles.

Claret, not counted.

24 Hogsheads of Strong Beer and Ale was distributed to the people without the Doors.

Seats and Tents were prepared for 5,500 without the Doors.

EDWARD HAILSTONE.

"TRANSMIGRATION" (London: Hurst & Blackett. 3 vols.)—In this interesting novel, the author, Mr. Mortimer Collins, thus explains the *motif* of the story:—

"The idea of an experience of metempsychosis has dwelt in my mind since, walking with one of England's great poets on the terrace of Rydal Mount, in full sight of that 'ærial rock' which he loved to greet at morn and leave last at eventide, he answered an inquiry of mine with the immortal words on my title-page:—

— "Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar."

There can be no doubt that Wordsworth is here only expressing an idea which we find more fully developed in the sixth *Æneid* of Virgil, where it is a supposition that the souls of the departed, after certain periods, return again into the world to animate new bodies. But Virgil, in turn, does but amplify an idea to be found in the fourth antistrophe of Pindar's second Olympic ode:—

"All, whose steadfast virtue thrice
Each side the grave unchanged hath stood
Still unseduced, unstained with vice
They by Jove's mysterious road
Pass to Saturn's realm of rest."

Therefore, whatever the fact may be, the *idea* certainly "cometh from afar"—B.C. 520.

But do we not assent to the *theory* when we say "there is nothing new under the sun"? Nay, did not Terence, more than two thousand years ago, anticipate this very saying, when he complained in one of his prologues that nothing could be said which had not been said before?

ROYLE ENTWISLE, F.R.H.S.

Farnworth, Bolton.

PARALLEL PASSAGES.—Isaiah says, chap. lix. 14, 15—

"And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth falleth."

Of which the LXX. rendering is—

καὶ ἀπεστήσαμεν ὀπίσω τὴν κρίσιν, καὶ ἡ δικαιοσύνη μακρὰν ἀφέστηκεν ἀφ' ἡμῶν ὅτι καταναλώθη ἐν ταῖς ὁδοῖς αὐτῶν ἡ ἀλήθεια, καὶ οὐκ εὐθείας οὐκ ἠδύναντο διελθεῖν. Καὶ ἡ ἀλήθεια ἦτορ.

Euripides says, *Medea*, 411-415—

ἄνω ποταμῶν ἱερῶν
χωροῦσι παγαί,
καὶ δίκαια καὶ πάντα πάλιν στρέφεται,
ἀνδράσι μὲν δόλαια βουλαί· θεῶν δ'
οὐκέτι πίστις ἄραρε.

Which Potter turns—

"Refluent and mounting to their source
The sacred streams are roll'd;
And Truth no more her righteous course
Nor Justice knows to hold:
All things are chang'd: insidious trains
Are man's; nor heav'nly Faith remains."

The ideas seem to me identical.

EDMUND TEW, M.A.

NORFOLK EPITAPH.—The following epitaph was copied by a clergyman in this neighbourhood from a monument on the *outside* of the churchyard wall at Haddiscoe, Norfolk:—

"Here lies Will Salter, honest man,
Deny it envy, if you can:
True to his business and his trust,
Always punctual, always just;
His horses, could they speak, would tell
They loved their good old Master well.
His up-hill work is chiefly done,
His stage is ended, race is run.
One journey yet remaineth still,
To climb up Zion's Holy Hill,
And, now his faults are all forgiven,
Elijah-like drive up to Heaven,
Take the reward of all his pains,
And leave to other hands the reins.
William Salter,
Yarmouth Stage Coachman,
Died Oct. 9, 1776,
Aged 59 years."

W. D. B.

Reepham, Norwich.

THE MIRACLE OF PARAY-LE-MONIAL.—Tradition tells us that, on two occasions, Mohammed was the subject of a similar miracle:—

1. "Two angels took out Mohammed's heart when he was a boy, purified it in snow, then weighed it, and found it weightier than all the thousands they put into the other scale."—E. Deutsch, Art. "Islam," *Quart. Rev.*, vol. 127, p. 328.

2. "As I (Mohammed) was within the enclosure of the Kaaba, behold one (Gabriel) came to me with another, and cut me open from the pit of the throat to the groin: this done, he took out my heart, and presently there was brought near me a golden basin full of the water of faith:

and he washed my heart, stuffed it, and replaced it."—Abulfeda, quoted by Ockley, *Hist. of the Saracens*, p. 20 (Bohn).

A. L. MATHEW.

Oxford.

HOUSEBREAKING, A CRAFT.—That the above is a fact, the British public know too well; but that its professors should proclaim themselves as such, is a fact only this day made known to me at least. I have just seen two or three carts standing at Somerset House, with the calling of their proprietors painted on them in plain letters, thus—"Housebreaker and Contractor." Seriously, I know of "Shipbreakers," but "Housebreaker" as the name of a legitimate trade is new to me.

W. J. BERNHARD SMITH.

Temple.

OLD KENSINGTON.—I lately found this "cutting" referring to Old Kensington. Baron Grant has obliterated Jennings' Buildings, and from his pleasure-grounds the dial will be visible:—

"On the south side of High Street, nearly mid-way between Young Street and the entrance to the well-nigh defunct Jennings' Buildings, the old inn, 'Red Lion,' was entered by a yard which still remains. About forty feet from the ground on the south wall of the old house a large stone slab let into the wall forms the plate of a sundial, the gnomon of which is so long that it is supported by a strong S-like prop of iron. This dial, which would be visible from all parts of the coaching yard, has been examined, and the following was found engraved on it:—

'17 Loose no Time 13
A. The Royal Crown. R.
William Munden,
May y 5.'

This William Munden was a 'Barber Chirurgion' (surgery was not constituted a distinct science and art till 1745). He held property in various parts of Kensington, and was churchwarden of the parish church, 1698."

J. M.

THOMAS CAMPBELL.—I have in my possession an autograph letter from Thomas Campbell, the poet, in reply to a request of mine that he would cause to be published, in an edition of his collected works, his lines on the death of William Wallace. He stated, as his reason for not doing so, his fear of being unjustly accused of borrowing from Wolfe's "Burial of Sir John Moore." I answered that I saw no pretext for such a calumny, unless, perhaps, the accident that he had written "his head unentombed shall in glory be shrined." I think some future edition of Campbell's poems ought to contain those noble lines, "The Dirge of Wallace." I presume the poet felt annoyed at the absurd accusations made against him of plagiarism in the case of "The Exile of Erin"—a charge circulated by some silly and credulous people, on the traditional authority of some deceased old lady or other.

S. T. P.

DEUX ANWYL!—I was always under the impression that the word "Anwyl" was one of the

most musical in the Welsh language, but true it is we never see ourselves as others see us; so I was not surprised, in turning over old leaves of "N. & Q." the other day, to find (Oct. 21, 1871) a well-known explorer into one branch of literature,—in asking, "Who was the author of the novel *Reginald Trecon*, by Edward Treon *Anwyl*?"—falling foul of the word, thus, "Anwyl would make 'Wanly,' for example, and look more Christian-like!" But I am surprised that a gentleman who tortures his own name into such an anagram as OLFAR HAMST should think *any* word unmusical! "Anwyl" is a "good" old Welsh adjective (often found as a surname), "dear" to Welshmen; and which not unfrequently passes his lips when he nurses his little one or worships his God. CYMRO AM BYTH.

REMARKABLE MOUSE-NESTS.—In a work, by the Rev. J. G. Wood, M.A., entitled *Strange Dwellings* (Longmans & Co., London), that is, homes constructed without the aid of hands, and planned by instinct, there is (p. 388), *inter alia*, the following account of two remarkable mouse-nests, and which, though only relative to a *ridiculus mus*, I have made a note of:—

"A number of empty bottles had been stowed away upon a shelf, and among them was found one which was tenanted by a mouse. The little creature had considered that the bottle would afford a suitable home for her young, and had therefore conveyed into it a quantity of bedding, which she made into a nest. The bottle was filled with the nest, and the eccentric architect had taken the precaution to leave a round hole corresponding to the neck of the bottle. In this remarkable domicile the young were placed; and it is a fact worthy of notice that no attempt had been made to shut out the light. Nothing would have been easier than to have formed the cavity at the underside, so that the soft materials of the nest would exclude the light; but the mouse had simply formed a comfortable hollow for her young, and therein she had placed her offspring. It is, therefore, evident that the mouse has no fear of light, but that it only chooses darkness as a means of safety for its young."

The second case is this:—

"The rapidity with which the mouse can make a nest is somewhat surprising. One of the Cambridge journals mentioned, some few years ago, that in a farmer's house a loaf of newly-baked bread was placed upon a shelf, according to custom. Next day a hole was observed in the loaf; and when it was cut open, a mouse and her nest were discovered within, the latter having been made of paper. On examination, the material of the habitation was found to have been obtained from a copy-book, which had been torn into shreds, and arranged into the form of a nest. Within this curious home were nine young mice, pink, transparent, and newly born. Thus, in the space of thirty-six hours at the most, the loaf must have cooled, the interior been excavated, the copy-book found and cut into suitable pieces, the nest made, and the young brought into the world. Surely it is no wonder that mice are so plentiful, or that their many enemies fail to exterminate them."

FREDK. RULE.

A STRANGE SIGNATURE.—The old writers on natural signatures were unacquainted with one

of a most strange and singular character. When the seed-lobes of the Tonquin bean are separated, the radicle and plumule will be found to form a (sometimes more and sometimes less) perfect female arm and hand, with outstretched fingers!

THOS. SATCHELL.

Oak Village, N.W.

A ROMAN CATHOLIC VISITATION IN 1709.—Perhaps the following verbatim transcript from an original letter amongst the Gibson MSS., in Lambeth Palace Library, may be thought worthy of a place in your columns. It is addressed to Archbishop Tenison by a Lancashire clergyman of family and position, and appears to contain points of interest:—

"Blackburne, Nov. 3, 1709.

"May it please your grace,—According to your Lordship's Directions, I have made the best enquiry I could to find out the particular Circumstances of the Popish Bishop's Visitation within my parish, & the Discoveries I have made are as follows:—

"The first week in July (w^{ch} was the next week after my Lord of Chester held his Visitation here) Bishop Smith came to Mr. Walmsley's, of Lower Hall, in Samlesbury, within my Parish, & Confirmed there on Friday, Saturday, and Sunday (vizt) the 8th, 9th, and 10th of July. I cannot find that any Persons of Note were there or any Protestants, except one or two of Mr. Walmsley's Servants who dare make no Discoveries of these matters. The number of the Papists that were there was very great; Mr. Hull, my curate at Samlesbury Chappel tells me that he see multitudes goe that way past his house, some on foot, some on horse-back, most of them with little Children in their Arms; But the greatest Concourse of people was on Sunday, because the Bishop was to preach that day. The neighboring Protestants seemed to take little Notice of this matter, it being no Novelty with them, the same Bishop haveing been there upon the same occasion about 5 years agoe. I think the Papists have been a little more reserved this, then (*sic*) they were the last time the Bishop was in this Neighborhood. For then they made great Boasts of their vast Numbers, But now I have heard nothing from any of them of this matter. If this account be not so perfect as your Grace could wish, I desire you will not impute it to my Negligence, but to the unwillingness of people in this country to intermeddle ag^t Papists, w^{ch} if it should come to any of their Ears they would study to requite them with the greatest mischiefs they could think of; And indeed 'tis dangerous meddling with them here, where they bear down all before them with their Power & Interest. I do not know that my Lord of Chester has any Notice of this matter, but if your Grace think fitt I shall communicate it to him. I am, my Lord, Your Grace's most obliged & Obedient Son & Serv^t,
JO: HOLME."

Indorso—"The most reverend Father in God his Grace the Lord Arch-Bp of Canterbury, at his Palace at Lambeth. These." Post-mark—"Preston, Nov. 9." Heraldic seal, with 4 quarterings—the first and fourth, barry of six with a canton. Library, Lambeth Palace. Gibson MSS., No. 930.

FREDERICK GEORGE LEE.

6, Lambeth Terrace.

Queries.

must request correspondents desiring information daily matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

THOUGHTS AND QUOTATIONS WANTED.—

"We are spirits clad in veils,
Man, by man, was never seen;
All our deep communion fails
To remove that shadowy screen."
"To thank with brief thanksgiving
* * * * *
That even the weariest river
Winds somewhere safe to sea."

T. W. C.

LIZIANO.—

ῥπον μοι ποθεοντι, συ δ'ανθεα φυλλα τε
μοννον
ρε, σημαίνονσ' ὅτι ματην πονεω.
of work and page? R. S. CHARNOCK,
y's Inn.

"Aunt,—Thai saye,
Quid aunt,—Qwhat saye thai?
Aiant,—Lat thaim saye."

H. A. W.

shall march prospering—not through his presence,
ongs may inspirit us—not from his lyre;
ds will be done—while he boasts his quiescence,
ill bidding crouch whom the rest bade aspire."

A FOREIGNER.

a sermon preached in 1661, the following
s:—

ay for the king's health, but drink only for your
remembering the poet's advice:

"Una salus sanis, nullam potare salutem,
Non est in pota vera salute salus."

is the poet? The first line is an adaptation of
d, ii. 354:—

"Una salus victis, nullam sperare salutem."

T. LEWIS O. DAVIES.

Tree Vicarage, Southampton.

e did not know, poor beast, why love should not be
death."

A. O. V. P.

may live without Poetry, Music, and Art," &c.

W. A. C.

Persian saying, that our bliss on earth—

"Is not in pleasure but in ease from pain."

"That seeking others' good, we find our own."

"In Fame's eternal temple shine for aye."

"But no Elisha in Elijah's room."

smelled and bound in custom's changeless school,
rd by system, frivolous by rule."

"Cold lookers on, they say,

Can better judge than those who play."

a Hope, long doubtful, soared at length sublime."

H. N. C.

RHEE.—In Taylor's *Words and Places*,
on river names, in connection with the root

"Rhe," or "Rhin," he states that the Rhee is in
Cambridgeshire. What part of the county is it in?
There is an old watercourse, "The Wryde," near
Thorney. Is that the stream intended?

GYRVE.

"ST. GEORGE'S LOFTE."—On an inquiry being
made, *temp.* Edw. VI., into the furniture, &c.,
belonging to the Church of Kimbolton, Hunts, it
was found that—"Also solde by Thomas Holling,
&c., wth thassent of all . . . a Lofte, called
St. George's Lofte, for xvj." What can this have
been?

T. N. FERNIE.

CURIOUS COIN OR TOKEN.—My servant recently
picked up, while digging in my garden in Hamp-
shire, a coin or token, bearing on one side a pair
of scales evenly balanced, with a fishing-hook
under the left-hand scale; and on the reverse side
a heart, with a broad edge to it, and beneath, the
figures "1794." The edge is milled, but rather
worn, and the coin is made of some dark metal not
unlike bronze. Is it a coin or token?

N. H. R.

DYMOKE, SKIPWITH, AND WOODWARD FAMI-
LIES.—Burke, in the *Peerage and Baronetage*,
under "Skipwith," says that—

"Sir William (Skipwith) m., 2ndly, Alice, dau. and
heir of Sir Lionel Dymoke, of Scrivelsby, in the co. of
Lincoln, and by her acquired a considerable estate, and
left an only child, Henry, ancestor of the Skipwiths of
Prestwold."

Should this not be "an only son"? My pedigree
asserts that Richard Woodward, of Butler's Merston
(d. 14th August, 1556), was son of John Wood-
ward, of Butler's Merston, by his marriage with
"Dorothy, dau. of Sir Wm. Skipwith, by Alice,
heirress of Sir Lionel Dymoke"; and that she died
Nov. 8, 1554. I think the privately printed
history of the Skipwiths confirms this statement.

JOHN WOODWARD.

"CALLED HOME."—I was looking through the
registers of a country parish in Dorsetshire a short
time ago, and came across several entries of mar-
riages, written about the middle of the seventeenth
century, where the expression "called home" was
used to denote the publication of the banns. This
is, however, but the Dorset vernacular for the
same. The register recorded their publication in
due course, on "three several Lord's daies," with
the exception of one I noticed to be on "three
several market daies."

I would ask, was it ever usual in olden times for
the banns to be published on market days instead
of on Sundays?

J. S. UDAL.

Junior Athenæum Club.

REV. SAMUEL RIDGEWAY, OF BASINGSTOKE.—
Where can any information be obtained regarding
him and his writings?

A. G.

GREEK ANTHOLOGY.—Which is the best, fullest, and completest edition of the Greek Anthology?

A FOREIGNER.

ILLUSTRATIONS TO "PICKWICK."—I want the names of the artists who did "*Illustrations to the Pickwick Club*," edited by 'Boz,' by Samuel Weller, to be completed in eight parts. The local scenery sketched on the spot." London, E. Grattan, 1838. Why is "edited by Boz" put in? because the original *Pickwick* (1838) has for title, "*The Posthumous Papers of the Pickwick Club*," by Charles Dickens"? Perhaps the first few numbers of *Pickwick* were "edited by Boz." It is well known how particular Dickens was about his illustrations, so I cannot think that these Weller plates were published under his authority, as they are very bad.

NEPHRITE.

A SECOND-FIRST CLIMACTERIC.—In the chancel of Sidbury Church, Devonshire, is a brass plate inscribed—"1650. Hic jacet Henricus, Roberti Parsonii filius; qui exiit anno aetatis sue climacterico Δευτεροπρώτῳ." The *Lancet* has invited explanations as to the age at which Henry died. The replies which its correspondents give are conflicting, e. g.—

1. On the second climacteric after the first, i. e., at 21.
2. On the second principal climacteric, whichever that may be.
3. In the year next to the first climacteric, i. e., at 8.
4. "Undoubtedly the meaning is, he died in his 63rd year."
5. In the second of his grand climacterics, i. e., at 126.

To myself the language of the epitaph seems to point to Henry's being a young person, with a father still living, and so to exclude the last two conjectures.

CYRIL.

SIR THOMAS HERBERT OF TINTERN, BART.—Who was he? He is referred to in the margin of Dugdale's *Baronage*, ii. 258, as the possessor of a manuscript therein referred to as an authority.

J. F. M.

DATE OF A CALENDAR, TEMP. EDW. II.—I have before me an ancient calendar, in which the 27th of March is marked "*Resurrectio Domini*," with "B" for the Sunday Letter. The Black Prime, or Golden Number, opposite the 21st of March, is xvi. In what year was the calendar written? It purports to belong to the first half of the fourteenth century.

M. D. T. N.

SCHAAK, A PORTRAIT PAINTER.—I am anxious to learn something of him. He was practising his art in 1760 or 1765.

J. R. B.

"THE ONLY KID," &c.—Is anything known of the origin of the two curious compositions at the end of the Passover Service of the German Jews. "The Only Kid" and "Who Knows One Thing"?

Are they in the Talmud, or what is the earliest date at which they are found?

J. T. F.

Hatfield Hall, Durham.

ARITHMETIC.—I have been asked for information about an old system of arithmetic, in which sums—especially addition sums—may be proved by "casting out the nines." This is rather a vague way of putting it, but I know no other. Is there any book which I can consult, or will any correspondent assist me?

M. H. S. C.

WATER-MARK.—On the paper of an old etching representing an aged, miserable, worn-out, shoeless horse, turned out on a common to die, and standing over the carcase of a dead one which dogs are about to devour, is a water-mark of some emblem resembling a water-wheel, or a circle of palings, &c., and the words PRO PATRIA H. D. What is the date and country of this paper? The etching itself may be a copy, made at the time, after Paul Potter or some other old master of the Low Countries. Is there any book on water-marks?

GEORGE R. JESSE.

Henbury, Macclesfield.

THE WISHING WELLS OF GREAT BRITAIN AND IRELAND.—Can any of your readers give me some information respecting the customs observed at the wishing wells in Great Britain and Ireland, or any superstitions connected with them?

C. L. W.

[See 4th S. xii. 227, 298.]

SIR JOHN BURLEY, K.G.—Wanted the date, actual or approximate, of the death of Sir John Burley, K.G., temp. Richard II., called Messire Jehan le Burlé in a list, in French, printed in Heylin's *Historic of St. George*, p. 351.

J. F. M.

ARMORIAL.—To whom does a coat of arms, "argent, a chevron engrailed gules, between three mullets pierced, vert," belong? It is engraved on a sun-dial in the garden of a very old house in Hampshire.

B. L.

SIR JOHN McGETTI, 1664.—In the records of baptisms for the parish of Dirleton, East Lothian, there is the following entry:—

"1664. Sep. 4. Geo. Heriot, a son named John. Witnesses, Sir John McGetti and Livingstone of Saltcoats."

Can you give any particulars regarding this Sir John McGetti, or mention where such are likely to be found?

Edinburgh.

B.

FRANCES AYSCOUGH, RELICT OF SIR WILLIAM AYSCOUGH, KT., OF OSGOODBY.—She made her will, dated December 1, 1711, in which she desires to be buried in the parish church of St. Hellen in Yorke. "nigh to my dear mother there buried." She leaves to Sir Wm. Hawksworth ten broads;

to Lady Hawksworth, his wife (her granddaughter), her diamond ear-rings, &c.; to Mr. Fawkes ten broads, and to Mrs. Fawkes, her granddaughter, her table of plate, &c.; to Mr. Mann, minister of Kilborne, her right and interest in a farm at Sutton under Whitsoncliffe; to Dorothy, the wife of Richard Utley, fifty shillings yearly; to her cousin, Mrs. Spencer, 50*l.*, &c.; Mrs. Fairfax, 20*l.*; to Cosen Elizabeth Ayscough, of Yorke, 5*l.*, &c.; to Frances, the daughter of Cosen Edward Masters, 20*l.*; to John Corbut, her *cosen*, 10*l.*; to Cousin Elizabeth Breary, twenty broads. Query—Whose daughter was Lady Ayscough?

GEO. J. ARMYTAGE.

Clifton, Brighouse.

NICHOLAS MORTIMER.—There was a royal chantry in the Lady Chapel of Chichester, founded by King Henry V.; the purpose of the endowment includes the name of Nicholas Mortimer, a kinsman of the royal family. Who was he?

MACKENZIE E. C. WALCOTT.

RELIGIOUS BIOGRAPHY OF A NOBLE LADY, CIRCA 1650.—In a sermon, delivered about 1652, Dr. Fuller, pleading for moderation in fasting, refers to—

"A noble lady whose religious life is lately printed; who some hours before her death, being in perfect mind and memory, called for a cup of wine, and spake to her kinswoman. 'If God,' said she, 'restore me to my health again, I will never macerate my body so much, to disable it, as I have done with my fasting.'"

Who is meant?

JOHN E. BAILEY.

THE "FREE CHAPEL" OF HAVERING-MERE.—I read in Richard Parker's *View of Cambridge*, translated from the Latin into English by Richard Hearn (Parker was a son of Archdeacon Parker, a former rector of this parish), that Thomas, of Castle Bernard, in addition to other preferments, was "Warden of the Free Chapel of Havering-mere, now Harrimere Chapel, in the Parish of Streatham, but upon the river of Ely, and Canon of Aukland, with the Prebend of Fishwashe. A notable Benefactor, who resign'd his wardenship about the year of our Lord 1426." I shall be glad to know the meaning of the expression "Free Chapel," and how such free chapels were usually served. In this instance the chapel has disappeared long since; but I suspect that there were many such chapels formerly in the Fen district.

HUGH PIGOT.

Streatham Rectory, Ely.

BLACK PRIEST OF WEDDALE.—Who was this mysterious and rather important personage, who appears to have flourished about the middle of the thirteenth century? All I have been able to ascertain is that, along with the old Earl of Fife and the Lord of Abernethy in Scotland, he shared in the transcendent privilege of sanctuary. According

to Wyntoun (*Cronykil*, bk. vi. c. xix. l. 38, *et seq.*) there were only three originally who were partakers in such a right:—

"That is, ye *blak prest of Weddale*,
The Thane of Fyfe, and ye thryd syn
Quhaewyse be Lord of Abernethyne";

and in the oldest Border treaty, 1249 (*Border Lawes*, 4), is found, "pro domino Episcopo Sancti Andreae jurabit Presbyter de Weddale." Where was "Weddale" situated? It can hardly be Wear-dale, in the county of Durham. The Bishop of St. Andrews, in 1249, was *David de Bernhame*, who, while Great Chamberlain (1228) to Alexander II., King of Scots, was elected to that see, 1239, June 3, and consecrated on January 22 following, Fest. of S. Vincent, M., by the Bishops of Glasgow, Caithness, and Dunblane. He anointed the young King Alexander III. at Scone, on July 13, 1249, and died 1253, April 26, at Newthorn, near Berwick (of which town he was a native), his remains being interred in the abbey church of Kelso.

A. S. A.

"ESCRIVANO DE MOLDE."—In Montalvos' *Copilacion de Leyes*, printed at Burgos in 1488, the colophon runs thus:—"Este libro se imprimio en la muy noble y muy leal cibdad de burgos por maestre fadrique aleman *escrivano de molde*, 28 Set., 1488," &c. The phrase, "Escrivano de Molde" (writer by types, forms, or moulds) is very interesting. Can any of your readers mention other books in which it occurs? WM. BRAGGE, F.S.A.

"S" VERSUS "Z."—Some years ago, an elderly correspondent of mine used to amuse me by always writing "surprized." I was under the impression that this was an obsolete spelling. But in a certain series of proof-sheets which have passed through my hands during last autumn, I find poor letter *s* constantly ousted by *z*. "Teaze," "realize," "advertize," &c. Are we about to desert *s* for *z*, or is my compositor eccentric? HERMENTRUDE.

PORTRAIT OF BARBOR, THE ALMOST MARTYR.—The Rev. William Valentine, the late vicar of St. Thomas's, Stepney, had in his possession a fine portrait (on panel) of Barbor, who after he was tied to the stake was saved from martyrdom by the death of Queen Mary. To commemorate his preservation, he is said to have had this portrait painted, and a jewel made, consisting of a miniature of Elizabeth, set round with precious stones (see *Gentleman's Magazine* for December, 1840, p. 602, where both are engraved). By his will these memorials were to descend as heirlooms, but in the course of time they were separated, and some years ago Mr. Valentine became the possessor of the picture. Are there now in existence any of the representatives of Barbor who might desire to possess the portrait? Mr. Valentine once received some proposals for this purpose. W. J. T.

Replies.

CHARLES OWEN OF WARRINGTON.

(1st S. viii. 492.)

The following is in answer to a query that appeared twenty years ago. Charles Owen was a brother of James Owen, a nonconforming minister of Salop. Their father was John Owen of Abernaut, near Caermarthen; he had nine children, of whom James, the second son, was born Nov. 1, 1654, and died April 8, 1706. Charles Owen was probably younger than James; the earliest mention I have found of him is on June 16, 1702, at an Ordination of Dissenting Ministers, held in Warrington by Matthew Henry, Risley, Ainsworth, &c., "Mr. Charles Owen began with Prayer and Reading." On August 18, in the same year, there was another ordination at Wrexham, by Matthew Henry, James Owen, &c., when "Mr. Charles Owen, Mr. Jenkin Thomas, and Mr. Benyon pray'd; Mr. J. Owen pray'd and preach'd." &c.

In *The Jacobite Trials at Manchester*, edited by W. Beaumont, Esq., for the Chetham Society, p. 53:—

"We have also a bill found against Owen, our Prebeterian minister of our towne, for publishing that book which I sent you by your brother Legh, which will whip his pocket, for the coppy will cost him 30*l.* or 40*l.*, the having sett forth the whole book in the bill of indictment."—Letter from J. Goulborne (steward of the Legh family at Warrington) to P. Legh, Esq., att. Lyme.

The book referred to is evidently his *Plain Dealing*, 1715, for among the Rawl. MSS. in the Bodleian Library, I find an *Answer to Plain Dealing*, &c., dedicated—

"To the Hon^{ble} and worthy Gentlemen the Grand-jury of Lancashire.

"Gentlemen,—I can recommend this performance to the protection of none so proper as to your selves, who have so eminently signalized your zeal in defence of our holy Religion by a just and legal prosecution of the author of this Pamphlet, who, it seems, has his residence amongst you.

"I should not have presumed to meddle in this matter after you had concerned your selves, were it not that I am sensible the contagion has spread abroad, where your happy influence has no authority to exert itself, and, therefore, I thought it necessary that something by way of antidote should be published, in order to stop the poison.

"So, hoping you'll still persevere in your care for the preservation of our Holy Religion against all it's enemies, I beg leave to subscribe my selfe

Gentlemen, y^r most obedient sr^{vt}.,

D. W."

Walter Wilson, in his *History of Dissenting Churches*, vol. iii., p. 514 (8vo. Lond., 1810), says:—"We have seen a sermon* upon the Queen's death [Aug. 1, 1714] by Dr. Owen, of Warrington."

In Bogue and Bennett's *Hist. of Dissenters*, vol. i.,

* On the text—"And Ahab, the son of Omri, did evil in the sight of the Lord above all that were before him."—1 Kings xvi. 20.

p. 426 (8vo., Lond., 1808), speaking of James Owen and his *Plea for Scripture Ordination*, published in 1694:—

"After his decease, Charles Owen, his brother, prosecuted the subject. He published a *Vindication of the Plea, a Treatise on the Superiority of Ordination by Presbyters to that of Bishops*, and a *History of Ordination*, which had all been begun by his brother James, and were completed by him; and in them he notices and exposes the arguments of Mr. Gipps, rector of Bury, in Lancashire, who had written against James Owen's *Plea for Presbyterian Ordination*."

I subjoin a list of works by C. Owen:—

1. Some account of the Life and Writings of James Owen. 12mo., Lond., 1709. (Bodl.)
2. The Scene of Delusions Open'd, in an Historical Account of Prophetick Impostures. 12mo., Lond., 1712. (J. F. Marsh, Esq.)
3. Hymns Sacred to the Lord's-Table, Collected and Methodiz'd. By Charles Owen. Sm. 8vo., Liverpool, 1712. (The late Dr. Robson.)
4. Donatus Redivivus: or, a Reprimand to a Modern Church Schismatick. (Anon.) Lond., 1714. ("N. & Q.") Republ. as Rebaptization Condemned. Lond., 1716. ("N. & Q.")
5. Plain Dealing: or Separation without Schism and Schism without Separation. 8vo. Lond., 1715. (Bodl.) 12th edition. 8vo., Lond., 1727. (Brit. Mus.)
6. Validity of Dissenting Ministry. 8vo., Lond., 1716. (Brit. Mus.)
7. A Funeral Sermon for the Rev. Mr. T. Risley. 8vo., Lond., 1716. (Brit. Mus.)
8. A Vindication of Plain Dealing from the Aspersions of two Country Curates, contained in a Pamphlet entitled, *Plain Dealing proved to be Plain Lying*. (Anon.) 8vo., Lond., 1716. (Brit. Mus.)
9. Plain Dealing and its Vindication defended against a certain Pamphlet. (Anon.) 8vo., Lond., 1716. (Brit. Mus.)
10. The Jure Divino Woe: exemplify'd in the remarkable Punishment of Persecutors, False Teachers, and Rebels. A Thanksgiving Sermon preached (on Jude 11) at Manchester, Nov. 14. 8vo., Lond., 1717. (Brit. Mus.)
11. Plain Reasons, I. for Dissenting from the Communion of the Church of England. II. Why Dissenters are not and cannot be guilty of Schism, &c. By a true Protestant. 3rd edition. (Anon.) 8vo., Lond., 1717. 23rd edition. 8vo., Lond., 1736. (Bodl.)
12. The Dissenters claim of Right to a Capacity for Civil Offices. (Anon.) 8vo., Lond., 1717. (Brit. Mus.)
13. The Danger of the Church and Kingdom from Foreigners Considered. (Anon.) 8vo., Lond., 1721. (Brit. Mus.) An edition with his name on title. 8vo., Lond., 1750. (Bodl.)
14. An Alarm to Protestant Princes and People who are all struck at in the Popish Cruelties at Thorn, &c. (Anon.) 8vo., Lond., 1725. (Brit. Mus.)
15. Meditations on the Incarnation, Sufferings, and Death of Christ [abridged from the *Wonders of Redeeming Love*, by C. O.] Lond. Religious Tract Soc., First Series, Tracts, No. 302. 1830. (Brit. Mus.)
16. Essay towards the Natural History of Serpents. 4to., Lond., 1742. (Brit. Mus.)
17. Funeral Sermon. 8vo., Lond., 1746. (Watt's *Bibl. Brit.*)
18. On Marriage; on Hebr. xiii. 4. 8vo., 1753. (Watt.)
19. The Vanity of Human Life illustrated under the Similitude of Nothing, a Discourse [on Pa. xxxix. 5]

occasioned by the Death of Mrs. M. Lythgow, &c. 8vo., Manch., 1758. (Brit. Mus.)

The above works are, I believe, usually ascribed to one author, but I am inclined to think that they are by two different men, perhaps father and son. Some of your Lancashire readers may be able to solve this question.

No. 2 was translated into German, and published at Leipzig in 1715. *Plain Dealing*, p. 38:—"Rebaptization is another novel Practice lately introduced into the Church, &c. You may see more of this in my *Donatus Redivivus* and *The Amazon Unmask'd*." W. H. ALLNUTT.

Bodleian Library.

IRISH PROVINCIALISMS (4th S. ix. *passim*; xii. 479, 522).—I may preface my answers by saying that in some parts of the north of Ireland the settlers can still speak and understand Gaelic; this is not the case in the County Derry, but the inhabitants of the lowlands can speak almost as good Scotch, and certainly can understand it quite as well, as the inhabitants of the Scotch Lowlands. When speaking to an Englishman, or anyone who speaks English fairly, they would consider it very bad manners to talk broad; in courtesy to him, they do their utmost to speak intelligible English, and rarely embellish their speech with proverbs or old sayings. Anyone wishing to hear them converse in their every-day tongue would do well to follow the example of Dan O'Connell.

For some years I have been engaged collecting materials for a work on the antiquities, manners, customs, legends, &c., of the County of Derry, and I need hardly say that any contribution which would throw light on the subject would be most interesting to me.

The word *houghel* is commonly applied to a splay-footed person, who shuffles along in an awkward manner. *Houghling* is walking awkwardly, to move from side to side. The word is Scotch, and is derived from *houghlin*, a pig. Anyone who has seen a fat pig walking can form an idea of the way a houghlin' person wabbles from side to side. *Crowl* is also Scotch. A common expression is "a wee donsie crowl"—a small sickly child; "I'm very donsie"—I'm very feeble or sickly. *Bray* is the Scotch *brae*, pure and simple.

As MR. WARREN has already said, the whitteret takes its name from the white ring round its throat; witter=throat.

A whitteret about a house is considered very *sousie* (lucky). It is also commonly believed in the County Derry that if it found one asleep in the open field it would cut one's throat, and, vampire-like, suck the blood. I once feigned to sleep close to a little burn which threaded its way behind an old stone ditch overgrown by whin bushes. A couple of these animals, which I knew to be in the ditch, presented themselves in about ten

minutes, and continued to watch me closely until I began to move; they were very cautious however, and would not venture nearer to me than about five yards. Their odour was most offensive. I may add that *clanjamperry* is in common use in County Derry.

Fouther is correctly explained by MR. SKIPTON. In the County Derry they say of an unhandy person, "You're a fouter and the ducks 'ill get ye." I think it is of Scotch origin, though I do not find it in Jamieson's *Dictionary*.

There is a word in common use somewhat like it, viz., *footie*, which means a small insignificant person or thing.

"It's a footie thing tae fa' oot about"—it's a small matter to quarrel about. *Lim*, or *Leim-a-vaddy*, the "Dog's Leap."

Carry, or *Carryback*, so called from the rocks or stones of which it is built. *Faughan*, or *Fochan*, so called from the tender good grass which grew on its fertile banks.

Nowe is Scotch, and means a little hill or knoll. In an old song, which I heard sung in County Derry, the following occurs:—

"We'll ca' the yows (ewes) frae the nowes
Molly and me."

Dellanfan is a short way of saying "daylight fallin'." MR. SKIPTON did not catch the sound properly; it is pronounced del-let-fawn, or del-leet-fan; the *t* is always sounded. *Cammon* is a popular game about Christmas; it is called in Scotland *cammack*, from *cammock*, a crooked stick. Gaelic *cam*=crooked.

For *skelp*, see Jamieson, vol. ii. pp. 397-8. In County Derry a splinter is called a *skel*, which Jamieson confounds with "skelp." Jamieson traces *byre* to the French *bouverie*, a stall for oxen, from *boeuf*, an ox. For derivations, and fuller explanations of the words, *houghel*, *crowl*, *whitteret*, *blether*, and *mill lade*, see Jamieson's *Scottish Dictionary*.

In reference to my former paper (4th S. ix. 513) on this subject, I still adhere to the views therein expressed. I have made every inquiry personally in the district, about the saying "that bangs Banagher," and find there is nothing known about it, but the good people of Banagher, on the river Shannon, lay claim to the saying, and ground their claim on traditions which I cannot believe. I also confirm the remarks of J. CK. R. and HERMENTRUDE: the saying is common in Glasgow and the Lowlands of Scotland, and I have frequently heard it in Lancashire and Cheshire; indeed, wherever Irishmen migrate in numbers they carry their proverbs and sayings with them.

CUMEE O'LYNN.

UNLAWFUL GAMES OF THE MIDDLE AGES (5th S. i. 47).—Kayles, written also *cayles* and *keiles*, derived from the French word *quilles*, was frequently

played with pins, and, no doubt, gave origin to the modern game of nine pins, though primitively the kayle pins do not appear to have been confined to any certain number.

The game of cloish or cloysh, mentioned frequently in the ancient statutes,* seems to have been the same as kayles, or at least exceedingly like it. Cloish was played with pins which were thrown at with a bowl instead of a truncheon, and, probably, differed only in name from the ninepins of the present time.

Gleek is mentioned with primero in Green's *Tu quoque*, where one of the characters proposes to play at twelve-penny gleek; but the other insists upon making it for a crown at least.

I have extracted the above from Strutt's *Sports and Pastimes of the People of England*, edit. 1868, pp. 271, 334, and have presumed that by "guck" is meant gleek, but perhaps I may be in error here.

CHARLES A. J. MASON.

3, Gloucester Crescent, Hyde Park, W.

Kayles, cayles, keiles, keel-pins, or kittle-pins, was the progenitor of modern skittles. The game consisted in throwing a club or cudgel at a row of pins, and differed from cloysh, cloish, or cloysh, in which the pins were knocked down by a bowl. Minshew (1627) thus defines cloysh: "the casting a bowle at nine-pinnes of wood, or nine shanke-bones of an oxe or an horse." Both these games were in the first instance prohibited by the 17 Edw. IV., cap. 3. See Strutt's *Sports and Pastimes*, p. 271, and Fosbroke's *Encyclopædia*, p. 617.

J. CHARLES COX.

Hazelwood, Belper.

"Cloysh is an unlawfull game forbidden by the statute Anno 17 Edw. 4, cap. 3, which is in casting of a bowle at nine-pinnes of wood or nine shanke bones of an oxe or horse."—Minshew, 1627. It was also prohibited says Strutt, 18, 20 Hen. VIII., though Collier, *Ann Stage*, I. 36, calls them not statutes but orders issued. There is, too, a consensus of authorities that cayles, keeles, kiles, &c., skales, and probably scoyles, are ninepins. "Ninepins or kiels," Jonson's *Chloridia*; "Kiles or nine pinnes," Minshew. "Aliossi at keeles, skales or nine pinnes," and "Cione, a bird. . . . Also a ninepin or peg or keele," Florio. And so Cotgrave under "quille," from which all these words are derived. Keeles, also, like cloysh and loggats, were sometimes of bone, as shown by Jonson (as above), Hanmer (*Hamlet*, v. 1), and in *The Merry Milk-Maid of Islington* (Strutt). In Coles's *Dictionary* is "cloysh, the forbidden game at cloysh-cayles, ninepins." Hence we may perhaps conjecture that the two words were synonyms or interchanged for similar games in different districts, and that

* An. 17 Edw. IV. cap. 3, again 18, 20 Hen. VIII., in both which acts this game is prohibited.

cloysh, whether as a more barbaric word, or from its more frequent use in the statutes and proclamations, dropped out of use. I do not remember having met with it in any Elizabethan dramatist or poet. Strutt seems to say that cloysh differed from cayles in the pins being thrown at with a bowl instead of a truncheon, and others, misled by this, have said so. It is to be regretted that Strutt does not always give his authorities, but he himself says, under "cayles," that the two drawings he copies "represent that species of the game called club-kayles," *jeux de quilles à baston*, names which imply that there were kayles not played with a club. The phrase cloysh-cayles also suggests that cloysh may (if not of the root clash) be allied to cloysh, a disease in the feet of cattle. If so, and it is rendered the more likely by the use of shank bones for pins, the phrase might be glossed as stagger-pins.

In interpreting, however, cloysh and keels as ninepins, we must take the latter as the generic term for a variety of games typified by the more general ninepins. Thus, as stated by Strutt, keeles not only included ninepins and skittles or kittle-pins, but, as shown by his drawings, games where the number of pins varied. Nay, there are two reasons for believing that keeles was applied to other games in which a pin, peg, or goal was used. For first, in French *quille* is not only, according to Cotgrave, "a keyle or pin of wood used at ninepins or keyles," &c., but "*à la quille* is at cat and trap." And, secondly, in a parlour game introduced or re-introduced some years ago, and called *squales*, an evident variation of kayles and skales, flat discs are slid from the edge of a round table towards a centre pin much as in curling, bowls, loggats. I may add, that while bowls was a gentlemanly and citizen game in great vogue, the very unfrequent mention of keeles or ninepins seems to show that it was a more rustic pastime or more vulgar town game, and this is borne out by Sidney's *Arcadia*:—

"And now at keeles they try a harmeless chaunce,

And now their curre they teach to fetch and daunce."

"Lamon's Song," Book I., and similarly in "Geron and Mastix," Book II.:—

"Now shepheards spend their dayes

At blow-point, hot-cockles, or else at keeles."

"Guck" is a misspelling or error for gleek, the game which, after primero, was the chief gambling game at cards. It was played by three, and I fancy had some resemblance to piquet.

B. NICHOLSON.

P.S.—Perhaps some one will give us the words of the statutes, &c., mentioned above, as also those of 33 Henry VIII. mentioned by Hanmer.

EPISCOPAL TITLES (4th S. xii. 64, 90, 121, 162, 450, 503.)—I fail to see that I have committed "the logical fallacy of defending that which nobody

has denied." Mr. Tew denies that bishops, other than peers of the realm, have a *right* to the title of "Lord." I assert, on the contrary, that they are lords by *right*, and not only by *courtesy*. Mr. Tew founds his argument on the assumption that *right* and *legal claim* are convertible terms. I found mine on the fact that the Church can confer rights which the civil law may or may not enforce, and which are not affected by the acknowledgment or denial of them by the State. Mr. Tew is singularly unfortunate in citing a Scotch bishop as one who cannot demand to be called *Lord Bishop* in a legal document. The present Scotch prelates are not less *lord* bishops, though the civil power does not so style them, than their predecessors were *bishops*, though in the days of persecution of the Scotch Church the civil power refused to recognize their episcopal character. Notwithstanding the absence of State recognition, the power conferred by the Church upon these bishops in the last century was so effectual that the whole episcopate (Anglican) of the United States traces its origin to a bishop (the senior of the canonical three) who was consecrated by them. And if the Church can thus confer power without State recognition, *à fortiori* she can give right to a title which is only an outward sign of the power conferred.

Those persons who are not members of the Church, and who consequently refuse to acknowledge her authority, must necessarily refuse to accord as a *right* any titles which are derived from the Church and not directly from the sovereign, and thus to a certain extent it is true that "the question seems to turn upon private opinion only." But, historically, the Church is a power independent of the State, allied with it by establishment, as in England, or entirely unconnected with it, as in Scotland, Ireland, and the United States. It is a power having its own laws and its own rights, giving to its ministers certain functions which the State is incapable of giving, and conferring certain titles, as marks of honour, upon its chief ministers which are not derived from the State, and which, therefore, the State cannot take away, though it may ignore them. Given, then, an acknowledgment of the Church as a power, and the *right* of her bishops to any title she may confer is, I think, established. Deny her existence as a power, and the denial of the right of her bishops to any title not derived from the State is the logical consequence. Does Mr. Tew deny the one, and therefore the other? Mr. Tew concludes his note by a question, whether he ought or ought not to address the suffragan bishops of England as *lord* bishops. If he will refer to my first note (vol. xii. p. 122), he will find it there stated by me:—

"Suffragan bishops have, strictly speaking, no sees. It is true that they are called after some town, as Dover

and Nottingham, but they have no throne in any church in those towns, because, according to ancient rule, there cannot be two episcopal thrones in one diocese. Having no sees they have no title."

I may add that the Church herself decided this. Convocation considered the point at the time of the consecration of the Bishop of Nottingham, and decided that the title of *lord* bishop should not be given to suffragans. H. P. D.

J. S. MILL ON "LIBERTY" (5th S. i. 29.)—C. A. W. will find a review of this work in the *British Quarterly Review*, vol. xlviii. p. 1. G.

THE "VIOLET-CROWNED" CITY (4th S. xii. 496.)—The word *ιοστέφανος*, applied distinctively to Athens, may be found in the references of CANTAB, and (I believe) nowhere else. Boeckh (*Περὶ τῶν ἀποδείξεων τῆς ἀρχαίας πόλεως Ἀθηνῶν*, Leips., 1819), tom. ii. p. 580, remarks, "*ιοστέφανος*, spectat ad ipsa solennia quibus hic Dithyrambus inserviebat, in quibus violaceas coronas usurpatas esse prius docet fragmentum."

Mr. T. Mitchell, in his edition of Aristophanes' *Acharn.* (Lond., 1835), appends the following note:—

"The graceful practice of twisting chaplets around the head of the ancients is too well known to need illustration; and in Athenian chaplets no flower bore a more frequent part than that beautiful one which adorned so common ornament in their parterres and gardens."

In his translation of the same comedy into English (Lond., 1820), he gives a note as follows:—

"The violet was the favorite and distinguishing flower of the Athenians. Ionians in their origin, they saw in the *ion*, or violet, an allusion to the name of their founder. While Sparta, therefore, was characterised as the *Dorystephanos*, or javelin-crowned city, the Athenians took pride in being called the *io-stephanos*, or violet-crowned."

This explanation is ingenious, but there appear to be grave philological doubts as to its soundness. Perhaps some contributors to "N. & Q." may throw additional light on the matter.

B. E. N.

TURNING THE FACES OF BUSTS TO THE WALL (4th S. xii. 495.)—When I was in Paris, in July, 1848, during part of the "Red" Revolution, a friend informed me that he had been present when the mob made havoc of the furniture, &c., of Louis Philippe's palace in the February insurrection. He gave me some of the velvet of the chairs, and the purple and gold china, then destroyed—relics which I still preserve. He mentioned that the marble bust of the once-popular Citizen King was only saved from immediate destruction by the infuriated populace through the happy expedient of a student. He turned the face of the bust round, so that it was reflected in the mirror then behind it, and said, "There, let the Old Cheat have a look at himself. He cannot have a worse punishment." Justifying Voltaire's eulogium, the monk

portion of a Parisian mob's character is always ready to come in sight, along with the tiger's. Everybody laughed, enjoying the joke, and a fine work of art was saved. Good use is made of the incident of turning a picture's face to the wall in Charles Reade's *Put Yourself in His Place*. But neither of these cases affords explanation of the custom mentioned by S. S. S. J. W. E. Molash, Kent.

CYMBLING FOR LARKS (5th S. i. 27.)—The first question is as to the verbal form "Cymbling," which is not recognized by any of the chief dictionaries of the English language. I am informed, however, upon good authority that in Yorkshire, at least, the phrase "cymbling for bees" is still in use, and that it is applied to the common method for making bees settle, in fact Virgil's

"Tinnitusque cie, et Matris quate cymbala circum."

Having thus connected the verb to cymbal with the noun cymbal, the next question, which relates to the nature of the sport of "cymbling for larks," becomes more easy. In Strutt's *Sports and Pastimes*, edition of 1801, p. 29, I find the following passage, which I have no doubt describes the sport in question under other names. He is quoting from *Jewel for Gentry*, Lond., 1614:—

"There is also another method of fowling, which, says my author, for I will give it nearly in his own words, is performed with nets, and in the night time, and the darker the night the better:—'This sport we call in England most commonly *bird-butting*, and some call it *low-balling*, and the use of it is to go with a great light of cressets or rags of linen dipped in tallow, which will make a good light; and you must have a pan or plate made like a lantern to carry your light in, which must have a great socket to hold the light, and carry it before you, on your breast, with a bell in your other hand, and of a great bigness, made in the manner of a cowbell, but still larger, and you must ring it always after one order. If you carry the bell, you must have two companions with nets, one on each side of you, and what with the bell and what with the light, the birds will be so amazed, that, when you come near them, they will turn up their white bellies. Your companions shall then lay their nets quietly upon them and take them. But you must continue to ring the bell; for if the sound shall cease, the other birds, if there be any more near at hand, will rise up and fly away.' 'This is,' continues the author, 'an excellent method to catch *larks*, woodcocks, partridges, and all other land birds.'"

Whether any of the instruments above described are to be found in any museum, or elsewhere, I am unable to say.

H. M. R. P.

"BAVIN" (5th S. i. 46.)—In this county of Sussex *bavin* means a bundle of underwood, sometimes called *kindlers*, as they are used for lighting fires. Wedgwood gives the meaning, "a brush faggot. O. Fr. *baffe*, faisceau, fagot." Chambers, in his dictionary, considers them as a kind of

fascines used in fortification. Shakspeare, too, certainly, in the only passage in which I can find the word, uses it in this sense:—

"The skipping king, he ambled up and down
With shallow jesters, and rash bavin wits,
Soon kindled, and soon burn'd."

Henry IV., First Part, Act iii. sc. ii.

EDMUND TEW, M.A.

Fagots made of dry, light brushwood were called *bavins* in Sussex some twenty years ago, and probably retain the name. They kindle readily and burn out quickly; so do the "rash bavin wits," not only of Shakspeare's, but of all time.

H. B. P.

GRAHAM, VISCOUNT DUNDEE (5th S. i. 48.)—James Graham, titular Viscount Dundee, who died at Dunkirk, in 1759, sold the family estate of Duntrune to his uncle Alexander Graham before 1735. Alexander Graham settled the estate on his brother David, who died in 1766. By his wife Girzel Gardyne he left an only son, Alexander, who succeeded to the family estate, and died in 1782. He had married Clementina, daughter of David Gardyne, of Middleton, and left a son, Alexander, and several daughters. Alexander Graham, of Duntrune, died s. p. in 1802. Two of his sisters were married. The younger sister, Clementina, was wife of Gavin Drummond. Her daughter, who bore the same Christian name, married David, eighth Earl of Airlie, father of the present Earl. Amelia, the elder sister, married, in 1781, Patrick Stirling, of Pittendreich, Forfarshire, and became mother of two sons and two daughters. Alexander, the second son, died in infancy. The elder son, William Stirling Graham, born 12th June, 1794, died in December, 1844, and was succeeded in the estate of Duntrune by his elder sister. That gentlewoman, Miss Clementina Stirling Graham was born in May, 1782, and is consequently now in her ninety-first year. In youth she was celebrated for her amusing personations. Some of these she has related in a volume entitled *Mystifications*, published in 1864 under the editorial care of Dr. John Brown, of Edinburgh. To my work *The Modern Scottish Minstrel* (Edinb., 1870, 8vo.) she is an esteemed contributor. She represents the Grahams of Duntrune and Claverhouse. Jane, her younger sister, married John Mortlock Lacon, of Great Yarmouth, with issue six sons and four daughters; she died in 1868.

CHARLES ROGERS.

Grampian Lodge, Forest Hill.

Miss Sterling Graham, of Duntroon, is the present representative of Bonny Dundee, a lady whose acquaintance is highly prized by those who know her.

P. P.

PIN-BASKET (5th S. i. 28.)—The mother's, not youngest, but whether youngest or only child, last

without hope of another is intensely endeared to her, and is called the pin-basket, because the basket containing the infant-toilet remains there after pinned up and closed. Changing, therefore, "youngest" in the dictionaries into "last," the word pin-basket, i.e. pinned-basket, seems, in all four quotations, appropriate. JOHN PIKE.

There is sometimes heard among the peasants, in Wales, the saying "I will put a pin in her basket." The meaning which they attach to the phrase may be best illustrated by such vulgarisms as "I will do for the chap," "I will finish him off," "I will cook his hash for him," &c. R. & M.

EPITAPH ON A TOMBSTONE AT —, NEAR PARIS (5th S. i. 46.)—The solution of the enigmatic epitaph does not present much difficulty. From line 1, compared with 3 and 4, it is clear that the "six corpses" belonged to two families, each consisting of a woman, her son, and her grand-daughter. Line 2 shows that two alliances had taken place between the members of the two families; and as the grand-daughters were still maidens (line 5), it follows that each man must have married the other man's mother. Thus we obtain the husbands and wives of line 2, the maidens and mothers (i.e., stepmothers) of line 5, and the brothers and sisters of line 6; for each man became brother to the other man's daughter, by the union of their respective parents. A. C.

Let old Smith, father of young Smith, marry Jane Robinson, daughter of Ann; and let young Smith marry Ann Robinson. Let old Smith and Jane his wife have a daughter, *Jemima*, and let young Smith and Ann his wife have a daughter, *Kezia*. *Jemima*, daughter of Jane, is of course Ann's grand-daughter, and *Kezia*, being daughter of young Smith, is grand-daughter of old Smith's wife.

On the double marriage Jane became [step] mother to young Smith, and Ann became mother [in law] to old Smith. *Jemima*, being daughter of old Smith, is of course sister to young Smith, and *Kezia*, being daughter of Ann, is sister of Jane, and, therefore, of Jane's husband, old Smith. The rest is obvious. Q. E. D. C. S.

Copied from Palmer's *Epitaphs*:—

"Explanation.

"Two of these six must be men. It will make the solution easier to give them names; Elizabeth, John, and Sally; Anne, Thomas, and Suky. Elizabeth and Anne of different families, only allied by their second marriage. Elizabeth by a first husband had John; and afterwards married Thomas, and by him had Suky. Anne, by a first husband, had Thomas; and afterwards married John, and by him had Sally. The two grandmothers, Elizabeth and Anne; their two grand-daughters, Sally and Suky. The two husbands, John and Thomas; their two wives, Elizabeth and Anne. The two fathers, John and Thomas; their two daughters, Sally and Suky.

The two mothers Elizabeth and Anne; their two sons, John and Thomas. The two maidens, Sally and Suky; their two mothers, Elizabeth and Anne. The two sisters, Sally and Suky; their two brothers, John and Thomas; for Suky is half-sister to John, and Sally half-sister to Thomas.

First Husband=Elizabeth=Thomas, Second Husband.

John=Anne. Suky.
Sally.

First Husband=Anne=John, Second Husband.

Thomas=Elizabeth. Sally.
Suky.

P. W.

I have always heard it explained thus:—Two friends, A and B, marry their respective mothers, and have each a daughter, C and D.

A=B's mother B=A's mother
C D

Mrs. A is, therefore, grandmother to D, as Mrs. B is grandmother to C; A is half-brother to D, as B is to C. There is no difficulty with the rest.

C. L. W.

GEN. THOMAS HARRISON (5th S. i. 47.)—There is a portrait of him, with fac-simile of his autograph and seal, in *The High Court of Justice*, by James Caulfield, London, 1820. He is there supposed to be the son of a butcher or grazier, living at Newcastle-under-Line, co. Stafford. There is also a portrait of him in *Historical Sketches of Charles I., Cromwell, and Charles II.*, by W. D. Fellowes, London and Paris, 1828, with the same account of his origin. According to Clarendon, he was born near Nantwich, in Cheshire.

S. H. A. H.

Sydenham.

"DENHAM," NOTTS (5th S. i. 47.)—As a Nottinghamshire man, I can say there is a *Dunham* in Nottinghamshire. It is situated on the Trent, five miles north-east of Tuxford. I know of no *Denham*. W. PHILLIPS.

"THE BLINDE EATE MANY A FLYE" (4th S. xii. 316.)—S. will, I think, find the above proverb in Chaucer, or one of the poems attributed to Chaucer.

A. H. B.

STACEY GRIMALDI (5th S. i. 8.)—In the *Herald and Genealogist*, by John Gough Nichols, F.S.A., vol. i., p. 548, is a list of "Mr. Grimaldi's distinct works"; also of some contributions of his to various periodicals. G. P.

BOLEYN PEDIGREE (5th S. i. 2, 45.)—In the South or Sidney Chantry Chapel in Penshurst Church, on a small flat gravestone, there is a cross graded in brass with this laconic inscription in black letter—

"Thomas Bullayen, sene of Syr Thomas Bullayen."

The above is from a note made by me during a recent visit at Penshurst, distant about three miles from Hever.

H. M. VANE.

74, Eaton Place, S.W.

As Mr. Pigott appears to be acquainted with the Boleyn pedigrees, perhaps he could oblige me by throwing some light on the following family—Par. Reg. St. Michael's Barbados, Baptism "1646 Sept. 10. John son of John and Joan Bullen." The grandson (*apparently*) of the above, was James Bullen, of Barbados (and described as also of Redruth, Cornwall), partner of Edward Lascelles, ancr. of Lord Harewood.

S.

NEW MOON SUPERSTITIONS (5th S. i. 48.)—It is a common belief in England and Scotland that a new moon falling on a Saturday brings bad weather, and there are several sayings to that effect. In the north of Italy a change on Wednesday is dreaded, and in the south of France a change on Friday. A new moon on Monday is everywhere welcomed.

CHARLES SWAINSON, M.A.

High hurst Wood.

POPLAR WOOD (5th S. i. 67.)—Every officer who served with our army in Afghanistan had daily opportunities of seeing that poplar wood burns readily enough; so readily, indeed, as to be almost worthless for fuel. The timber described in H. H. F.'s extract must have been very different also in the matter of strength. Any that I have seen would have yielded to a much less superincumbent weight than "a yard thick of hot clinkers and melted machinery." "N. & Q." has always very properly set its face against puns, but I cannot help saying, for once, that the replies to H. H. F.'s query ought to be headed "Poplar Error." CHITTELDRÖG.

"CRUE" (4th S. xii. 517; 5th S. i. 34.)—The word "Crue," according to E. Coles, *English Dictionary of Hard Words*, London, 1685, is of Scottish origin. He gives *Cruise*, *Creffera*, *Sc.*—Hogsty. *Solsbury church* is probably a mistake. According to the old legends, Bladud fell upon the Temple of Sol or Apollo in Trinovantum [London]. Lambarde says, *Top. Dict.*, p. 175 [Lond., 1730]:—

"Galfride hath mention of a Temple dedicate to Apollo, upon the which Bladud, the King, an Inchaunter, felle, practisage against kinde to fle with wings";

and on referring to old Jeffrey's History for the account of the death of Baldudus, the son of Hurdibras, we find, lib. i. cap. xiii. (Paris edition, 1517), "ecciditq; super templum Apollinis intra urbē Ternouatum et in multa frusta contritus est."

All the most authentic accounts seem to fix the place of his death in London.

EDWARD SOLLY.

1st. The word *swine's-cruife*,—or, spelt in the way I am in the habit of hearing it pro-

nounced, "creeve,"—is daily used in the north of Northumberland, and is, I think, common throughout Scotland; but, like so many of our older words, it is mainly used by the labouring classes, educated people not taking much interest in pigs beyond eating them.

I believe "swine's-cruife," or "creeve," comes under the denomination of a "vulgar" word, and that its equivalent, when addressed to ears polite, ought to be pigsty.

In an interesting work, *De Verborum Significatione*, fol., Edinburgh, 1599, Skene says, "Creffera, or hard porcarum=ane cruife, or ane Swine's-Cruif,—quhilk in sum auld buikes is called ane styte."

Just as we have "byre," a cow-house, so we have "cruife," or "creeve,"=a pig-house, in common use, as I have said before, in the extreme north of England.

2nd. Derivation.—I should say it can be derived from any language one likes best. There is the Saxon "Creftan," to build, hence a house or hut; Anglo-Sax. "Cruft"=a vault; Teutonic "Krofte"=a cave; Celtic "Cro" and Cornish "Krou" also meaning a hut; Icelandic "Kroo"=a tavern.

JAMES NICHOLSON.

This word is, I believe, in use in Lancashire. Among the peasantry its general meaning seems to be a poor, humble dwelling, a hovel, or hut. The word occurs, though differently spelt, in *Two Gentlemen of Verona*, Act IV., scene i., line 75—

"We'll bring thee to our crews,"

where it has apparently the meaning given above; but this does not help one to the derivation.

E. S.

Cambridge.

"HAD I NOT FOUND," &c. (4th S. xii. 309, 357, 418, 504.)—Perhaps my friend DR. ROGERS will permit me to refer him to an edition of Aytoun's poems, edited by himself, and published in 1844 by A. & C. Black, Edinburgh. There, at page 66, he will find the poem given under its proper title, "Inconstancy Reproved." It bears the same name in Watson's collection, and is referred to by the same name in Chambers's *Biographical Dictionary*. Indeed, the whole structure of the poem goes to justify its original name. The first three lines form what may be called the whole argument of the poem, which is well sustained throughout:—

"I do confess thou'rt smooth and fair,
And I must have gone *near* to love thee,
Had I not found the slightest prayer," &c.

It is evident that the poet never intended her to be thought his mistress or the mistress of any one else. She was so inconstant that nobody cared to have anything to do with her, and the poet naturally enough tells this coquettish young lady, that, seeing she cannot be content with the love of

one, she is worthy to be loved by none. DR. ROGERS evidently has got bewildered among the number of poems addressed by Aytoun to other mistresses, scornful, careless, unsteadfast, inconstant, and otherwise.
JAMES HOGG.
Stirling.

HEEL-TAPS (4th S. xi. 504; xii. 18, 198; 5th S. i. 37).—This word is probably derived from *to heel* a cask (i. e., to tilt it) after the clear contents have been nearly drawn off, and when the liquid running from the tap begins to look turbid. Heel-taps, therefore, are the residuum of liquid in an almost empty cask, and, by analogy, the leavings in a glass when the best of the liquor has been drunk off. "No heel-taps" is, both in form and in meaning, equivalent to "no leavings."

CHARLES A. FEDERER.

Bradford.

"OIL OF BRICK" (4th S. xii. 448; 5th S. i. 53).—As your correspondents reply, they do not state the fact that this article is used by seal engravers and cutters of stones, to retain the diamond powder on the soft-iron tools. The hot brick renders the oil more viscid, but yet it is very permeating and never congeals by cold. I have seen it rubbed over the bridge of the nose to prevent snoring, and certainly with efficacy.

F. S. A.

SURNAME "BARNES" (4th S. xii. 496; 5th S. i. 56).—Will T. H. be so good as to give his authority for the astounding statement, that when "the property of the family of Barnes was confiscated in Elizabeth's and James I.'s time," "*their spurs were hacked off in true feudal fashion, and every record of their existence was erased from the sacred pages of the Herald's*"? Does he mean gravely to assert that these extraordinary proceedings were enforced by judicial sentence, or is it a mere rhetorical flourish, by which he attempts to explain the fact that no pedigree of Barnes is now to be found in the College of Arms? TEWARS.

"CANADA" (4th S. xii. 86, 176).—Canada de Ares is the name of a place in Spain, prov. Castellon de la Plana; and Cañada is found in the names of sixty-nine localities in Spain. Qu. the Spanish *cañada*, a dale between two mountains.

R. S. CHARNOCK.

Gray's Inn.

In Hennepin's *New Discovery of a Vast Country in America*, the following account is given of the origin of this name:—

"The Spaniards were the first who discovered Canada; but at their first arrival, having found nothing considerable in it, they abandoned the country, and called it *Il Capo di Nada*, that is, the Cape of Nothing. Hence, by corruption, sprung the word Canada."

Capo is the obsolete form of the present word *Cabo*.
UNEDA.
Philadelphia.

Charlevoix, in his *History of New France*, speaking of the route of Castier, in the Gulf of St. Lawrence, in 1634, says:—

"This bay [Chaleur] is the same that is laid down on some maps as Baye des Espagnols; and there is an old tradition, that Spaniards entered it before Castier, and that, seeing no signs of any mines there, they had several times repeated the words *Aca nada*—nothing there. This the Indians subsequently repeated to the French, inducing them to suppose Canada to be the name of the country."

In a note to this passage Charlevoix says:—

"Some derive the name from the Iroquois *Kannata*, meaning a collection of cabins."—See Shea's *Charlevoix*, vol. i. p. 113.

Another origin of the name is suggested in *New England's Rarities Discovered*, by John Josselyn, Gent., printed in London in 1672. On page 5 he says:—

"New England is by some affirmed to be an Island, bounded on the North with the River Canada (so called from Monsieur Cane), on the south," &c.

Who this Monsieur Cane may be I know not.

On a map in L'Escarbot's *History of New France*, published in Paris in 1609, the river St. Lawrence and the country on both sides are designated Canada.

Upon this information it seems most probable that one or the other of Charlevoix's explanations is the true one. The subject is interesting and needs further examination. C. W. TUTTLE.
Boston, U.S.A.

"QUILLET" (4th S. xii. 348; 5th S. i. 14).—In the *Athenæum* for January 3, 1874, p. 16, occurs the following passage in a review of "Llanaly Point," by Lady Verney:—

"Owen is a Welshman—litigious on principle—regarding his feud with David Hughes about the Quillet—an infinitesimal piece of waste land—to which he clings with true Celtic attachment."

The peasantry in Glamorganshire call the small iron wedges with which they fasten the handles of their pickaxes, mattocks, and other tools "quilllets." From this it may be inferred that the meaning of the word "quillet," as applied to land, is a wedge-shaped piece thereof. But whence came that word amongst them? What is its derivation? It does not seem to be included in the most ordinary Welsh dictionaries as being a Celtic word. Do the peasants of Glamorganshire inherit this term for a hedge from the Normans? R. & M.

CERVANTES AND SHAKESPEARE (4th S. xii. 426, 501).—In Bond's *Handy Book of Rules and Tables for Verifying Dates*, Bell & Daldy, London, 8vo., 1866, I find, at p. 27, the following passage:—

"As an illustration of the mistakes which are made by overlooking the fact, that the New Style was adopted earlier in some countries than in others, one may notice that some writers have supposed that both Cervantes and Shakespeare died on the same day, whereas the fact

is that there was ten days' difference between the dates of the death of one and the other.

"Michael de Cervantes Saavedra, the author of *Don Quixote*, died on the 23rd of April, 1616, at Madrid, on *Saturday*, according to the New Style of writing dates in use at that time in Spain, which style had been adopted there as early as the year 1582—(Year Letters C B, 1616, New Style, 23rd of April, 1616, *Saturday*). And William Shakspeare died on the 23rd of April, 1616, at Stratford-on-Avon, on *Tuesday*, according to the Old Style of writing dates at that time in use in England, the New Style not having been adopted in England at that time, and not until the year 1752—(Year Letters G F, 1616, Old Style, 23rd of April, 1616, *Tuesday*). *Saturday*, 23rd of April, 1616, New Style, corresponded with *Saturday*, 13th of April, 1616, Old Style. *Tuesday*, 23rd of April, 1616, Old Style, corresponded with *Tuesday*, 3rd of May, 1616, New Style. Hence it is shown that Cervantes died ten days before Shakspeare."

FRANK REDE FOWKE.

I think it is certain that they both died on the same day, Old Style; and the introduction of the New Style into England or Spain has nothing to do with the question. Shakspeare died on his birthday, *Tuesday*, April 23, 1616, as appears on his monument:—

"Obiit An^o Dni 1616
Æt 53, die 23 Apr."

Cervantes, shortly before his death, dictated a most affectionate dedication to his patron, the Count de Lemos, who was at that time President of the Supreme Council in Italy; he informed His Excellency that he had received extreme unction, and was on the brink of Eternity. This dedication was dated April 19, 1617 (?).—Smollett's *Don Quixote*, third edition, corrected, London, 1765, page xxix. I conclude the date here given is a printer's error, as 1616 is the usual year assigned.

J. B. P.

Barbourne, Worcester.

"SKETCHES OF IMPOSTURE," &c., FAMILY LIBRARY (4th S. xii. 328).—In my copy the title-page gives the author's name, "R. A. Davenport, Esq., author of *The Life of Ali Pasha*," &c.

A. H. B.

THE LARK AND THE TOAD (5th S. i. 5):—

"Some say the lark and loathed toad change eyes."
Romeo and Juliet, iii. 5.

I do not think this old saying—"superstition" seems a harsh word for such a fancy—had its origin in one of the three sources suggested by MR. FURNIVALL; it may rather have arisen from the fact that the lark, as Hanmer says, "with a sweet pipe hath little ugly eyes, and the toad large and fine eyes, but a dismal croaking voice." This, remarks Warburton, was the occasion of a common saying amongst the people, that *the toad and lark had changed eyes*. (Mason would read "changed" for "change" in Shakspeare's line.)

SPARKS HENDERSON WILLIAMS.

I believe there is an old folk-tale upon this

subject. Johnson, who, it will be remembered, spent his youth in Staffordshire, says,—

"The tradition of the toad and lark I have heard expressed in a rustick rhyme:

—'to heav'n I'd fly,
But that the toad beguil'd me of mine eye.'

I quote from a note to the passage in the edition of 1778.

C. ELLIOT BROWNE.

ROYAL ARMS IN CHURCHES (4th S. xii. 287, 354, 437; 5th S. i. 37).—The following extract illustrates my previous note. Sanders said that—

"The Parliament ordered the King's arms, three leopards and three lilies, with the supporters, a dog and a serpent, to be put in the place where the Cross of Christ stood."

And Burnet's reply is—

"They did not order the King's arms to be put in the place where the Cross had stood. It grew, indeed, to be a custom to set them up in all churches, thereby expressing that they acknowledged the King's authority reached even to their churches, but there was no order made about them. A lion and not a dog is one supporter, and the other is a dragon and not a serpent."

MACKENZIE E. C. WALCOTT.

SPECIAL FORMS OF PRAYER (4th S. xii. 368, 415).—Such forms are certainly now used in the Catholic Church. One was appointed only recently for use during the *triduum* which preceded the dedication of the Archdiocese of Westminster to the Sacred Heart. I believe others were issued for some other dioceses upon the same occasion.

JAMES BRITTEN.

THE WATERLOO AND PENINSULAR MEDALS (5th S. i. 47).—C. T. B.'s queries will be answered by these extracts from Sir H. Nicolas' *Orders of Knighthood*, &c., vol. iv., *Hist. of Medals*, p. 32:—

"The glorious frequency of victories in the Peninsula, during the years 1808 and 1809, caused two gold medals to be instituted for the reward of such superior officers as had distinguished themselves."

The exact date is not given; but it is clear from the next extract that the Peninsular medal was before, not after, the Waterloo medal, and long before the date C. T. B. gives, p. 38:—

"The crowning victory of Waterloo was commemorated in an especial manner. Instead of rewarding the superior officers with the medal which had been given for all the battles of the Peninsular war, a medal was purposely struck in its honour, which was given to every officer, non-commissioned officer, and private soldier who was present."

On p. 39 is the official memorandum from the Horse Guards, dated 10th March, 1816.

CHARLES F. S. WARREN, M.A.

THE DE QUINCIS (4th S. x., xi., xii. *passim*).—King David I., the saint, was certainly married to the widowed Countess of Simon de St. Liz; and *Maud*, or "Matildis Regine," accompanied him to Scotland on his accession to the throne of his

native land, A.D. 1124; witnessed a charter to the Abbey of Dunfermline, circa A.D. 1128 (*Reg. de Dunferm.*, and Dugdale's *Monasticon*, edition 1661, p. 1055), and died A.D. 1130,* leaving an only son, Prince Henry. She is generally considered to have had only one son by her first marriage, *Waltheof*, who became a monk, was elected second Abbot of Melrose, A.D. 1148, and was offered the See of St. Andrews in Scotland A.D. 1159; he refused it, and died immediately afterwards, August 3, A.D. 1159 (*Fordun, Jocelyn of Furnes*, and *Acta Sanctorum*, in "*Vita S. Waltheoi*," Aug. 3, tom. iii.), being subsequently canonized, with festival on day of death, as "Abbot and Confessor." A. S. A.
Richmond.

John de Lacy, who died July 22, 1240, left issue two children,—Maude, probably born about 1226, who married Richard de Clare, Earl of Gloucester; and his successor, Edmund, Earl of Lincoln, who may have been born about 1228,—but whether their mother was Margaret de Quincy, or some hitherto unknown predecessor, I am unable to say. Margaret is mentioned as John's wife, Nov. 23, 17 Hen. III. (1232). HERMENTRUDE.

POLYGAMY (4th S. xii. 427, 500).—Martin Madan seems to have intended by the short title of his work, *Thelyphthora*, to translate into Greek the words "Female Ruin." Has it ever been remarked that there could not be such a substantive in Greek? If any one doubt, let him try to accentuate it. Of course there might be an adjective, *θηλυφθόρα*; but this is what Madan did not want. The substantive he did want would be *θηλυφθωρία*, or *Thelyphthoria*. Cf. Plutarch's phrase, *οικοφθωρία γυναικων*.
Athenæum Club. JABEZ.

Miscellaneous.

NOTES ON BOOKS, ETC.

Lectures on the Geography of Greece. By the Rev. Henry Fanshawe Tozer, M.A. With Map. (Murray.) THESE lectures, delivered at Oxford in 1872, afford more information than might be expected from the simply-worded title-page. Mr. Tozer has travelled over some of the scenes he describes, and, therefore, enables the reader to form a true conception of the country. He gives a summary of the physical conditions by which the Greeks were influenced, sketches the connexion of the geography with the history, and, as he modestly says, "he draws attention to one or two subjects which, hitherto, have been but slightly noticed." The lectures are ten in number; and they increase in an interest which culminates in the last. There is not only a good general index, but a valuable etymological index of Greek names of places. More need not be said to indicate how valuable this volume is to students. They will find it indispensable.

* Fordun.

Bygone Days in Devonshire and Cornwall. With Notes of Existing Superstitions and Customs. By Mrs. Henry Pennell Whitcombe. (Bentley & Son.) MRS. WHITCOMBE names above a hundred works (including "N. & Q.") from which she has compiled this volume; and she acknowledges aid and assistance from above a score of gentlemen, from peers of the realm to town clerks, all well qualified and willing to give help. The compiler states that there is nothing new in her book, but she has gathered a vast amount of folk and other lore worth the collecting, and now offered in a pleasant and useful form.

Lost Beauties of the English Language. An Appeal to Authors, Poets, Clergymen, and Public Speakers. By Charles Mackay, LL.D. (Chatto & Windus.)

IN Dr. Mackay's book, the scholar and the general reader will equally find their account. There is certainly as much amusement as learning in it. There is many a pearl dropt from the old chaplet which would be well restored to its old place. But there are others which are probably fallen from their high estate for ever. Words, like men, if they descend to vulgar companionship, lose the stamp of refinement. Dr. Mackay, among hundreds of other examples in his very interesting volume, quotes "axe" and "a-feared" as good old English words. The latter, indeed, is not of vulgar bearing as long as it is found in the old poets. Still, should Dr. Mackay be in the next Parliament, would he have the courage to say, "I axed the First Lord of the Treasury; and he was a-feared to give me an answer!!"

Waves and Caves, and other Poems. By Cave Winscom. (Pickering.)

THIS little book is worth reading, and, when read, is worth reading again. It is not till the close of Part I. in *Waves and Caves* that the story develops; but thenceforward, in language truly poetical, and with rhythm and simile well-constructed on every page, the life of a young pirate on the Sicilian shores is charmingly told. Among the poems appended, are some interesting and striking verses. "Marlowe" is an Edinburgh University prize poem. "Willie is Dead" and "The Wreath of Sorrow" are touching pieces. In *Waves and Caves* the author of *Tsoë, and other Poems* sustains his past talent for versification.

The Herald and Genealogist. Edited by John Gough Nichols, F.S.A. Part XLVI., January, 1874. (Nichols & Sons.)

A NEW and varied number of the periodical so ably edited, we had almost said written, by the late Mr. J. Gough Nichols. The next Part, which will bring the work to a close, will contain the papers which Mr. Nichols had already prepared for it, and, in addition, what our readers will look forward to with interest and regard as a fitting tribute to him, a memoir and portrait of that accomplished and lamented gentleman.

Visions! by a Converted Man (Evangelization Mission), bears out its title *ad punctum*: it is visionary, but truly devotional. In a pamphlet of thirty-one pages are resuscitated several supernatural appearances. Divine revelations, extraordinary in kind, there have been and may be now, but their existing testimony is not enhanced by emanations *mente sana in corpore fragili*. From pp. 7, 9, 10, 12, and 20, we infer the author's health to have been not the soundest. Sincerity, however, is stamped on every page of the pamphlet.

A Treatise on Purgatory. (*The Purgatorian Examiner*, 1873.)

THIS is a severe assault on one of the outposts of the Roman Church, and the batteries have been well directed. The balls fired are truth and common-sense. The *débris*

is, therefore, proportionably great. Chap. IV., with citations from Josephus and Bp. Burnet, contains some cogent arguments. The reference to the Pythagorean metempsychosis is ably put, and the articles on Indulgences expose many unnatural extravagances. In parts the treatise is too flippant for conviction. Pp. 6, 39, 41, 42, &c., will ridicule but not convert.

"FIRST SKETCH OF ENGLISH LITERATURE."—I thank your correspondent A LITERARY IDLER very heartily for pointing out some of the errata in this book. Since its first issue, errors discovered have been, and they always will be, at once corrected on the stereotyped plates. Your correspondent's courtesy encourages me to hope that other readers of "N. & Q.," who may observe other oversights, will not mind the trouble of sending me note of them if they are assured that no such act of good nature will be thrown away. HENRY MORLEY.

University College, London.

"HIC ET UBIQUE" writes:—"I was shooting at Cowes (Isle of Wight) on Friday, 16th inst. The primroses were out, thickly in places; and a gentleman, at lunch, stated that, last week, a bird's nest, with two eggs in it, had been taken. The rooks there are collecting materials for their nests. This may be interesting to readers of "N. & Q."

THE REV. CHARLES F. S. WARREN, M.A., writes:—"May I be allowed, as a reader of "N. & Q.," to say that the Janssenist catalogue, so kindly promised by A. S. A., would be very acceptable to me, at least, and I have no doubt, to many more."

THE next meeting of the Archaeological Institute will take place on Friday, the 6th of February.

BOOKS AND ODD VOLUMES.

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

STATUTES AT LARGE. Vols. I., II., and III.

POLYBION. Drayton's reprint or original.

Wanted by W. H. Stimson, Drypool House, Hull.

FIRST REPORT of the Royal Commission of Historical Manuscripts.

Wanted by Rev. Canon W. Cooke, The Hill House, Wimbledon, S.W.

THE ORIGIN OF KISSING UNDER THE MISTLETOE. A story in rhyme which appeared in some Christmas Annual from 5 to 7 years ago. Wanted to purchase a copy or exchange.

Wanted by Mr. Lindley, 6, Catherine Street, Strand, W.C.

Notices to Correspondents.

J. A. G.—By some unexplained neglect, Louis Philippe, born in 1773, was not duly christened till he was twelve years old. Fifty years later, a woman, Maria Stella Petronilla, appeared in France with a strange story, namely, that in 1773, at Modigliana, in Italy, Louis Philippe was born, his mother being the wife of the gaoler; at the same time, *she*, Maria Stella, was born, the daughter of the Duke and Duchess of Chartres (afterwards of Orleans), and that an exchange of children took place, the Duke wishing for a male heir. She added, that the boy was secretly transported to Paris, where the Duchess falsely alleged he was born, her son! Maria Stella, "Baronne de Steinberg," obtained a decree in her favour from the court of law of Fuenza. In Paris, her story was found to be worthless. She lived there unmolested till her death, in 1845. Some of us may recollect her, at her window in the Rue de Rivoli, flinging crumbs to the hundreds of sparrows that resorted to her from the opposite gardens of the Tuileries.

O. M.—This incident may help you. In Act iii. sc. 17, of *Le Mariage de Figaro*, Beaumarchais put in the mouth of Marcelline an apology for, if not a defence of, the alleged immorality of young Frenchwomen. She grounded it on the fact that they were shut out from nearly every honest calling, even from dress-making, which had then been assumed by men ("tailleurs pour dames"). "Est-il un seul état pour les malheureuses filles! Elles avaient un droit naturel à toute la parure des femmes. On y laisse former mille ouvriers de l'autre sexe." This passage was suppressed when the comedy was represented. "Tailleurs pour dames" are not quite extinct; and it is not so long ago since, in England, men measured ladies for stays, and were considered as the best stay and corset makers.

B.—We cannot understand why a letter, marked "private," and signed B., should have been sent to "N. & Q." We are in equal ignorance why the letter accompanying it, beginning "My dear Prince —" (what is rather obscure), should also have been sent to the office of "N. & Q."

J. N. B.—"Bumper," see "N. & Q.," 3rd S. vi. 230. There is a choice of derivations: "Au bon père!" "Bombard," a drinking vessel; and as being called bumper from so filling the glass as causing the liquid to "bump up" slightly above the rim.

M. P.—In Power's excellent *Handy Book about Books*, you will find (p. 39), 1688, "'Historical Account of Books and Transactions of the Learned World,' Edinburgh. This was the first review of books published in Scotland or in Great Britain."

TRIPLEX.—"Lucifer" may be said to have been a Christian name, inasmuch as it was the name of the impetuous Bishop of Cagliari, contemporary with Athanasius.

L. D.—Pretty; but you will find it better expressed in Martin, xi. 89:—

"Intactas quare mittis mihi, Polla, coronas?
A te vexata malo tenere rosas."

A. K., and several other correspondents who have written to "N. & Q." on "*Ælia Lelia Crispis*," are referred to 1st S. iii. 242, 329, 504, and 3rd S. xi. 213, 265.

S. N. (Ryde).—A correspondent writes:—"Lord Wharton's Charity: Will S. N. kindly point out the correct mode of application?"

H. R.—"Documents" are always returned when required.

P.—"O foolish Israel! never warned by ill." See Dryden's *Absalom and Achitophel*, Part I. l. 753.

JAMES BRITTON.—The omission alluded to has been referred to the cause you name.

R. W. D.—The publisher of "N. & Q." will reply to your note.

J. X. Z.—We cannot reply satisfactorily to your query. DELTA.—The note has been forwarded.

C. A. W.—It meant counting heads.

J. BOUCHIER.—If possible.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, FEBRUARY 7, 1874.

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Notes.

CATALOGUE OF WORKS OF ART, ETC.

The above volume was printed by the Corporation of London, on the occasion of the opening of the New Library and Museum, in November, 1872. A work of this character might have been made a very useful handbook for those desirous of becoming acquainted with the past history of London, in various points of view; but, on the contrary, blemished as it is by various mistakes, the volume is nearly as apt to mislead as it is to inform. Of these errors I proceed to make note of a part. As the pages are not numbered in the volume, I must denote the leaves by the sheets, beginning with the heading of City "Topography":—

A 5. Edward III. was not murdered, with his brother, the Duke of York; it was Edward V.—King Henry I. did not erect the chapel of St. Peter ad Vincula, in the Tower of London, "about 1272"; he died in 1135.

B 7. The name of the noble family formerly residing at Baynard's Castle was "Fitzwalter," not "Fitzwalters." Fitzwalter also was not the "City Champion"; he was the City "Castellan"; altogether a different office.—Hubert de Burgh, Earl of Kent, did not found a sanctuary at the Black Friars in 1276; he died in 1243.

C 3. "Henry III. directed the Lord Mayor, in 1259"; he could not do so, as the Mayor of London had not the title of "Lord" given to him till a century later, in the reign of Edward III.

C 4. There is no monument in St. Paul's "erected in honor of General Woolf"; the name is "Wolfe."

D 6. The name of the Mayor who built the *Town* on Cornhill was not "Henry de Walleis," but "Le Waleys," or "Waleys."—The Royal Exchange was burnt, not "on the 18th January, 1838," but on the 10th of that month.

D 7. "The steeple [of St. Michael's, Cornhill] was rebuilt in 1721." Is the tower of the church meant here?

F 4. Oliver Cromwell did not marry "Elizabeth Bowchier"; his wife's name was "Bourchier."

F 7. "Sectis Australis Interior Sacelli Fraternam Sacrosancta Trinitatis," to any one who knows the first rudiments of Latin, is mere gibberish; read "Sectio Australis Interior Sacelli Fraternitatis Sacrosanctæ Trinitatis."

G. Charterhouse was not founded by Sir Walter Manny in 1340-1; but in 1349-51.

H 4. "It removed from the Old Bailey to Lincoln's Inn 1835," speaking of the College of Surgeons. "It was removed" at a date prior to 1816, as I find by John Wallis's *London Guide*, published in that year, now before me, and to Lincoln's Inn Fields.

H 6. "The poet Chatterton rests here"—St. Andrew's Church, Holborn. It is stated, on good authority, that he was buried in the burying-ground of Shoe Lane Workhouse.

H 7. "Sir Christopher Hatton, Lord Chamberlain to Queen Elizabeth"; read "Lord Chancellor."

K 3. "Mrs. Connely held her levees here" (Soho Square): "Mrs. Cornelys" is probably the person meant.

K 7. "The notorious Edmund Currl was also pilloried here" (at Charing Cross). Edmund "Curll," I presume, is meant.

O 3. St. Thomas's Hospital was "purchased of Henry VIII. . . . by the Corporation of London, July 5, 1551." Henry VIII. died in January, 1547, more than four years before.

In the "List of English Plate," &c.—

* 2. It is stated that the use of the piece of plate known as the "*Nef*," or Ship, was common with the wealthy on the Continent, "but was unknown in England." Immediately after, however, one is mentioned as being possessed by Piers Gaveston in 1313; and another as being among the plate of our Edward III., in 1334.

In the "List of London Antiquities," &c.—

A 5. "A magnificent candelabra"; "candelabrum," is meant.

In the "List of Coins"—

B 3. For "minted at Normandy," substitute "in Normandy"; we do not speak of books printed, or coins minted, "at England."

Under "Printers' Medals"—

† 3. For "Francesca da Bologna," read "Francesco."

In "Roman and Medieval Antiquities"—

A 2. "Bmporium regium a Thomas Gresham . . . conditum"; "a Thoma Gresham" is the correct Latin.

A 3. "Victoria D.G. Brit. Regini"; "Regina" would be correct.

A 4. "The Edkin family at top. Legend: 'Edkin's Memorial Prize'; read 'the Edkins family . . . Edkins Memorial Prize.'—'Elliptical . . . badge'; read 'Elliptical.'"

β. "Socet: Panuif;" is perhaps meant for Latin, but it is not.

That the above may be corrected in the next edition of a really interesting book, is the object of your being troubled with this by COLON.

THE LICENCE ASSUMED BY LAWYERS.

The authority of a high court of criminal jurisdiction in England to limit the loquacity, and to restrain within reasonable bounds the licence assumed in the defence of a culprit, has become a question of very general interest. In the fourth edition of a learned and elaborate work by the Hon. Daines Barrington, *Observations on the Ancient Statutes*, published in 1775, the following passage occurs:—

"In other countries, advocates have been subjected to penalties even for prolixity,^(e) which appears by an ordinance of Charles the Seventh of France, as also many to the same purpose by his successors."^(f)

To this passage the author has added the following notes:—

(e) "In the Court of Session in Scotland, the Lords have to this day an hour-glass before them. The Roman advocates used to make a sort of agreement with the Court, how long they might have a liberty to speak in defence of their client, as appears by the following epigram of Martial:—

"Septem clepsydras magnâ tibi voce petenti
Arbiter invitus, Cæciliane dedit;
At tu multa diu dicis, vitreisque tepentem
Ampullis, potas semisupinus aquam,
Ut tandem saties vocemque, sitimque rogamus,
Jam de Clepsydra Cæciliane, bibas."

L. vi., Ep. 35.

"This Epigram of Martial explains a passage in Dio Cassius, which mentions the giving *water* enough to those who were engaged in lawsuits.—L. lxxvi.

(f) "See *Ord. Royales*, Paris, 1552, pp. 68-9."

The above epigram is thus translated in *The Epigrams of Martial Translated into English Prose*, and published by Mr. Henry G. P. Bohn, London, 1860, pp. 276-7:—

"To Cæcilianus, a troublesome pleader. The Judge has reluctantly permitted you, Cæcilianus, on your loud importunity to exhaust the Clepsydra* seven times. But you talk much and long, and bending half backwards, you quaff tepid water out of glasses. To satisfy at once your voice and your thirst, pray drink Cæcilianus from the Clepsydra itself."

"Seven glasses, Cæcilian, thou loudly did'st crave,
Seven glasses, the Judge, full reluctantly gave.
Still thou bawl'st and bawl'st on, and as ne'er to bawl off,
Tepid waters in bumbers supine dost thou quaff;
That thy voice and thy thirst at a time thou may'st
elake,
We entreat from the glass of old Chronus thou take."

Elphinston.

The clepsydra was early used as an emblem of justice in the Athenian courts, and was probably introduced from Greece into Rome. The licence assumed by lawyers did not escape the satirical notice of Swift, when he declared "there was a society of men among us, bred up from their youth in the art of proving, by words multiplied for the purpose, that white is black, and black is white, as

* "A clock which measured time by the fall of a certain quantity of water confined in a cylindric vessel. See Beckmann's *History of Inventions*, vol. i. p. 86., Bohn, 1846."

they are paid. To this society all the rest of the people are slaves."

A very interesting chapter, under the title "Forensic Casuistry," on the duty of an advocate when he finds that the case of his client is based on falsehood and fraud, may be seen in a valuable Historical Essay by William Forsyth, Q.C., London, 1849. The question was anciently raised by Quintilian, who declared that "the advocate will not undertake the defence of every one; nor will he throw open the harbour of his eloquence as a port of refuge to pirates." "Nor let false shame prevent him from abandoning a cause in which he has engaged under an impression that it was just when he discovers in the course of the trial that it is dishonest; but he ought previously to give notice to his client of his intention."

By one of the Edicts of Justinian it was ordered that advocates should take a solemn oath "that they were not to uphold a cause that was villainous, or supported by falsehood, and if, in the progress of the trial, they discovered that a case of that kind had been entrusted to their care, they were at once to abandon it." It was a noble saying of Queen Elizabeth, that she wished her counsel to remember that they were counsel, "not so much *pro Dominâ Reginâ*, as *pro dominâ veritate*." By the ancient law of Scotland advocates were required to be yearly sworn "to execute their office of advocacy diligently and truly, and that as soon as they understand their client's cause to be unjust and wrongful, they should incontinent leave the same." The law of Spain imposes upon them an oath that they will not defend unjust causes. The advocate's oath prescribed by a modern ordinance of the representative Council of Geneva requires him to swear that "he will not attempt to deceive the judges by any artifice, or by any false exposition of facts or law; that he will abstain from all offensive personality, and not advance any fact against the honour and reputation of parties."

Sir Edward Coke has declared "that fraud and falsehood are against the Common Law," of which he was the great oracle. The illustrious D'Arguesseau thus addressed the bar of France: "Let the zeal which you bring to the defence of your clients be incapable of making you the ministers of their passions, and the organs of their malignity." A modern English judge of the purest principles has declared that "the zeal and the arguments of every counsel, knowing what is due to himself and to his honourable profession, are qualified, not only by considerations affecting his own character as a man of honour, experience, and learning, but also by considerations affecting the general interests of justice."

W. B.

THE REV. JONATHAN BOUCHER.

Mr. WALTER THORNBURY, in 1866, wrote two articles in "N. & Q." (3rd S. ix. 75, 282) giving some

account of my grandfather, the Rev. Jonathan Boucher, who was, before the American Revolution, settled in Virginia, and afterwards in Maryland, as an Episcopal clergyman, and was, after his return to England, vicar of Epsom, where he died in 1804. I have lately been reading a MS. autobiography of "this fine old Virginian Royalist," as Mr. THORNTON terms him, and although the greater part consists of private and family details of no general interest, there are some passages descriptive of the troubles of those who held by "Church and King" in the Revolution, which I venture to think are worthy of a place in "N. & Q." After reading his account of his vigorous and high-spirited conduct in the skirmish in the church (not unlike the scene in the first chapter of *Woodstock*), the only conclusion I can come to is that my grandfather had not only made a mistake in his politics, but that he was born a century too late. He should have been a seventeenth-century Puritan, when he would have girded himself with "the sword of the Lord and of Gideon," and gone forth with Captain Fight-the-good-fight and Sergeant Bind-their-kings-in-chains to "smite the Amalekites" at Naseby and Worcester.

With regard to his criticism on Washington's character it must be taken for what it is worth. For myself I am much more inclined to accept Thackeray's estimate of the famous President (*The Virginians*, ed. 1872, p. 716). As, however, my grandfather knew Washington, not merely personally, but intimately, his account of him is at any rate interesting. It would, I suppose, be out of the question to compare Washington with such soldiers as Napoleon and Frederick, or with such a statesman and ἀνὰ ἀνδρῶν as our own Cromwell; but I should think he is very fairly entitled to be considered "a great man," although on a lower level than these giants of our race.

I had better now let my grandfather speak in his own words:—

"I now found it necessary to have an assistant, as I had thirty boys. Amongst these was the stepson of the since celebrated General Washington, and this laid the foundation of a very particular intimacy which subsisted until we finally separated, never to unite again, on our taking different sides in the late troubles. I did know Washington well; and although occasions may call forth traits of character that never would have been discovered in the more sequestered scenes of life, I cannot conceive how he could, otherwise than through the interested representations of party, have ever been spoken of as a great man. He was shy, silent, stern, slow, and cautious, but he had no quickness of parts, extraordinary penetration, nor an elevated style of thinking. In his moral character he was regular, temperate, strictly just and honest, and, as I always thought, religious; but he seemed to have nothing generous or affectionate about him. He lived at Mount Vernon very much like a gentleman, where the most distinguished part of his character was that he was an admirable farmer. . . .

"Annapolis, to which I afterwards removed, was quite a new scene to me. It was then the gentlest town in

North America, the residence of the governor and all the great officers of state. . . . The first transaction of any moment in which I engaged was the assistance I gave in a convention of the clergy of the province, in which, chiefly through my instigation, we petitioned for a bishop. This gave great offence, and for some time neither the Governor nor other influential men would speak to me. Conscious of having only done my duty, I would however make no concessions, and I declared that however much I might be bound to them in gratitude for past favours, I would allow no man to dictate to me. The times had now become beyond measure troublesome: men's minds restless and dissatisfied, grumbling at the present state of things, and for ever projecting reformations. In Maryland the condition of the established clergy was highly respectable; and being all under the patronage of Government, they naturally were all on the side of Government. An Act was sought to be passed by the efforts of a faction, subjecting the clergy to a novel court composed equally of laymen and clerks. It was to compel us to accept of a modus in lieu of tithe. For a long time this was withstood, and I was drawn into a long newspaper contest with two lawyers. All I choose to say of it is, that I was allowed to have the better of the argument, but they carried their point. . . .

"Queen Anne's parish in Prince George's county now falling vacant, the Government offered it me. It was in a healthy pleasant part of the country; I did not, therefore, hesitate to accept the living. On going to it I had indeed a most unpleasant reception, for the unpopular part I had lately taken respecting Government had set the people against me, and they were, in general, a set of violent patriots. Hence the first Sunday I found the church doors shut against me; and not long after a turbulent fellow paid eight dollars for so many loads of stones to drive me and my friends from the church by force. All these difficulties only made me take more pains; and though I never made the least concession respecting my principles or conduct, I soon made a little party amongst them, and went on with tolerable quiet, though never with much comfort.

"I was married in June 1772, and in a short time my wife accompanied me to my house at Castle (?) twenty miles from her mother's, and here we sat down to the business of life with a resolution to do our duty to the best of our power and be happy. But alas! the times grew dreadfully uneasy, and I was neither an unconcerned nor idle spectator of the mischiefs that were gathering. I endeavoured in my sermons to check the mischief that was impending, but in vain. I received letters threatening me with the most dreadful consequences if I did not desist from preaching at all. All the answers I gave to these threats were in my sermons, in which I declared I could never suffer any human authority to intimidate me from doing what I believed to be my duty to God and his Church; and for more than six months I preached, when I did preach, with a pair of loaded pistols lying on the cushion; having given notice that if any one attempted what had long been threatened, to drag me out of the pulpit, I should think myself justified in repelling violence by violence. Some time after a public fast was ordained, and on this occasion my curate, who was a strong Republican, had prepared a sermon for the occasion, and supported by a set of factious men, was determined to oppose my entering my own pulpit. When the day came, I was at my church at least a quarter of an hour before the time of beginning; but, behold, Mr. Harrison was in the desk, and was expected, I was soon told, to preach. In addition to this, I saw my church filled with not less than two hundred armed men under the command of Mr. Osborne Sprigg, who soon told me I was not to preach. I returned for answer that there

was but one way by which they could keep me out of it, and that was by taking away my life. At the proper time, with my sermon in one hand and a loaded pistol in the other, like Nehemiah, I prepared to ascend my pulpit, when one of my friends, Mr. David Cranford, having got behind me, threw his arms round me and held me fast. He assured me that he had heard the most positive orders given to twenty men picked out for the purpose to fire on me the moment I got into the pulpit, which therefore he never would permit me to do, unless I was stronger than himself and some others who stood close to him. I maintained that once to flinch was for ever to invite danger: but my well-wishers prevailed, and when I was down it is horrid to recollect what a scene of confusion ensued. Sprigg and his company contrived to surround me and to exclude every moderate man. Seeing myself thus circumstanced, it occurred to me that there was but one way to save my life; this was by seizing Sprigg, as I immediately did, by the collar, and with my cocked pistol in the other hand, assuring him that if any violence were offered to me, I would instantly blow his brains out. I then told him he might conduct me to my house, and I would leave them. This he did, and we marched together upwards of a hundred yards, guarded by his whole company, whom he had the meanness to order to play the Rogues' March all the way we went. Thus ended this dreadful day, which was a Thursday. On the following Sunday I again went to the same church, and was again opposed, but more feebly than before. I preached the sermon I should have preached on the Thursday, with some comments on the transactions of the day.

"The time was now fast approaching when if I did not associate, and take the oaths against legal government, I should be proscribed, and unable to get out of the clutches of these misguided men, for on the 10th of September all farther intercourse with Great Britain was to be stopped; so that I began to think seriously of making my return to England. On mentioning this to my wife she concurred in my opinion, and even pressed me to it, though such a step could not but be ruinous to all my prospects in America; but to stay would have been equally fatal to my property and my life, and certainly to my peace. Our scheme was that she should remain behind me, and take the best care she could of my estate, in the hope that in a year or so the storm might blow over and I return to her. She, however, found herself quite unequal to such a separation, and entreated me not to urge it. It was, therefore, settled that we should sail at once for England. Though we had not a week to prepare ourselves in, my dear wife got everything ready, but as it seemed to be of moment for the preservation of our property that we should go away with the avowed purpose of returning again, and that we might appear effectually to do so, we took none of our effects with us. I came away with but one suit of clothes and bills of exchange to the amount of little more than 400*l*.

"On the 10th September, 1775, we left our house, amidst the tears and cries of our slaves, and went on board a small schooner, the *Nell Gwynne*. Our accommodations here were very bad, and as I told my wife, ominous, I feared, of the hardships she would have to encounter. We slept on one of the miserable bunkers in the wretched cabin, with a piece of old sail for our coverlid, and a bag of hominy for our pillow. Yet she declared she slept soundly, and so did I, owing no doubt to the great exertions of body and mind to which we had been so long subjected. After a day and night we reached our destined ship, the — frigate, and on the 20th, the wind being fair, we sailed with a fresh breeze down the Chesapeake, and soon lost sight of the capes of Virginia, never to see them more. Our voyage was tempestuous but short. We landed at Dover on the 28th October."

I have only to add that the above-mentioned lady, my grandfather's first wife, was a Miss Addison, of the same family as the immortal *Spectator*.

JONATHAN BOUCHIER.

2, Stanley Villas, Bexley Heath, S.E.

DOUBLE RETURNS IN PARLIAMENTARY ELECTIONS.—The following is a list of those elections which have resulted in double returns (in one case a treble return), and how they have been finally decided since the Reform Act in 1832, up to the present date:—

Aylesbury—1859.	
Bernard, C . .	552
Smith, C . . .	535
Wentworth, L . }	Smith seated on scrutiny by one vote.
Coleraine—1832.	
Beresford, C . }	97
Copeland, L . }	Mayor's casting vote for Beresford, but on petition Copeland seated.
Dumbartonshire—1865.	
Smollett, C . }	574
Stirling, L . }	Query.
Helstone—1866.	
Campbell, L . }	153
Brett, C . . . }	Campbell on petition.
Horsham—1868.	
Aldridge, C . }	380
Hurst, L . . }	Hurst seated, Aldridge declining to defend seat.
Huntingdonshire—1857.	
Rush, C . . . }	1,192
Fellowes, C . }	1,106
Heathcote, L . }	On scrutiny Fellowes seated.
Knaresboro'—1852.	
Dent, L . . . }	Vote struck off Westhead,
Westhead, L . }	and others returned.
Wood, C . . . }	107
Collins, C . . }	
Lanarkshire—1837.	
Lockhart, C . }	1,485
Murray, L . . }	Query.
Montgomery Boroughs—1847.	
Pugh, C . . . }	339
Cholmondeley, C }	Pugh seated, Cholmondeley declining to defend.
Thetford—1841.	
Baring, C . . }	86
Flower, C . . }	71
Earl Euston, L }	E. Euston unseated and Flower subsequently elected.
Totness—1839.	
Baldwin, C . . }	142
Blount, L . . }	Declared void as to both candidates.

R. PASSINGHAM.

P. S.—In the General Election of 1841 Messrs. Pryse (L) and Harford (C) were returned as equal in consequence of the loss of a poll-book, but Mr. Pryse obtained the seat upon petition.

A "LABYRINTH" OF S. BERNARD.—The following is copied from a board hanging on an inside staircase wall of the Latin convent on the summit of Mount Carmel. This labyrinth consists of five maxims, "quo bene vivit homo," which are to be thus deciphered. The word "Noli" in the bottom

square to the left is the commencement of each precept; "dicere," in the upper square to the left, is the second word of the first; "omnia quæ," in the next square but one to the left on the bottom line, is the third; "scis" (in the upper line) is the next, and so on, zigzag, until "non vult" is arrived at. So that the first maxim runs thus: "Noli dicere omnia quæ scis, quia qui dicit omnia quæ scit sæpe audit quod non vult." The second is elicited by the same process, taking "facere" as the second word, and so on.

Labyrinthus a divo Bernardo compositus quo bene vivit homo.

Dicere	Scis	Dicit	Scit	Audit	non vult
Facere	Potes	Facit	Potest	Incurrit	non credit
Credere	Audis	Credit	Audit	Credit	non est
Dare	Habes	Dat	Habet	Misere querit	non habet
Judicare	Vides	Judicat	Videt	Contemnit	non debet
Noli	Omnia quæ	Quia qui	Omnia quæ	Sæpe	Quod

W. S. MacKEAN.

Spotland, Rochdale.

THE ASPIRATE H.—An Indian prince, the Rao of Cutch, who had for his private tutor a distinguished Irish officer, now a lieutenant-general, sagaciously observed to him, "Why, in such words as whip, do you write the aspirate after the *w*, though you sound it before it?"

S. T. P.

PARALLEL PASSAGES.—Examples of similar thoughts, occurring in the writings of different authors, are occasionally cited in "N. & Q." as instances of plagiarism. But in many of these it may as fairly be assumed, unless the imitation is too servile to be mistaken, that the same idea may have presented itself spontaneously to two minds, neither of which knew that it had been adopted by the other.

Thus Burns sings of "the lasses" as classed among "the noblest works" of Nature:—

"Her prentice han' she tried on man,
And then she made the lasses, O."

And a Hindu poet, in a romantic legend of Raj-pootana, which has never been translated, thus describes the heroine*:

* *Ind. Antiq.*, ii. 341.

"None other in the world has been formed from the mould in which Máru was cast,
Either the mould is broken, or the workman is unable to make another."

Although not exactly parallel, the same idea has been suggested by the Muse to both her votaries, neither of whom had the faintest knowledge of the existence of the other. W. E.

GRISELDA AS A PLAY.—The story of Griselda, now being acted on the stage at the Princess's Theatre, in a version dramatized by that popular novelist, Miss Braddon, appears to have given rise, in days of yore, to one or more comedies, as I find that in Baker's *Biographia Dramatica*, edition 1782, mention is made, as hereunder, of the following plays:—

"Patient Griseld. Com., by Ralph Radcliffe. Not printed. (No date given.)"

"Patiente Grissell. C. Anonymous, 1603. The plot of this piece is founded on Boccace's Novels, Dec. 10, Nov. 10. The story is also to be found very finely told in a poem, called *Gualtherus and Griselda*, which is a translation or modernized versification of one of Chaucer's *Canterbury Tales*. This piece was entered, by Cuthbert Burby, on the books of the Stationers' Company, March 28, 1600."

CRESCENT.

Wimbledon.

MONUMENTAL INSCRIPTIONS.—We have had at various times some extravagant specimens of monumental inscriptions in "N. & Q." Is it possible to match the three following? I copied them myself, and can vouch for their correctness.

1. S. Mary, Luton, Bedfordshire.

"Sacred to the memory of Theodosia Mary, the beloved, now unceasingly lamented wife of Sam^l Crawley of Underwood, Esq^r. by whom, in admiration of her virtues and out of respect to her memory, this monument has been erected: they were married June 19, 1817. She died Jan. 3, 1820, leaving one child.

"Her virtues were indeed of that superior cast as to at once pronounce her the most perfect of beings; her faith and hope in Christ steadfast; her temper angelic, her heart warm and affectionate, her friendship sincere; as a wife and a mother she was a pattern; in a word, she was faultless, matchless, without equal; and has left her husband inconsolable, her infant, her uniform virtues, her best inheritance.

"She was indeed too good for this world, and the Almighty claimed her for his own that he might confer upon her the prize of everlasting bliss in heaven, the just reward of her virtues in this world, and as procured for her by the mediation of her Saviour Christ Jesus,

"O world! thou art indeed a loser. She the gainer of immortality!"

2. All Saints, Vange, Essex.

"To the memory of Mary the Vertuous wife of George Mayle, Rector of this Parish, and Charles their only child; Shee was the daughter of Jvstinian Champness of Wrotham, and of Sarah daughter of John Darel Calehill in Kent, Esquires.

"Shee dyed Septemb. 4th 1659.

"Reader, putt off thy Shoes, thou tread'st on Holy earth,

Where lyes the rarest Phenix, and Her Onely Birth,

Whom Shee avruived, O strange vnheard of wonder!
But (Alas!) now dead, those pauements buried under:
Lament Her loss, the world grows worse, of her rare
brood
There is none left, to breed the like; Shee was so
good.
Blest Saint! once mine Æquall; O might I now
adore thee,
Thy bliss, my loss, that thou to rest art gone before
me,
O let thy Cinders warm that Bed of dust for me.
(Thy mournfull Husband) till I come to ly by Thee.
Lugens fudit G. M. supradict Sacr. Theolog. Baccalaur."

3. All Saints, East Horndon, Essex. Dame Martha Tyrrell, March 27th, 1690, aged 27.

"Could this Stone Speake it would the Reader tell
She that lies here did Her whole sex excell.
And why should death with A promiscuous hand
At one Rude Stroke impoverish a land."

In this church is a magnificent incised slab to the memory of Lady Alice Tyrrell, A.D. 1422.

A. H. B.

Brentwood.

LITHOTOMY IN THE SEVENTEENTH CENTURY.—The following extract, which I copied several years ago from the parish registers of Hunstanton, possesses many points of interest:—

"Hoc anno (1630) vii die August Robtus Burward vicarius de Hunstanton versus Londinum iter arripuit, et post sex Hebdomadas in quibus Chirurgum ibi expectaverat, xxii die Octobris inter horas x et xi ante meridiem pro calculo in vesica incisus fuit per M^r Mullins; et admiranda Dei misericordia bonitate et auxilio suffultus patienter admodum seissurum sustinuit; post xvi Hebdomodas feliciter fere sanatur, et tandem xvi die Februarii felici ac prospero itinere ad Hunstanton revertitur. Deo optimo maximo sunt gratias ingentes. Amen."

The vicar did not, however, live for many months to enjoy his restored health, for in the following year occurs this entry:—

"1631. Robertus Burward sepultus erat July 3rd."

J. CHARLES COX.

Hazelwood, Belper.

LAW AND SENTIMENT.—The following extract from a curious and scarce work, entitled,

"The Warning Voice of a Hermit abroad who has been compelled to write in his Justification, and he hopes for the Good of Mankind, under the protecting hand of Divine Providence (for which he can never be thankful enough) through a long and tedious passage of the Most Imminent Perils and Dangers of being extinguished and sent to his Grave. By Richard Milnes, of Horbury, near Wakefield, late of Shepley Bridge, Mirfield, by Leeds, Yorkshire. Wakefield: printed for the Author by E. Waller, Wood Street, 1825" (large 4to. 181 pp.).

may interest some of your readers, as showing that sensibility dwells even in the very *sanctum* of Themis:—

"My crying at this very excellent sermon brought to my mind that I once went with a friend, in London, to see the famous Garrick in King Lear: we sat with our backs to the front box, and at our back sat Lord Mansfield on one side, Lord Thurlow on the other, a great

Law Lord, and they every one cried at this play; then well might I cry at a good sermon."

CHARLES A. FEDERER.

Bradford.

THE LORD CHAMBERLAIN'S INSPECTION OF THEATRICAL PIECES.—We all remember the interference of the Lord Chamberlain, at the Court Theatre, in the play of *Happy Land*; and, according to the *Echo* of Jan. 8, 1874, that official prohibited the appearance of certain caricatures of Mr. Gladstone, Mr. Lowe, and other members of H.M.'s Government, which were introduced into the new burlesque of *Ruy Blas Righted*, at the Vaudeville Theatre.

The play which gave immediate rise to the Parliamentary Bill by which all dramatic pieces are obliged to undergo the inspection and censure of the Lord Chamberlain, before they can be admitted to a representation, was called *The Golden Rump*; an anonymous piece, never acted, and never printed, which was offered to Mr. Henry Giffard, manager of Goodman's Fields Theatre, for representation; and in which abuse was vented most freely not only against the Parliament, the Council, and the Ministry, but even against Majesty itself.

Fielding, in *Pasquin*, a dramatic satire on the times, acted at the Haymarket in 1736; and in his comedy of *The Historical Register*, acted also at that house, in 1737, had cast severe reflections upon the Ministry; and it is supposed by the compiler of Baker's *Biographia Dramatica* that the prime minister (Sir Robert Walpole), dreading such satirical strokes levelled at his measures, and anxious to stop over-caustic criticisms by a prevention of licentiousness for the time to come, found means to have *The Golden Rump* written by somebody or other, and sent to Giffard, who, falling into the trap, carried the piece to the Minister, to consult him as to what was best to be done with so slashing and abusive a composition. Sir Robert, once in possession of the MS., made such use of it as immediately occasioned the bringing into and passing in Parliament of the Bill referred to above.

Some correspondent will doubtless supply the date of this Licensing Bill; and whether the Act of Geo. II. remains in force, or has been superseded by later legislative enactment. CRESCENT.

Wimbledon.

[Sir Robert Walpole had "wincd" at Fielding's satire of him, as Quidam, in *The Historical Register* for 1736. The Licensing Bill, still in force, passed in 1737. Chesterfield (opposing it in the Lords), said, "You have no right to put an excise on wit. Wit, my lords, is the property of those who have it, and too often the only property they have to depend on. It is, indeed, but a precarious dependence. Thank God, we, my lords, have a dependence of another kind!!"]

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"TEDIOUS"—KENTISH USAGE.—Extract from a letter from the Isle of Wight, dated Jan. 7, 1874, Ryde:—

"A Family whom we know have a picture of an Ancestress which they have lent to an exhibition now open here. In the Catalogue it is stated that she lived to be 162! She was a Countess of Desmond—a Fitzgerald.

"In *Kentish language* you would call her 'a tedious' old woman indeed. The dates of her birth and death are given, and the reigns through which she lived; so it is not a mistake in the figures. Referring to the Catalogue, I see it is stated that she was born in 1464; married in the reign of Edw. IV.; lived during the reigns of Edw. IV., Edw. V., Rich. III., Hen. VII., Hen. VIII., Edw. VI., Mary, Elizabeth, James I., and died at the beginning of Charles I.'s reign. The portrait is by Rembrandt."

In addition to the curiosity of this asserted longevity, I cite the letter to call attention to the singular use of the word "tedious" as a superlative in Kent. The writer, a younger brother of mine, refers to it as a usage known to me when I lived in that county many years ago. Another brother had a curacy in the same county, which was at one time the head-quarters of our family, and he too has often repeated to me the same use. A lad at a cricket-match would say, "That was a tedious swift ball," or "That was a tedious hard hit."

Once my brother was catechising a class in his village school, when he asked all round, in reference to the Deluge, What is a flood? No reply, till the smallest girl of the class jerked out, with a feeble effort, "a tedious lot of water." Is the use known elsewhere? HERBERT RANDOLPH.

Sidmouth.

MEDIEVAL WINES.—"2 ollas de argento plenas vino dulci voc' Osey" (Prob. Æt. Hugonis Mortimer, 12 Hen. VI. 52). Is this a wine known now, and by what name? "Vin' vocat' clarre" (various authorities). Claret, or clary? I suppose most of us were told in our youth that George, Duke of Clarence was drowned in a butt of malmsey. Was there ever such a wine? I find frequent allusions in mediæval documents to "vin de Maluesie," but malmsey is a word I have never yet encountered out of print. HERMENTRUDE.

WILLIAM COMBE, AUTHOR OF "DOCTOR SYNTAX."—This voluminous writer, whose extraordinary career has never yet been fully traced out, died in the Lambeth Road, on the 19th June, 1823. He is said to have been intimate with Walter of the *Times*, and to have been a frequent writer in that journal. Can any one who has access to a file of that paper for 1823 say whether it contains an obituary notice of him?

Did Combe leave a will? If so, does it make any

allusion to his papers, or any provision for his illegitimate children? M. E.

TWELFTH DAY.—Dr. Dasent, in an Essay on Norse History, states that our Twelfth Day is called in Norway St. Kneed's, or Canute's, Day, and that the proverb respecting it is that the saint drives out Yule with the whip, his emblem. In the recent book on Weather Folk-Lore by Mr. Swainson, he quotes a proverb respecting St. Kneed's Day, fixing the date July 10th. Which is the correct date? A. S.

OLD STORY.—Where can I find the following story? A village schoolmaster, from some part of England, had an intense desire to visit Rome. To effect this object he saved his small earnings until he thought he had amassed a sum sufficient to provide for his expenses. At last, after walking all the way from Calais, he came within sight of the Eternal City, when, resting, he bethought himself to count his slender store of money, and the result was, finding he had spent exactly half the sum with which he had set out, he retraced his steps, and spent his last penny in paying for the ferry which brought him back to his native village. J. B.

Melbourne, Australia.

ISABEL, OR ELIZABETH, THE WIFE OF CHARLES V., EMPEROR OF GERMANY AND SPAIN.—

"Il eut une sensible douleur de la mort de l'Imperatrice Madame Isabel, qui mourut en peine d'enfant à Toledo [year or date not given]. Les signes qui ont accoustumé de preceder de si grands accidens, ne manquerent pas en cette occasion; puisqu'il y eut ce jour-là une Eclipsé de Soleil, et qu'il parut une Comète épouvantable."—*Histoire de Charles V.*, par Don Jean Antoine de Vera et Figueroa, Bruxelles, 1683, p. 233.

According to the *History of Portugal* by Faria y Souza, p. 333, Steeven's translation, Elizabeth died at Toledo, A.D. 1539; but nothing is said regarding the month of her death. Upon what date of the month did this event occur, and where is an account to be found of the solar eclipse and comet said to have been visible on the day of its occurrence? E.

"THE THIRD FOOT."—In the N.E. of Scotland a person is sometimes said to be at "the third foot" when he is very busy,—overwhelmed with work, as it were. Is the phrase known elsewhere, and how does it arise? NORMAN SCOT.

HUNGARY.—I want a history of the War of Independence in Hungary during the year 1848. A. L.

PRINCE RUPERT.—What were his arms? Was he entitled to "Bohemia (with a label) quartered with England"? G. R. P.

STORER FAMILY.—Information is desired respecting this family, especially of Thomas Storer,

who possessed property at Southeram, near Lewes, Sussex, about 1624. When did Thomas die, and what were the names of his wife and children, if any? E. H. W. DUNKIN.

Kidbrooke Park Road, Blackheath, S.E.

THE PHILOMATHS.—A literary club at the end of the last century was called the Philomaths. They met every Tuesday in London, and discussed abstract questions such as War, Love, Justice, and the like. I shall be glad to have further information about them. C. KEGAN PAUL.

SIR DAVID LINDSAY OF THE MOUNT.—In his notes to *Marmion*, Sir Walter Scott complains of the carelessness of Mr. George Chalmers in editing Lindsay's works, and cites a specimen of his disregard for the elucidation of the author's text. The poet, recounting his services to James V. during his childhood, is made to say—

"The first sillabis that thou didst mute
Was pa-da-lyn upon the lute.
Then plaied I twenty springis perqueir,
Which was great pleasour for to hear."

Scott says:—

"Mr. Chalmers does not inform us by note or glossary what is meant by the king muting *pa-da-lyn* upon the lute; but any old woman in Scotland will bear witness that *pa-da-lyn* are the first efforts of a child to say, 'Where's Davie Lindsay?' and that the subsequent words begin another sentence—

"Upon the lute
Then played I twenty springis perqueir, &c."

Few persons, I imagine, will be disposed to question the accuracy of Scott's amendment. For a child to play (or *mute*) *pa-da-lyn*, or anything else, upon the lute would be impossible, and it is obvious the poet meant by the expression to acquaint the king of his first attempts to *speak*; but it appears to me that Sir Walter's explanation of *pa-da-lyn* is not quite satisfactory. I am of opinion that the "sillabis" *pa-da-lyn* do not mean "*Where's Davie Lindsay?*" but "*Play Davie Lindsay*"; and the succeeding words seem to bear out this notion—

"Upon the lute
Then played I," &c.

—that is to say, in obedience to the child's request. Very possibly this reading may have occurred to others besides myself. To me it appears self-evident; but I should be glad to learn through the medium of "N. & Q." whether Scott's amendment is generally accepted as correct. W. A. C.

Glasgow.

BISHOP RUTTER'S PORTRAIT.—In one of the volumes of the Chetham Society's publications (Manchester), illustrating the "Stanley Papers" is an etched portrait of this bishop of Sodor and Man (seventeenth century). Although the date of publication is scarce seven years old, not one person connected with it can tell me where the original steel plate is to be found, or even the name of the

engraver. The Rev. Canon Raines, of Milnrow, was the editor of the papers, and the late Rev. Mr. Hornby, of Naples, was the donor of the etching. Lord Derby, who has the original painting, knows nothing of the engraving, nor does his librarian. I should be very glad if any of your correspondents could possibly inform me who was the engraver, or where the plate is now deposited.

H. J.

QUOTATIONS WANTED.—

"But thou art fled
Like some fair exhalation,
The brave, the gentle, and the beautiful,
The child of grace and genius."

Epigraph in the Life of the Duchesse d'Orléans:—

"France
Whose heart I thought I had, for she had mine."
S. G. B.

JOCOSA AS A CHRISTIAN NAME.—Was this ever in common use? I saw it on a tombstone, about a century old, at Kingsthorpe, near Northampton. JAMES BRITTEN.

VISCOUNTY OF BUTTEVAULT.—Where can the record of the establishment of the claim to this peerage be found? I have a printed pedigree of the descent to the present viscount, but it does not show the reference. S.

BAXTER ARMS.—What is the correct blazonry of the arms of the late Sir David Baxter, of Kilmarron, Fife? He died in 1872. R. H. FIRTH.

SEATS IN PARLIAMENT.—Did our early legislators sit on bolsters during their labours in the House? In the Wardrobe Roll (of Henry Snaith, Keeper of the Wardrobe) for the year 37-38 Edw. III. (A.D. 1363-64), 39/7, I find an entry of the delivery to Henry de Karsewell, one of the King's tailors, of 32 ells of canvas for bolsters for the House of Parliament:—

"Eidem [Henrico de Kareswell, Cissori domini nostri regis] pro bolsters pro domo parliamenti apud westmonasterium, per manus Johannis Hamlyng factis, xxxij vlnas, per iiij. quarteria,* Canebi."

Chaucer's name is not mentioned in this Roll. F. J. FURNIVALL.

LT.-COL. LIVINGSTONE, 1689.—Was the traitor Lt.-Col. Livingstone the same person who married the widow of Dundee and eventually became Viscount Kilsyth? In 1689, he was Lt.-Col. of Sir Thomas Livingstone's Regiment of Dragoons, and being detected in a traitorous conspiracy, was arrested and sent to Edinburgh, where he remained a prisoner for several years. GEO. CLEGHORN.
13, Pittville Parade, Cheltenham.

JOHN HALL, THE ENGRAVER.—In a sale at Sotheby's, on the 10th November last, of engrav-

* This must mean 4 quarters broad.

ings, &c., the property of the family of the late Sir B. West, P.R.A., there was an oil portrait described as "The original picture, by Stubbs, of John Hall, the celebrated Line Engraver." On seeing the same I was as much struck with the general unlikeness to Hall, as represented by Gilbert Stuart in the portrait at the South Kensington Museum, as by the striking likeness to Woollett, who hangs close by, also painted by Stuart, substituting the wig of the period for the cap in which he is there, as he is generally represented.

Supposing the portrait to have been painted by Stubbs (and he painted very few), is it not more likely, from the fact of Woollett being associated with him, by the engraving of several of his paintings, that it is a portrait of him rather than Hall?

L. H. H.

"JURE HEREDITARIO."—This seems a very simple phrase to create a difficulty; but where, in our early chronicles, it is stated that A. B. acquired certain manors "jure hereditario," does it mean "by hereditary right," that is to say by descent, or does it, occasionally or invariably, mean "in hereditary right," that is to say for an estate of inheritance? I abstain from quoting the particular instance in which my difficulty arises, in order that the grammatical question of interpretation of a mediæval Latin phrase may not be mixed with the historical one of the particular title referred to.

J. F. M.

PAPAL RATIFICATION OF THE PRIVILEGES OF AN ENGLISH TOWN.—In the record, dated 33 Hen. VI., of a certain lady's admission to the freedom of a town, the following clause occurs:—

"Ac etiam predictam Cristinam registrari fecimus in libris nostris, in memoria omnium privilegiorum nostrorum, in cartis nostris contentorum, quequidem privilegia, omnia et singula, Sanctissimus in Christo pater noster et dominus Deo Nicholas papa quartus graciosè ratificavit."

What could Pope Nicholas IV. have had to do with the privileges of an English town?

M. D. T. N.

HERALDRY.—To what families do the following bearings belong respectively; they occur in Benolt's *Visitation of Devon*, 1531, and are the quarterings of a family of the name of Hereford (? of where)?—(1) argent on a chevron gules, three spear heads or; (2) gules, on a bend argent, three roses sable; (3) sable, semée of cross-crosslets arg., two griffins rampant combattant or. (1) apparently represents the bearings of an heiress of "Wood of Eynsham, com. Oxford"; (2) is a quartering of this family; and (3) belongs to a name, as far as I can read it, of "Trefer of Winborne, com. Dorset." The arms of the family of Hereford above-named are given as argent, a fesse lozengy gules, in chief a lion passant guardant sable.

Liverpool.

A. F. H.

CHAP BOOKS.—Wanted any specimen or series of the old chap-books, which I can consult at the British Museum or elsewhere.

H. M.

[See 2nd S. i. 270; v. 435, 522; vi. 83; viii. 22.]

THE GOTHIC FLORIN.—What was the origin of this coin of the reign of Queen Victoria, the exact number coined, and why was the issue stopped?

W. B.

ALTAR FRONTALS.—In early drawings of altar frontals, apparently a stole is shown hanging over in front at the two ends. What are the meaning and explanation for this? In many good modern frontals the design seems indirectly to embody this idea.

R. M. M.

Replies.

ON SHAKESPEARE'S PASTORAL NAME.

(4th S. xii. 509.)

MR. ELLIOT BROWNE hardly rises to the height of his own arguments in merely assuming that Philisides is Sir Philip Sidney, when he might assert it with certainty. To those arguments may be added these. First, three from Alexander's addition to the third book of the *Arcadia*. He makes Philisides die of a wound in the thigh from an empoisoned dart thrown by an unknown hand, and Sidney died of a chance bullet wound in the thigh, which, ending in inward mortification, seemed to confirm the belief that shot wounds were poisoned wounds. Philisides' calm death and quiet address to his friends is an imitation of Sidney's, and the desire to live in their friends' memories is common to both death-bed speeches. The history of the "tilting in Iberia (where I was borne) dedicated to the memorie of the Queene Andromanes marriage,"—when a novice in armes he, with Musidorus, Pyrocles, and others in their train, ran in a pastoral show against the Corinthian knights,—is a plain reference to the magnificent tournament and show before the French embassy that came over to negotiate the marriage with the Duke of Anjou in 1581, and in which Sidney, Fulke Greville, the Earl of Arundel, and the Lord Windsor were the challengers and Knights of Desire that attacked the Fortresse of Perfect Beautie. In the chronicles (see Nichols' *Progr.*) the feats of arms in this tournament are described in much the same glowing terms as those used by Alexander's Philisides. Fourthly, Sidney writing, Philisides speaks autobiographically of himself in "The song I sang old Lanquet (Languet) had me taught" (*Arc.*, B. III.) and thus identifies himself with Sidney. Fifthly, the second book of Browne's *Britannia's Pastorals* is dedicated to William, Earl of Pembroke (1616); and in one of the commendatory verses, probably by Wm. Herbert, we have,

"Hee masters no low soul who hopes to please
The Nephew of the brave Philisides."

But there is a sixth and more cogent argument. It is a great mistake to suppose, that because one poet speaks of a friend, statesman, or other poet under a pastoral name, that such name became a sort of baptismal Arcadian name recognized and adopted by all. Even Spenser, though he had the authority of arch-poet, did not impose names used by all. Sidney he spoke of under Sidney's own assumed name, *Astrophel*, but Drayton calls him *Elfin*, Bryskett, Spenser's friend, *Philisides*, and A. W. Willie, probably from the Wiltshire stream that gave its name to Wilton, while Spenser's Willie, I believe, after fresh investigation, to be certainly, and in accordance with Malone's belief, John Lyly. Here, however, there can be no doubt as to *Philisides*, for it has no meaning in Greek, English, or any other tongue, unless it be a Grecized form of Phil[ip] Sid[ney].

Next, as to "good Melibee." Thenot asks Collin, that is Chettle, who, as appears from another passage in the *Mourning Garment*, was then about fifty, what had been said by wise men of old as to certain state events of their times. He asks Collin, one of the passing generation, what he had heard from men of his own and a past generation as to the causes of war between Spain and England in 1586 or 7. Now here it is to be noted that, Spenser being dead, Chettle wittingly calls himself "Collin," acknowledging that he takes the name in these words—"I cannot now forget the excellent and cunning Collin indeed (for alas I confesse my selfe too too rude)." And it is to be noted, in that it is, as I believe, one of the three examples in the book of the re-giving of a pastoral name after the first owner's death. Melibee is a second instance. The "good Melibee" of this passage I have for some time taken to be Walsingham, as suggested by MR. ELLIOT BROWNE, not only because Watson so called him in his eclogue on his death, but because Spenser in reference to this very eclogue calls him, in *The Ruins of Time* (1591), by the epithet which Chettle, as Collin the second, takes from him—

"Good Melibee, that hath a poet got
To sing his living praises being dead."

But this good Melibee being dead, Chettle, speaking of poets now alive, calls Marston the friend of Anti-Horace Dekker, not good Melibee nor even Melibee, but "young Melibee." The error of thinking that "songs" in pastorals necessarily meant songs or plays, and not the sayings, or as the text glosses it "saws," of the persons spoken of, according as they were poets, statesmen, or prose writers, and non-attention to this distinctive epithet young, have lead to Mr. R. Simpson's curious mistakes in his Introduction to the *Steege of Antwerp*. As MR. BROWNE justly says, Marston in 1586, or even 1588, was but a child. Again, Walsingham, being dead in 1590, Drayton, not bound by Chettle's authority, or probably writing

some time before 1603, applies the name *Melibee* to some one who was either related to, or a great friend of, Sidney, and of a station at least equal with Sidney's or Walsingham's. In his eclogue lament of Sidney he says (Ecl. vi.)—

"Thou that down from the goodly western waste
To drink at Avon driv'st thy sunned sheep,
Good Melibœus that so wisely hast
Guided the flocks delivered thee to keep,
Forget not Elphin."

And then in similar strains he adjures

"Alexis that dost with thy flocks remain
Far off within the Caledonian ground."

Now this *Melibœus* cannot be Walsingham, because the latter had no connexion by birth or property with Salisbury Plain and Wiltshire, and because we know that this eclogue is a re-written form of a previous lament published in 1593. Nor can he be Marston, as MR. SIMPSON would again have it, for first the words and the context show that statesmen or nobles are spoken of; secondly, because Marston was then a young man about town writing plays, and, in 1605, imprisoned for writing *Eastward Ho*; thirdly, because though his father-in-law, or future father-in-law, as a clergyman in Wilts, might have had sheep to keep there, Marston had none; and, fourthly, because all that we know or rather can suppose of Marston's place of residence after he ranged himself is that it was at Coventry. But, as I have said, the poem, by its subject and wording, was probably written long before its supposed date of publication in or about 1605 (for the volume has no date), and its good *Melibœus* is, I should say, the husband of Mary Sidney, Countess of Pembroke.

Lastly, as to *Melicert*. I confess that though the conjunction of Sidney, Walsingham, and Shakespeare was a strange one, I was inclined to think that Chettle could not have given the same name to two people in one book. But, since reading MR. ELLIOT BROWNE's note, and reconsidering the matter, I believe that the smooth-tongued *Melicert* of the *Philisides* and *Melibee* trio must have been a statesman or person of eminence, and the significant name *Honeycomb*, or he of the honeycomb, agrees well with Ascham's notice of Burleigh in his Introduction to his *Scholemaster*, and with the description given for instance in Chalmer's *Biography*. The same consideration is, I believe, the common key of the three examples. Colin dead, Chettle adopts the name; Walsingham dead, Drayton gives the name *Melibœus* to another of eminence, probably the Earl of Pembroke, who died 1601, and Chettle, both being gone, gives it, with the distinctive adjunct *young*, to a new poet; *Melicert* the statesman, being dead, Chettle applies it, when speaking of living poets, to Shakespeare of the honied muse.

I cannot but think, however, that in the absence

of any points of marked resemblance, and I can see none such in Mr. ELLIOT BROWNE'S instances, the Walsingham theory not merely weakens but disposes of his other belief that Chettle called Shakspeare after the Melicertus of Greene's Menaphon. The supposed meaning of Melicert, the character of Melicertus, and the terms applied to Shakspeare by Meres, Chettle and others, sufficiently account for the respective choice of names. A remembrance of the name in Menaphon may have been what physicians call an exciting cause to Chettle, just as grandfather John may be a reason for calling a son John, but in this case I don't think Shakspeare Melicert has even Menaphon Melicert's nose, but a distinct and well-shaped head of his own.

BRINSLEY NICHOLSON.

Red Hill, 9th January, 1874.

P.S. The Marston who is supposed to be the dramatist is described by Wood as of Coventry. In this Marston's will, however, he calls himself of London, and his bequests refer to Southampton in especial, to persons in Shropshire, Surrey, and London, but without mention of any place or person in Wilts.

DR. BOSSY: ITINERANT EMPIRICS.

(4th S. xii. 47, 477.)

The very amusing note of my friend, DR. RIMBAULT, induces me to send some account of three worthies all more or less of the Bossy class.

The stage or waggon doctor is now rarely met with in England, and we may say the same of him on the Continent. About thirty years ago, a Doctor Burnett used to visit the Craven Dales. He had his carriage—a comfortable van—neatly fitted up as a chemist's shop. The doctor had a gentlemanly exterior. His dress was of the finest black, what a tailor would call superfine. His hair was powdered, and he wore a neatly-trimmed pigtail. He was polished in his manners and address. Indeed, he was too gentlemanly, and "*Your servant, sir!*" with bowings, and scrapings, and uncovered head, was of more frequent occurrence than there was any occasion for. A stranger meeting the doctor in a country lane would have set him down for the parish clergyman—for he was too natty to have been mistaken for the parish clerk, the national schoolmaster, or the Methodist parson. I cannot say where the Doctor learned politeness, perhaps it was at that celebrated academy where "them as larns manners pays tuppence a week extra!" If so, it is perfectly clear that the doctor's instruction had been confined to the manners' class, and had not extended to the grammatical one. When we conversed with him, we discovered his ignorance, not only of the common rules of grammar, but also of the healing art which he professed to practise. His chemical

knowledge may be guessed at, when it is stated that he sold "*cholera of lime!*"—i. e. chloride!

He had, however, numerous friends, and his "red-pills," a remedy against indigestion, were much esteemed, and were taken by many who ought to have known better. He also sold a liquid which he called his "*Medicamentum Americanum.*" It was a universal panacea, and when combined with the red-pills, it cured "*aw macks ov ailments*"—at least, so said the peasants, who used to call it *Th' American mend 'em or cure owt*, i. e., cure for all things. Doctor Burnett and his "*cure owt*" figure in the *Stories of the Craven Dales*.

Burnett was accompanied by a lanky youth, who wore a livery that looked like a faded stage property. This dress was profusely edged with a thick gold lace that had become soiled and dingy. This specimen of a hobble-de-hoy called at the houses and left announcements of his great master's arrival. These notices were to be kept clean till called for. Burnett is the only itinerant English practitioner that I can call to mind. He died many years ago. I regret that the gravity of his deportment was such as prevents me from classing him amongst empirical humorists, such as the Doctor Bossy of my learned friend. I will now pass to the Continent.

In Switzerland a Doctor Rock—said to be from Geneva—used to frequent the Valais and Vaud. He had a rudely constructed caravan, from the stage-front of which he gave a dramatic exhibition—a scena between himself and daughter. It was a sort of comic duet—what the cafés-chantants call a *duologue*, and the performers were dressed in character. When the "*Comedy*," as it was called, was finished, the Doctor's daughter, a showy girl, would beat a drum and sound a gong as a musical prelude to the medical and surgical orations of her father. Like our Doctor Burnett, the Swiss charlatan had his *pet* digestive pills, and his *universal* remedies in draughts. The dramatic display was only made in certain places, such as the square near the old abbey at St. Maurice. As on such an occasion many of the hearers did not patronize the pills or potions, the Doctor's daughter went round with a plate or with her papa's hat—a proceeding that always caused a *skedaddling* among those whose love of music was not such as induced them to pay the piper! Rock used to exhibit at Lausanne, until he was stopped by the Board of Health, or, as he said, by the jealousy of the Lausanne practitioners.

For some time past Rock has wholly disappeared. I have heard that he is dead.

In Italy an itinerant doctor used to exhibit in the great square of Bologna and in the piazzas or places of other cities—particularly in the Piazza della Signora at Florence. Dottore Trentano was a regular practitioner and a

graduate of an Italian University. Why he, an educated and clever man, should have adopted such an irregular mode of practice I cannot say. He had a carriage—such an one as Continental commercial travellers use. The box seat had just room for two persons—the rest of the vehicle being a capacious closet or depository, where the bottles, &c., were stored. Trentano was a serious-looking man, in a very plain dress; and his public anatomical lectures, which were illustrated by a folio of coloured plates, and a human skull and bones, were listened to with every mark of attention. When a patient left the crowd to consult the doctor there was no hurry. The ailing man had to take a seat on the box and then to pour his complaints into the Doctor's ear. This would last for a quarter of an hour and sometimes much longer. During this auricular process there was nothing to amuse or astonish the multitude, except an occasional feeling of the pulse, or an application of the stethoscope. On my last visit to Florence and Bologna I missed Trentano. Some said that he was dead; other accounts said that by the solicitations of the faculty he had been induced to abandon his public practice and to settle quietly down as a village practitioner. I know not which account is the true one; all I can state is that he has disappeared.

JAMES HENRY DIXON.

Dr. Bossy was not a German but a Spaniard. When young he was placed in a monastery in Spain by his father, but this mode of life proving distasteful to him, he effected his escape and eventually settled in England, when he changed his name from Garcia (his patronymic) to Bossy. My authority is his grandson, now living.

G. A. GOLDFINCH.

59, Walford Road, South Hornsey.

DR. JOHNSON AND MRS. TURTON (5th S. i. 30.)—The Turtons here referred to are not the branch descended from Sir John Turton and his wife Anne, daughter of Samuel More of Linley, co. Salop. An excellent and correct pedigree of Turton of Alrewas, co. Stafford, is given in Shaw's *Staffordshire*, vol. i., p. 133.

The following notes by Mrs. Ricketts, daughter of Swynfen Jervis, of Meaford, co. Stafford, and of Elizabeth Parker, his wife (grand-daughter of Sir John Turton), will explain some matters alluded to by MR. GRAZEBROOK:—

"Mr. Turton of Orgreave and Aldrewas, in Staffordshire, was father of Sir John Turton, one of the Justices of the King's Bench in the reign of King William 3rd. He (Sir John) married Miss Anne More, of the great family of that name, of Linley in Shropshire. They had issue one son, named William; Elizabeth, Mary, Margaret, and Anne.

"William Turton married Miss Elizabeth Bent, daughter of a wealthy merchant in London, a woman of

uncommon quickness and understanding, and lived to near 80 at Alrewas. They had issue one son, John, and one daughter, Elizabeth.

"John married, 1st, Miss Benson of London; by her he had, 1.st William; 2. Catharine. He married, 2ndly, Miss Beckford, of the family of Beckfords in Jamaica; by her, Jane—Sir Philip Musgrave of Eden Hall, Cumberland; and 3rdly, Mabella, daughter of Dr. Swynfen of Swynfen. He died upwards of fourscore in 1771. Mr. William Turton* (son of John Turton and Miss Benson) never married. He had two illegitimate children, a son, and a daughter, married to Mr. Frederick Evelyn, afterwards Sir Frederick Evelyn, Bart."

This son is the ancestor of the Turtons of Brasted. The daughters of Sir John Turton were Elizabeth, married Mr. Davis of London; Mary, married Mr. Walcot of Walcot, co. Lincoln; Margaret, married George Parker of Parkhall, Esq.; Anne, married Thomas Mulso, Esq. By Mabella Swynfen, John Turton had a son, John, and two daughters.

Sir John Turton leaves bequests to his nephews, William Turton and Philip Turton, sons of his brother Philip; to their sisters, Elianor Haddersitch and Mary Deverell, and to his "cosyns," Mr. John Turton of the Oak, Mr. William Turton, his brother, and Mrs. Sarah Turton, their sister.

THUS.

THE O'BRIENS OF THOMOND (5th S. i. 32.)—The prominent position which this family has filled in Irish history, induces me to add to MR. WARREN's note, and to show that Lord Inchiquin, although chief of a younger branch of the O'Briens, is heir male to the first earl (and last independent prince) of Thomond.

Turlogh O'Brien, called by the Irish, King of Thomond, and the lineal heir of Brien Boirombe, had two sons who left male descendants; of whom Connor, the eldest, died in the reign of Henry VIII., when the sovereignty of his country devolved, according to the custom of Tanistry, on his younger brother Murrough, whose territory of Ibraekan was transferred to Connor's son Donough. In 1542, the English king decided on endeavouring to reconcile the Celtic dynasts to his superiority by taking from them a surrender of the estates and rank which by Tanistry was only theirs for life, and returning the lands with English titles which should descend to their male heirs. Murrough, son of Turlogh, was then O'Brien, chief of his powerful sept; and he agreed to give up the rights, which, as such, belonged to him, if he were created Earl of Thomond. But St. Leger, the Lord Deputy, had more confidence in the loyalty of his nephew, and heir by Tanistry, than in his; and he and the Council wrote to Henry VIII.—

"That that graunte coulde not procede without the greate detryment and disparagement of Donnogh Obreyn, whiche ys nexte to be Obryn, and had servid very honestly your Majesty in the rebellyon tyme."

They therefore suggested that—

"Obreyn, for the tyme being, shalbe placed in your

parliaments by the name of Erle of Thomonde, and the seconde, or Senescall of Thomond, to be placed as a Vicounte."

Of this curious arrangement, which was to have been carried out by the authority of Parliament, and would apparently have attached a Parliamentary dignity to a Celtic chieftainship, the King at first approved, provided Donough be made a baron only, and that merely by what we should call a title of courtesy, since it was to be understood—

"That the heire of th' Erle of Thomonde, from henceforth, must abide his tyme to be admitted as a member of our Parlyament till his father or parent shalbe decessed, and to be only an hearer, standing barehed at the barre, besides the Cloth of Estate, as the young Lordes doo here in our Realme of Englande."

The patents, as eventually granted, are fully recorded in the article of Burke's *Peerage* to which MR. WARREN refers, who will see that, although Lord Clare was prevented from legally inheriting the earldom of Thomond by the outlawry of the third Viscount Clare, no attainer interferes with the claim of the Rev. Edward O'Brien, if his descent is correctly set forth.

That article, however, is in error in stating that the last Earl of Thomond left his estates to Murrough, afterwards Marquis of Thomond. Murrough, Lord O'Brien, to whom he left them in 1738, was the fourth, but then the only surviving son of William, fourth earl of Inchiquin, and died in childhood of small-pox, seven months after Lord Thomond, when the estates devolved on Lady Thomond's relatives, the Wyndhams. GORT.

MOSES OF CHORENE (5th S. i. 49.)—I cannot give MR. HAIG the reference to the particular Bampton Lecture he speaks of; but Cornelius a Lapide (i. 165, edition, Paris, 1861) gives the reference to Moses of Chorene, book I. chap. ix.; and Smith's *Bible Dictionary* (s. v. Togarmah), after referring to a former article to show that that name is connected with Armenia, mentions MR. HAIG's ancestor as follows:—

"The Armenians themselves have associated the name Togarmah with their early history, in that they represent the founder of their race, Haik, as a son of Thorgom." (*Moses Choren.* i. 4, § 9-11.)

CHARLES F. S. WARREN, M.A.

PERINGHEE AND THE VARANGIANS (4th S. xii. 224, 293, 456.)—DR. CHANCE asserts that Varangian is probably or possibly a corruption of Frank, and "it seems the name of Varangians was first given to them by the Russians, whom they had conquered." This is easily decided, not by reference to secondary authorities, but to the Chronicle of Nestor, which shows that the present Russians took the name of Russians from the Warings; that in the land where the Warings lived there were Warings called Russians, as others were called Northmen, English, and Goths.

At that epoch, under the Eastern name of Varangians, the Warings were associated with the English, as they were afterwards in the Varangian guard at Constantinople. They will also be found so associated in the pages of Tacitus as Angli et Varini (*Germania*, VII., ch. 40), not to speak of other instances. It might be thought we were sufficiently interested in our national antiquities to learn what had become of a tribe so coupled with us at an early date and on many occasions; but English historical investigation has never received sufficient encouragement or assistance, and has been chiefly dependent on the chance labours of individuals. On this head of the Varini, or Warings, however, there is sufficient material.

In *The Proceedings of the Society of Antiquaries*, for 1849, it will be found that, on the 8th Feb., a paper was read by me, in which the Varini were connected with the Varangians of Russia. Without referring to other occasions, about 1861, a paper was read by me on the Warings before the Literary Institution at Constantinople, published in the *Levant Quarterly Review*, and republished in a separate form. This has been a motive for local archaeological inquiries. On the 25th Feb., 1868, I read a more complete memoir, "The Varini of Tacitus; or, Warings and their Relations to English Ethnology," before the Ethnological Society, and which will be found in their journal. Of this too separate copies were distributed.

This memoir, which is now known to many historical inquirers, contains a large mass of references to the classical, Byzantine, medieval, Russian, and oriental authorities. As the word Varini, or Waring, is as old as Tacitus, it does not appear probable it is derived from Frank or Franci. Any connexion must rest on another base.

It will be seen from the memoir that, as the two great empires of England and the United States were founded by one race, so was that of Russia. With regard to the expeditions of the Warings against Constantinople, they are well known, but their conquest of Bulgaria has attracted less attention. Their share in the invasion of Hungary and Armenia, and their expeditions, according to the Arabian historians, on the Caspian Sea remain to be examined, as also their connexion with the Avars and Huns.

There is one passage in the history which one might be surprised has not attracted notice at the present moment of the marriage of an English prince into the house of Romanoff. It is well known that the marriage of Henry Le Bel, King of France, with a daughter of Jaroslaus, Duke of Russia, carried into the veins of the royal families and gentry of the west the blood, not only of Ruric the Atheling, but of the house of Basil, the Macedonian, claiming a Roman and Arsacid descent. These latter pretensions, it may be observed, enable a fabulous genealogy to be

traced not only to the historical epochs of Cyrus and Gracchus, but to the mythological epochs of Jupiter, Hercules, Venus, Æneas, and half the gods of the Pantheon.

It is certainly worthy of note that a thousand years after the conquest and foundation of the Russian Empire, our race should again be connected with Slavonia by the marriage of two descendants of Ruric.

With regard to the name of Russians, I am now more confident that its origin is to be attributed to the Rugii.

HYDE CLARKE.

SIMPSON ARMS (5th S. i. 49).—Does J. W. S. suppose that armorial bearings are attached to a name, or does he imagine that all persons who bear the common surname of Simpson are of the same family? He is informed that not only do the various Simpson, Simson, or Sympson families not bear "the same crest, &c.," but that a large proportion of them have no right to bear any arms at all.

G. K.

The crest of this family in Durham is a dexter arm holding a wreath of laurel, proper.

F. S. A.

"LE CAFFÉ, OU L'ÉCOSSAISE" (5th S. i. 50) was written, I believe, by John Hume, or Home, Esq., of Ninewells, Berwickshire, the elder brother of David Hume, the historian. It is stated in the Preface that it is written by "M. Hume, pasteur de l'Église d'Édimbourg, déjà connu par deux belles tragédies, jouées à Londres: il est le frère de ce célèbre philosophe Mr. Hume." It is not mentioned by Baker in the *Bio. Dram.* under the head "Home, John," where six plays, all tragedies, are attributed to him. Baker seems to know but little of him, believes he is related to the historian, and has heard that he has some pretensions to the title of Earl of Dunbar. For his pedigree see Burke, *Landed Gentry* (edition 1853, i. 614). Boswell gives an amusing illustration of John Hume's ready wit and sense of humour in his *Life of Johnson* (edition 1791, i. 248). J. Hume received a pension through Lord Bute, at the same time as Johnson.

EDWARD SOLLY.

THE MARSHALS OF FRANCE (5th S. i. 9).—The following is a list of the marshals of France who have been condemned and executed, but J. B. G. will see that only one of them has been shot:—

1. Gilles de Laval, Marshal de Retz, for his horrible crimes, was condemned to be burnt at the stake; but, out of respect for his noble family, he was strangled before the flames reached him, and his body was not reduced to ashes. He suffered at Nantes in 1440.

2. Louis de Luxemburg, Count de St. Pol, Constable and Marshal of France, having engaged in conspiracies against Charles VII. and Louis XI.,

was delivered up to the latter by the Duke of Burgundy, and decapitated on the 19th Dec., 1475, on the Place de Grève.

3. Charles de Gontaut, Duke de Biron, Admiral and Marshal of France, greatly distinguished himself at the battles of Arques and Ivry, and at the sieges of Paris and Rouen, was advanced to the peerage and made marshal by Henry IV. He entered into several conspiracies against his benefactor, and having joined in the scheme for partitioning France into several small states by the aid of Spain and Savoy, he was arrested and beheaded inside the Bastille, on the 11th July, 1602.

4. Marshal de Marillac, a notable soldier in his day, was arrested in the midst of his army for conspiring against the life of the all-powerful Cardinal Richelieu. He was beheaded in the Place de Grève, on the 10th May, 1632.

5. Henry II., Duke de Montmorency, Marshal of France, joined the conspiracy of Gaston de Orléans against Cardinal Richelieu, and took up arms in the province of Languedoc, of which he was governor. The king sent against him Marshals De la Force and Schomberg, and a battle ensued at Castelnaudary, where the Duke was defeated and taken prisoner. He was beheaded at Toulouse, on October 30th, 1632.

6. Baron de Lückner, Marshal of France, one of the captains under Frederick the Great, entered the French service and played a conspicuous part in the military operations in the north during the first years of the Revolution. He fell under the suspicions of the Revolutionary Tribunal, and was guillotined in the Place de la Révolution, Nov., 1793.

7. Philippe de Noailles, Duke de Mouchy, Marshal of France, was arrested for his royalist proclivities, and died on the scaffold in 1794.

8. Michael Ney, Prince of Moskowa, Duke of Elchingen, and Marshal of France, shot in the garden of the Luxembourg, on the 7th Dec., 1815.

So that out of the nine marshals of France who have been condemned to death, Bazaine is the only one who has escaped the extreme penalty.

E. N.

"THE NIGHT CROW" (5th S. i. 25).—It may help in the elucidating of Mr. Jesse's query to say that the Welsh call a certain bird a "night crow" (*brân nos*).—See in Welsh Bible, *Lev. xi. 16*, *Deut. xiv. 15*, where the English translation gives "night hawk." Thomas Edwards, in his *English and Welsh Dictionary* (Holywell, 1850), gives the translation of the word "night raven" as *brân nos*, i.e., night crow, "which," said he, "is called the corpse bird." To this day when the bird called the night crow visits any place, it is regarded by the peasants in some parts of Wales as foreboding "luckless time"—a death generally. Pughe, in his *Welsh Dictionary* (1832), under the word

"Delluan," says that the corpse bird ("Aderyn y Corff" of Thomas Edwards) is the brown owl. One rhymist wrote of that bird as follows:—

"The corpse bird with his dog's nose,"

i.e., the sense of smell is so acute in that bird that it scents afar off, as does a dog the trail of its prey.

R. & M.

DIALOGUE BETWEEN CHARON AND CONTENTION (4th S. xii. 428).—Whether the following formed a part of the "excellent good Ballant," which has gone amissing, I do not know; but as it is found in a book of fifty years' prior date to the "Cogitations," 1688, and is in the same vein, it may very well be tacked to the verses you have printed.

Charon and the Roman Prelates are the interlocutors here:—

"B. B. Charon have ore, the Ghostlie Fathers come
To thy torne Boat, and their Eternall Home.

"C. Who calls the Ferry-man of Hell? B. B. It's wee
Prime Statesmen of the Roman Prelacie;
Bring not thy scurvie Barge which looks so thin
As any Cloud, as old as Sunne, and Moone.

"C. Devils in these Prelates pride, they've left the Earth
Into a fair combustion, after death

They're come the very Hells for to confound,
And our Infernall common-wealth to wound.
Enter right Reverend, many Catholic kings,
Popes, Monarchs, which this nimble Vessell brings

Each hour, into these fatall mansions, doe
Embarque without a scruple. What are you?
Come, good my Lords, you must be rul'd by me,
You had your Time, now take your Destinie,
Though your big-bellies could engrosse a Coach,
Yet if your soules sink, I'll byde your reproach."

See *The Passionate Remonstrance*, "Edinburgh," 1641.

A. G.

WILLIAM LAURENCE, RECTOR OF STRETHAM 1615 to 1621 (5th S. i. 29).—The name of William Laurence occurs in Bloomfield's *History of Norfolk*, but I am unable to identify him as the above. William Laurence, rector of Caston, resigned August 15, 1579, rector of Ellingham in 1585, and afterwards rector of Thurlton from 1606 to 1611, when he resigned.

W. WINTERS.

Waltham Abbey.

AN INSCRIPTION (4th S. xii. 89).—I take the inscription on the bronze mortar to be old Dutch, and to mean "Praise (or thank) God for all." I have a very handsome bronze mortar enriched with two rows of arabesque ornaments and mouldings, with two dolphins for handles, and having the inscription "Laus Deo Semper, 1685." Engraved on the upper rim is a shield charged with a fleur-de-lis, between the letters P and E. This example has the original bronze pestle.

A. W. M.

Leeds.

"DADUM I RETURN" (4th S. xii. 517).—A similar expression is made use of by the working class in Essex and Hertfordshire, pronounced, however, as "addum" or "attum." This appears to be simply

a provincial contraction of "at the time" or "that time."

THOS. BIRD.

Romford.

REALISING THE SIGNS OF THOUGHT (4th S. xii. 472).—I was much interested in the query of PELAGIUS, and expected a good many replies. My expectation has failed; and I begin to think that the peculiarity to which he alludes, instead of being imaginative only, as I supposed at first, may be feminine. I beg to inform him that though I do not see counters arranged in a pattern, I do see mentally a long column of Arabic figures, one representing the base; and I never think of a figure unconnected with its proper place in the column. Similarly, every century runs upwards in a column. The alphabet is arranged in the same manner, Z representing the base; nor do I ever think of a word without seeing it in type. While I say this, I feel that I ought also to confess that "upwards of thirty" has been a puzzle to me ever since I can remember; and that I always have to pause and think whether "the middle of the sixteenth century" means 1650 or 1550.

My sister-in-law confesses to a similar mental vision as to figures, but hers are arranged in a circle. My brother cannot understand us at all.

HERMENTRUDE.

TROVULFINGACAESTIR (5th S. i. 68).—This name would corrupt from Theudulf,—or Theodulfing, "descendant of Theudulf"; or even from Theodulfing, "descendant of Theodule."

R. S. CHARNOCK.

Grays Inn.

SIR JOSHUA REYNOLDS: MISS DAY: MRS DAY (5th S. i. 67).—Miss Day, Mrs. Day, and Nanny Day, are generally written of, and I believe rightly, as one and the same person. It is quite possible that the entries in Sir Joshua's pocket-book apply to two different portraits, for the lady had the credit of being widely admired. The following extract from an uncollected letter of Horace Walpole's to Madame du Deffand may be interesting to MR. MASON:—

"June 1773. Un ancien ami m'a recommandé en mourant, une sienne maîtresse et des enfans dont je suis une espèce de tuteur. Cette femme se maria à un gentilhomme, et s'en separa l'année après. Elle s'est établie à Calais par économie, et pour élever ses filles au couvent. Elle se conduit très sagement et très honnêtement, voit la meilleure compagnie de la ville, en est aimée et respectée; son banquier vient de mourir. Il fallait passer à Londres pour avoir le consentement de son mari à un nouvel arrangement de ses affaires. Elle est ici. On voudrait donner son hôtel, qui est grand, beau, et à bon marché, au nouveau Commandant de la place. Elle en a écrit à M. de Monteynard, qui lui a fait une réponse très honnête, mais sans démentir totalement. Elle croit que la protection pourrait la sauver. Tout ce qu'elle demande, c'est de garder sa maison, jusqu'à la fin de son bail, c'est à dire deux ans et demi."

CHITTELDROOG.

BURNING THE DEAD (5th S. i. 28.)—Some months after the death of the Ranee, H.H. the Maharajah Dhuleep Singh conveyed the body of his mother to India, where it was burnt according to the rites of the country. It was at Cairo, on his return to England, that the Maharajah first saw the lady he afterwards married, the present Maharanee.

EDWARD F. RIMBAULT.

CLOCKMAKERS (5th S. i. 29.)—Tompion lived at Brentford at the beginning of the last century. I have one of his clocks at my country house. I forget the Christian name and the date, but will write to A. R. G. the next time that I go down there if he wishes to know. P.

At Windsor Castle is an old clock made by Knibb in 1677. In the Camden Society's *Secret Services of Charles II. and James II.*, vol. lii., are various payments made for the King. In the account up to July 3, 1682, is an item, "Paid to Mr. Knibb (the same person, I think, referred to above) by his said Ma'tie's comand, upon a bill for Clockwork, 141*l*."

SAMUEL SHAW.

Andover,

In a kind of newspaper, called *The Affairs of the World*, and published in October, 1700, is the following notice:—

"Mr. Tompion, the famous watchmaker in Fleet Street, is making a clock for St. Paul's Cathedral, which, it is said, will go one hundred years without winding up; will cost 3000*l*. or 4000*l*. and be far finer than the famous clock at Strasburg."

The following advertisement appeared in *Mercurator*, No. 79, 21-4, Nov., 1713:—

"On the 20th instant, Mr. Tompion, noted for making all sorts of the best clocks and watches, departed this life."

E. H. COLEMAN.

Thomas Tompion lived at the corner of Water Lane, Fleet Street, where he died in 1713. Joseph Knibb, according to a token, is called "clockmaker in Oxon., 1677." With the names of the others I am unacquainted. EDWARD F. RIMBAULT.

[Thomas Tompion and George Graham were buried in the nave of Westminster Abbey. The slab over their common grave, on which are commemorated their "curious inventions" and "accurate performances," removed at the beginning of the present century, but happily not destroyed, was replaced, in 1866, together with that over Sir Isaac Newton's grave.]

"LIKE" AS A CONJUNCTION (5th S. i. 67.)—In compliance with the request "for instances, early or late, of *like* only used as a conjunction, with the verb expressed," I refer to Mrs. Wood's novels *passim*, contenting myself with one quotation from *East Lynne*: "It came into her mind . . . like it had done before." (Bentley, 1862, Part II., chap. iv. p. 172.) It would, I doubt not, be easy to find similar illustrations of this usage in other modern writers whose English may be more or less

slipshod, but not in careful and accurate authors. In the case of these latter, whether early or late, the apparent use of *like* as a conjunction is mostly due to an ellipsis, by the judicious supplying of which all may be set right; thus in the example given, "The lion shall eat straw like the ox," may not the sense stand thus: "The lion like the ox (in this particular) shall eat straw"? There is another class of examples where vividness or picturesqueness has been obtained by a variation of case; thus, when it is said that such a man *has an eye like a hawk*, is it not intended to say *an eye like a hawk's*, although we take for comparison the whole bird instead of that particular part of it, the eye? So also in *Hamlet*:—

"An eye like Mars to threaten and command,

A station like the herald Mercury."

the first line of which, in confirmation of my theory, was altered in *Punch*, some years ago, to—

"An eye like Ma's . . ."

and illustrated by Leech or some other.

W. B. C.

HERALDIC (4th S. xii. 88, 137.)—The arms azure, three roses argent, two and one, were borne by a family of Nevill; they are so assigned by Edmondson in his *Complete Body of Heraldry*, but there is not any clue to what branch of the family they belong.

(4th S. xii. 109.)—Argent, on a bend engrailed vert, is the coat of arms of the family of Rickards of Wales and Hereford, who quarter gules, three roses argent, a chief (not *in chief*) vair for Taylor.

A. W. M.

Leeds.

"BLACK-A-VIZED (OR) VIC'D" (5th S. i. 64.)—S. T. P., in his interesting commentary on this word, tells us that "the word occurs in the beautiful story of *Rab and his Friends*"; it also occurs in an authority which will be more acceptable to the Scots than even the excellent Dean Ramsay, and that is his namesake and predecessor, Alan Ramsay, who thus describes himself in an epistle to Mr. James Arbuckle, Jan., 1719, line 69, *et seq.*:—

"Imprimis then, for tallness I
Am five foot and four inches high;
A blackavie'd snod dapper fallow;
Nor lean, nor overlaid wi' tallow;
Wi' phiz of a Morocco cut,
Resembling late a man of wit (wut),
Auld gabbih Spec."

This was *The Spectator*, in which a description is given of himself [the spectator] as the silent gentleman. The glossary rightly interprets *blackavie'd* of a black complexion; this will tally with Alan Ramsay's "phiz of a Morocco cut." What a pity it is that this sweet poet is not more read in this country.

J. HAIN FRISWELL.

Fair Home.

"DE QUINCEY: GOUGH'S FATE" (4th S. x. 331, 418.)—I was lately much surprised to come across the following passage in Bishop Watson's *Memoirs* (London, 1817); I was shocked to find that doubts had ever been thrown upon the fidelity of Gough's terrier, that sublime love which has been more splendidly celebrated than that of any other dog. Bishop Watson thus writes to Mr. Hayley:—"On one of our highest mountains (Helvellyn) a man was lost last year; two months after his disappearance his body was found, and his faithful dog sitting by it; a part of the body was eaten, but whether hunger had compelled the dog to the deed is not known." I trust Mr. JESSE will notice this horrible suspicion in his promised work, and be able to show that the poor animal deserved the praise of Scott and Wordsworth.

J. H. I. OAKLEY.

HENRY HICKMAN (5th S. i. 31) was not rector of Brackley, but vicar, the incumbency being a vicarage. In an anonymous *History of Brackley*, published in 1869, by Alfred Green, a bookseller in that borough, we are told that Hickman was a Worcestershire man by birth, a Fellow of Magdalen College, Oxford, A.M., and a preacher without any Episcopal orders, first at St. Aldate's, Oxford, then at Brackley; and that he was much resorted to by men and women in the time of interruption and usurpation, and that he continued there till the Act of Uniformity displaced him. He died at Leyden in 1692. Wood enumerates his controversial tracts, written from the Presbyterian point of view.

WILLIAM WING.

Steeple Aston, Oxford.

QUOTATIONS WANTED (5th S. i. 87.)—

"We shall march prospering," &c.

See Browning, *The Lost Leader*.
M. L.

"To thank with brief thanksgiving," &c.

See Mr. Swinburne's "Garden of Proserpine,"
Poems and Ballads, pp. 196-9.

H. BUXTON FORMAN.

GREEK ANTHOLOGY (5th S. i. 88.)—There are not many modern anthological works, I believe, from which a selection can be made. Each school, too, will probably recommend its own publication. *Anthologia Græca in usum Scholæ Rugbiensis* has the advantage of being more recent in date than Brugæ's *Westminster and Eton* edition; but this latter has been literally rendered into English, and contains metrical versions by Bland, Merivale, &c. Hecker's *Commentatio de Arith. Græc.* ranges in the dates of its editions from 1843 to 1852. The anthological works of the fifteenth, sixteenth, and seventeenth centuries, from which the modern Greek authors have extracted valuable hints for new *εὐρυπαιγμάτα*, are sadly defective in their pagination.

Westminster.

BARROVIUS.

CURIOUS COIN OR TOKEN (5th S. i. 87.)—The article mentioned by N. H. R. appears to be a copper coin of the East India Company. The "fishing-hook" is an Indian character: I am not learned enough to say what its meaning is. The coin in question, I should suppose, is much worn. Probably over the heart, on the reverse, there has been a figure like that of a 4, and the heart has been crossed diagonally; in the upper segment there has been a v, and in the three other segments E. I. C. As the dimensions are not given, it is not easy to say what its value is, but probably it is one-twelfth of an anna=half a farthing. I believe it is of no rarity. T. J. A. (OLIM CCC.XI.)

BERE REGIS CHURCH (4th S. xii. 492; 5th S. i. 50.)—Without wishing to be hypercritical, I must ask permission to make a few remarks on one or two of LORD LYTTLETON's emendations of the text of this epitaph, and likewise on some parts both in his and MR. WARREN's translations which do not seem to me correct.

The emendations I object to are—finding no fault with the others—"Predicatore" for *Prædiatore*, contending for the latter as the proper word. *Prædiator* is a specific *law term*, glossed by Du Cange, "ὁνητὴς ὑπαρχόντων. ὑπὲρφόρον δῆμον ἐνδεδμεύων. Emptor prædiorum"; rendered by Cooper (*Thesaurus*), "*men of law expert in actions real, or matter concerning lands.*" In middle Latin, it was used of persons who were "familiar with mercantile law, and hence were often consulted in points relating to it by lawyers." (White and Riddle, *sub voce*.) A valuer, land-agent, appraiser, or perhaps as MR. WARREN gives it, "a conveyancer."

2. "Comma, not a full stop, after narcoticum"; I cannot see my way to this. "Quo devictus" surely begins a new sentence, and has no sort of connexion with the one preceding, nor is there any authority for LORD LYTTLETON's "whence," in his translation. "Quo" is the relative of "*morbo herculeo*," not, as LORD LYTTLETON and MR. WARREN seem to take it, of "*extremo progressu*." The latter gentleman's rendering is clearly wrong, "he found his estate a trouble, worn out by which," &c., as "*narcoticum*" can never possibly mean *trouble*, nor anything short of the very opposite. I am vain enough to think my own rendering the best as yet, taking the *ordo verborum* thus: "*Tandem laborans per triennium herculeo morbo, quo devictus*"; open, however, always to correction.

3. "Set apart when he passed into ashes," is LORD LYTTLETON's rendering of "*ad quisquilias decessoris, sepositæ jacent exuvie*." I cannot concur in this, as it seems to me a mistranslation, and, moreover, not a *full* one. For surely "*sepositæ exuvie*" are neither grammatically nor logically to be referred to "*ad quisquilias decessoris*," but to "*Andrææ Loupi*," the "*quisquiliæ decessoris*" being the ashes, or remains of some one—father or an-

cestor—who had died before him, and by (*ad*) or beside of which, his own were laid. MR. WARREN has quite caught the sense, and given it very happily.

I notice nothing else but the date of the year, as to which we all seem to be at issue. I gave 1643, under the supposition that the *x* might have been transposed by some blunder of the engraver, and ought to have been joined to the former three. However it may be as to 1637, it cannot by any possibility be 1639.

I am indebted both to LORD LYTTELTON and MR. WARREN for the light which they have thrown upon one or two passages, of which I could make neither "top nor tail." Does any one know who this Andrew Loupi was? EDMUND TEW, M.A.

P.S. Upon re-perusal I find, "l. 4, 'conculus' should be *concalcas*, or *concalces*"; sorry to say, I think not, and for a very cogent reason, which is that the Latin language has no such word. *Calco* in composition becomes *culco*, e.g. *inculco*, *deculco*, *occulco*, *proculco*, and so here *conculco*. *Conculus* is wrong doubtless, not being Latin, and I think *concalcas* or *concalces* may be accepted as legitimate emendation. Perhaps in the penultimate the *a* for *u* may be a misprint.

AFFEBRIDGE: RODING (4th S. xii. 328, 375, 484; 5th S. i. 39).—Whether the river took its name from the nine hamlets, or the hamlets took theirs from the river, has been a doubtful point with most authors. I think it probable that the river gave the name. *Roding* is clearly a compound name, and the termination *ing* or meadow must be separated from the Rod. I believe the oldest records name the river Rodon; this is probably Saxon, and might mean either "a long and narrow thing," or be derived from "a cross." Now Higher Roding, or Rod-meadows, are those highest up on the river Rod-on, or nearest to its source; and the name higher or upper seems to refer to the river. If this view is correct, we have first the river Rod or Rodon, which gives its name to the adjoining meadows as Rod-ings; and more lately the river taking its name from the meadows, and changing from Rodon to Rodings.

EDWARD SOLLY.

"PAYNTER STAYNER" (4th S. xii. 354, 453).—The Painter-Stainers' Hall is No. 9, Little Trinity Lane. Cunningham says that the company were the forerunners of the Royal Academy. They formed a licensed guild long prior to 1580, but their charter dates from that year. They tried to compel Gentileschi, Steenwyck, and other court painters, to pay fines for following their art, not being free of the company. They failed, however, to enforce them. But Chas. Cotton, an original member of the Royal Academy, was master of the company in 1784. Cornelius Jansen was a mem-

ber, and Inigo Jones and Van Dyck guests at their feasts. A painter-stainer is said, in Webster's Dictionary, to be a painter of coats of arms. I think that stainer and grainer are almost synonymous. These men were house decorators, wood stainers, marble imitators, herald painters; at masques and plays they were much in request; and the serjeant painters were, no doubt, many of them artists of considerable repute and skill. Some years ago they held an exhibition of wood-graining, to which any working man in the trade might send specimens, and they gave prizes—a custom which they have not continued, I believe. There were some very splendid specimens sent. The discontinuance is to be deplored, for the imitations of graining, in wood in houses, otherwise sumptuously fitted up, are often simply contemptible. C. A. W.

Mayfair.

BOND MEN IN ENGLAND (4th S. xi. xii. *passim*; 5th S. i. 36).—Mr. Selby, the most courteous and obliging Superintendent of the Search Room at the Record Office, has been good enough to point out the following document to me. It is an Inquisition taken at Leominster, in Herefordshire, on July 23, 1579, in pursuance (I suppose) of Queen's Elizabeth's grant of 1575 to Sir Henry Lee, of the fines he could get out of any 300 of her bondmen for the grants of their freedom that she empowered him to make.

"Exchequer, Queen's Remembrancer, Ancient Miscellanea. Special Commissions, 821 (87).

"An Inquisition indented & taken the xxij. of July 1579, at Leomster in the countie of Hereford, before Thomas Heron gentleman, comissioner, & by the othes of John Creswell gentleman, John Morgan gentleman, John wancklen, Richard Abathe, Humfrey vale, John avale de Morten, * John Poull de Luston, John Arvall de Hope, Roger Bailis, Ancell Cowarne, Hughe whitwall, william appryse, william Stanbury senior, Richard davise, John easwald *, free & lawfull men, tenants & enhabytauntes dwellinge within her maiesties maner of Leomster in the countie aforesaid, who saie vpon their othes, that humfrey wancklen, Thomas wancklen & Richard wancklen, the Children of Thomas wancklen deceased, ar bondmen in bloud regardant to the Quenes maiesties maner of Leomster in the countie of Hereford, & ar very little worth. And also that Richard wynd, & John wynd, the sonnes of hughe wind deceased, ar likewise bondmen in bloud, & little worthe; And also that Thomas wancklen of Morton, sonne of Edmond wancklen of Stokton, is likewise a bandman, and little worth; And also that william wynd & John wynd, sonnes of John wynd, ar likewise bandmen in bloud, & little worth; And also that walter wancklen, william wancklen, Thomas wancklen, & † wancklen, were the Children of william wancklen of luston deceased; And that the said walter wancklen is worth in goodes six poundes, thretten shillinges, & fouer pence; & william wancklen is worth in goodes thre poundes; & Thomas wancklen & † wancklen worth little; And that John wale, sonne of hughe wale of luston, deceased, is also a bandman in

* Blanks here in original between the names.
Blank in MS.

bloud to the maner afore-seid, and worth in goodes ten poundes; And further the seid Jury saith that hughe wind, late of morton hamlet in the parishe of Eye, in the Countie aforeseid, decessed about thretten yerres last past, was the Quenes maiesties bandman in bloud, regardant to the maner aforeseid; And that the seid hughe wind was "befor his deathe" seassed in his demeane as of fee of & in the moitie or one half the maner of aston, alias asheton, with certen landes tenementes & pastures therunto belon[g]i[n]ge, set, lieinge & beinge in the parishe of Eye in the Countie aforeseid; And that one John avall decessed, beinge a freman, was seased in his demeane as of fee in thother moitie or one half of the seid maner of aston, alias asheton: all which seid maner, landes, & tenementes & pasturs, ar worth yerely, ouer & aboue all charges & reprises, threttene poundes, six shillinges, & eight pence, & late were parcell of the landes & possessions of Sir George blount knight, & now or late were in the tenures or occupacions of thes persons followinge, viz: of hughe wynd, sonne & heier of the fore seid hughe wynd, who was lately manumitted [&] (as in his own right) is seassed in his demeane as of fee in parte of the seid maner to the yerely value of four poundes; And one william avale is also likewise seassed in his demeane as of fee of & in one other parcel of the seid maner to the yerely value of four poundes; And the residowe of the seid whole maner is in the seuerall tenures & occupacions of John avaston, william galley, John freman, Richard wynd, George Lugarne, william Caldwell, Thomas perkins, John byrd, Roger Bayly, Ancell Cowarne, Richard perks, John Bayly of Morton, & Thomas avall of Stokton,* humfrey vale, John Downes, & hughe whitwall; And further the seid Jury knoweth not. In witnes wherof, to thes presentes they haue set to their handes & seales the daie & yere aboue writen."

F. J. FURNIVALL.

"NOR" FOR "THAN" (4th S. xii. 388, 502; 5th S. i. 12, 53.)—F. S. (p. 53) says that I supposed "nor" for "than" to be obsolete. But I think the whole context of what I said (4th S. xii. 388) shows that what I meant was, obsolete among the best educated class.

LYTTLTON.

Miscellaneous.

NOTES ON BOOKS, ETC.

History of Two Queens: I. Catharine of Aragon: II. Anne Boleyn. By William Hepworth Dixon. Vols. III. and IV. (Hurst & Blackett.)

MR. DIXON has completed, in the above volumes, the two stories which he has narrated with so much grace and vigour. Better still, he has cast the light of truth upon incidents that have not been seen under that light before; and if some reputations suffer, others are rehabilitated. Full of romantic and dramatic sentiment as the story of Catharine is, we think that the more absorbing interest is concentrated in the story of Anne Boleyn. Never has it been told so fully, so fairly, or so attractively. Anne has had cruel and unscrupulous enemies. She has them still, among persons whose so-called religious prejudices are as blindly fierce as were the passions of those who, for their miserable worldly profit, pursued this innocent woman to death. Tragedy will have its victim and its martyr on the stage. It often combines both in one individual on the scaffold. This it did in the person of

* The words between 1—1, and between 2—2, are interlined in a different hand.

the guiltless Anne. No human being, exposed to such trial and suffering as she was, met cruel fate with more noble and unobtrusive dignity. As much may be said of the gallant gentlemen who might have saved their lives by accusing Anne of treason and infidelity, but who preferred terrible death to living at the cost of a lie. The whole story of Anne vindicates her honour. In the reading of it, tears will flow in many sympathetic eyes; and no one will close the volume without a feeling of gratitude to the author, the last and most gallant of the champions of poor Anne Boleyn.

Dulce Domum: Essays on Home Life. By Frederick Perry, M.A., Vicar of S. Saviour's, Fitzroy Square. (Strahan & Co.)

"DULCE DOMUM" touches on an astonishing number of themes, both original and cited. Engrossing the reader, it exhausts not a few of the duties and affections of social life. Aristotelian *modo operandi*, Mr. Perry published first his *Fragments of Christian Ethics*, and now, to complete a well-ordered commonwealth, brings out his *Politics*, or *Dulce Domum*, a series of essays on the integral members of a home. He would lead men to be good citizens by making the study of morals a necessary postulate of the *rationale* he constructs. He is attractive as a psychologist and physiologist. Each sequent shows his anthropology to be γνῶσις σεαυτὸν. Bold is the citizen who will instruct his *confreres* how and when they ought to marry; how a husband and wife ought mutually to behave; how parents, children, masters, servants, should act in their respective relationships; but the Vicar of S. Saviour's makes the venture, and succeeds in the attempt. His ideas must coalesce with those of the sensible, being admonitory of the extreme of any virtue on the side of excess or defect, and requiring the adjustment of the mean to be left to self-judgment and circumstances.

The Quarterly Review. No. 271. (Murray.)

THOSE persons who have taken an interest in the much-talked-of book, *Lettres à une Inconnue*, by the late Prosper Mérimée, will probably turn first to the article on this subject in the January number of the *Quarterly*. They will see that a clever man is not exempt from saying very foolish things. Two other personal articles add to the attractions of the number, one on Mrs. Somerville, the other on John Stuart Mill. That venerable lady was, in her earlier years, preached against by name, in York Cathedral. She was lifting the minds of men towards Heaven by scientific expositions, which, at the time, were considered unlawful. A notice on Mr. Ralston's pleasant books on Russian songs and folk-lore is almost as pleasant as the books themselves. What may be called the all-absorbing article of this number is "Sacerdotalism, Ancient and Modern." This will be read and re-read. The writer is said to be the Rev. Mr. Capes.

The Paradise of Birds. An Old Extravaganza in a Modern Dress. By William John Courthope. Second Edition. (Blackwood & Sons.)

FROM the pen of the author of *Ludibria Luna* has emanated some excellent intellectual recreation. From beneath the poem there appears to peep some little pet doctrine, which, like the roc bird out of his shell in limbo, only wants encouragement to protrude still further. The author would like to say, perhaps, more than he has said. The allusions to men, acts, customs of modern date, are happily and cleverly put. The mode of persuasion by which a human entrance is obtained into Paradise, the evasive, yet thoroughly legal resort by which an exit is also effected, and the final union and sympathy between man and birds, are treated in a masterly style. If only for a revival of one's ornithological reading, these verses are worth a perusal.

Columbus: A Historical Play, in Five Acts. By Edward Rose. (Effingham Wilson.)

Is the year 1792, Mr. Morton brought out, at Covent Garden, a play under this title, which was acted at intervals till 1823. It took Columbus to Peru, and there were as many low comedy parts in it as there were heroic. The old drama is forgotten, and Mr. Rose's *Columbus* is fresh and original, and has dramatic qualities in it that fit it for the stage. The piece opens at Santa Fe, whence it passes to the deck of Columbus's ship, and thence to Barcelona, Cadiz, and finally to Segovia, where Beatrice dies in the hero's arms; and Columbus is the other victim which a tragic poem demands. His last words are, "Into thy hands, Lord, I commend my spirit." Irving's *Life of Columbus* has furnished the principal incidents.

The New Quarterly Magazine. (Ward & Co.)

The second number of this quarterly magazine is even better than the first, in which there was a capital biography of, and criticism on, Rabelais. There is a similar article in the second number on Sully, and another on Fanny Burney. Each number contains a novel, entire, with articles on travels, art and science. The novels are very good, and the whole publication is well got up and well edited.

ST. ANTHOLIN'S CHURCH, LONDON.—This church, built by Sir Christopher Wren, will shortly be pulled down; the benefice having been united with that of St. Mary, Aldermanbury, close by. The fittings of the interior, except some (as the font and communion table) which are reserved for their proper uses, will first be sold on the spot. The sale will take place almost immediately; and amongst the things to be sold will be several panels of rich open work in oak, carved into leaves and flowers; and a tall standard of iron, handsomely foliated and painted blue and gold, whereon the sword and mace of the City were wont to rest when the Lord Mayor attended service at St. Antholin's. Amongst the readers of "N. & Q." there may be some whose regard for the ancient uses of dedicated things may induce them to rescue these memorials from the harpies of Wardour Street. The interior lines of this church are a masterpiece of apt arrangement. The outline of the site and of the walls is irregular and shapeless; yet within, by means of octagon forms which lead the eye onward and upward to oval and to circular forms, Sir Christopher has produced a quite remarkable effect of symmetry and stateliness.

A. J. M.

WE have been favoured by the following note from MR. THOMS:—"You and many of your readers will rejoice when I tell you that our French cousin, *L'Intermédiaire des Chercheurs et Curieux*, the *Notes and Queries Français*, which was necessarily suspended in August, 1870, by the unhappy war between France and Germany, has re-appeared under the management of its original editor, M. Carle de Rash. To the courtesy of that gentleman, I presume, I am indebted for the pleasant surprise which the receipt of the first two numbers for this year (its seventh) afforded me on Tuesday. Perhaps you will kindly permit me, through your columns, to return my thanks to that gentleman for his kind attention, to wish him and *L'Intermédiaire* a long and prosperous career, and to communicate the good news to my brother contributors.

A. S. writes:—"There is an inaccuracy in MR. MANT's statement, 4th S. xii. 481. Reference to a peerage old enough to contain the Chatham pedigree will show that Governor Pitt was the great-grandfather, in the direct male line, of the first Lord Camelford. I think it was the second of the name who was killed in the duel, and

the paternal grandfather of William, first Earl of Chatham. Confirmation of this statement can be found in Macaulay's *Essay on William Pitt*."

"LORD WHARTON'S CHARITY."—The Secretary is "S. H. Evans, Esq., 13, Austin Friars, London, E.C.," to whom applications must be made by the clergyman of the parish requiring Bibles and Prayer-Books for the use of school children. S. N.
Ryde.

Notices to Correspondents.

ENQUIRER.—Sir William Congreve, *Bart.*, the inventor of the famous rocket, died in 1828. He left two sons, of the ages of two years and one year.—William Augustus and William Frederick. "Neither of these gentlemen," says the last edition of Debrett, "has been heard of for a considerable period, and their friends fear they are both dead. If so, the title is extinct."

T. J. BENNETT.—Ackermann speaks of "Corpus Christi or Bene't College." C.C.C. was founded in 1352 by two guilds in Cambridge, termed "Gilda Corporis Christi" and "Gilda Beate Mariæ Virginis." The former guild was established in St. Benedict's parish.

BLAIRMORE (Newcastle-on-Tyne).—Consult Prof. Westcott's *The Bible in the Church, A General View of the History of the English Bible, A General Survey of the History of the Canon of the New Testament*.

THOS. BIRD (Romford).—Consult *A Rudimentary Treatise on Clocks and Watches and Bells*. Fifth Edition, with a new Appendix. By E. B. Denison.

H. NELSON (Downpatrick).—Have you rendered the Russian name correctly? The lady's letter had better be forwarded.

F. L. (Leaside).—Your queries can be answered by consulting the catalogues in the library of the British Museum.

T. STRATTON.—Rome was pronounced "Room" on the English stage as late as the days of the Kembles.

J. H. JAMES (Ohio) and F. S. H. (Philadelphia).—The date has been corrected. See 4th S. xii. 460.

L. L.—"That is not wit which consists not with wisdom." See South, iii. 33.

J. A. F.—"Ultra-centenarianism" has been forwarded to MR. THOMS.

N. S. (Oxford).—The derivation of both words is doubtful.

J. O. P.—Apply to F. W. Harmer, George Street, Stroud.

INDOCTUS.—"Betwixt you and me," of course.

Miss J. Y.'s offer is declined, with thanks.

R. H. F.—A cotta is a short surplice.

J. B. (Melbourne).—See 4th S. xii. 213.

H. H. G. (St. Dunstan's).—Col. in type.

"Sunday Newspapers," next week.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

SATURDAY, FEBRUARY 14, 1874.

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Notes.

MR. HERMAN MERIVALE.

must have seen with deep regret the of the death of Mr. MERIVALE on out few of them probably are aware, e believe, his name rarely or never columns, Mr. MERIVALE was a aluable contributor. Like the late Sir call Lewis, and many other eminent IVALE found rest from his laborious in the indulgence of his love of great as were his merits as a public have done the State better service, ly be best remembered by his pub—The first of these, his *Lectures on and Colonization*, led to his appointer-Secretary for the Colonies, from eventually promoted to the Under-of State for India. His *Life of Sir s*, from the materials amassed by the s, and his continuation of Sir Her-'s *Life of Sir Henry Lawrence*, are butions to our biographical literature. studies contains a series of essays on points of history, and illustrates that considered scepticism which mani-ore clearly in the doubts which he to the genuineness of the Paston

Letters. But that that arose solely from his love of truth was beyond dispute; for probably nobody was better pleased, when, by the discoveries and investigations which followed, the authenticity of that remarkable correspondence was established beyond all doubt. The loss of MR. MERIVALE will be deeply felt by all whose good fortune it was to be numbered among his friends.

SUNDAY NEWSPAPERS.

Recently, one of the metropolitan magistrates, in adjudicating upon a case of Sunday trading, in which the defendant was a news vendor, stated that the case presented a difficulty, as Sunday papers were not in existence when the Act was passed for the better observance of the Lord's Day. It may therefore be of interest to sketch the origin and early history of these papers.

The following paragraph appears in Timperley's *Encyclopædia of Literary and Typographical Anecdote*:—

"1778. *Johnson's Sunday Monitor*. This was the first newspaper published on the Sabbath in Great Britain. It appeared in London."

Timperley's statement is incorrect, as the paper did not appear till 1780. He evidently had not seen it, as he does not give its correct designation.

The original Sunday paper was the *British Gazette and Sunday Monitor*, No. 1 of which is dated March 26, 1780. It was projected by a printer named Johnson, and its success called several rivals into existence. The proprietor subsequently added his name to the title, and it was known as *E. Johnson's British Gazette and Sunday Monitor*, under which designation it lasted till 1803. About this time it changed hands, and the new proprietor dropped its first title, and it appeared as the *Sunday Monitor*. It had then fallen so low as to become the organ of Joanna Southcott, for the sake of the extra sale which followed the publication of the manifestoes of that religious fanatic. The death of this notorious impostor is thus recorded in the issue of January 1, 1815:—

"DEATH OF MRS. SOUTHCOTT.—TUESDAY AFTERNOON.

"To Mr. Stokes.

"Sir—Agreeably to your request, I send a messenger to acquaint you that Joanna Southcott died this morning, precisely at four o'clock. The believers in her mission, supposing that the vital functions are only suspended for a few days, will not permit me to open the body until some symptom appears which may destroy all hopes of resuscitation.—I am, Sir,

"Your obedient servant,

"RICHARD REECE.

"Piccadilly, Dec. 27, 1814.

"(CIRCULAR.)

"Sir—As you desired to be present at Mrs. Southcott's *accouchement*, had it taken place, as was then expected, the friends consider it as their duty to inform you, and all the medical gentlemen who had that intention, that to all appearance she died this morning, exactly as the clock

struck four. Care is taken to preserve warmth in the body as she directed, and it is the wish of her friends that you will see her in her present state.

"ANN UNDERWOOD.

"38, Manchester Street, Tuesday, Dec. 27, 1814.

"To Dr. R. Reece.

"As Mrs. Southcott's believers are of opinion she has only gone into a trance (which she predicted twenty years ago), and that she will be delivered of Shiloh in four days, we shall on Sunday next be able to communicate further particulars."

In the paper of June 23, 1815, it describes itself, "The first Sunday newspaper ever established in the kingdom." It experienced all the vicissitudes which invariably overtake the Sunday paper, and died in 1829, after an existence of fifty years.

The *London Recorder*, or *Sunday Gazette* was the first to enter into competition with Johnson's print. The copy of August 7, 1791, contains a self-laudatory notice, in which it is asserted that "The superiority of this print commenced in 1779," but, as this paper is "No. 575," it could not have appeared before August, 1780. It lasted till 1808, and was then merged in its rival, the *Sunday Monitor*.

The next in chronological order was *Ayre's Sunday London Gazette and Weekly Monitor*, started on the 27th April, 1783. The office of the paper was at 5, Brydges Street, Covent Garden, opposite Drury Lane Theatre. The editor announced in the first number, that his print would be something more than a compilation of articles from the *Public Ledger* and the other daily papers, the insinuation evidently being directed against Johnson's print. Ayre's paper lasted till 1795.

A paper was started by J. Almon, of 182, Fleet Street, called the *Sunday Chronicle*. The earliest copy I have seen is dated "March 30, 1788," and it lasted till the close of 1790. It was unnumbered, so that it is difficult to fix the date of its birth.

The *Review and Sunday Advertiser* was first published on June 22, 1789, and it lasted till 1796.

The *Observer* came out for the first time on Sunday, December 4th, 1791, and it has appeared uninterruptedly to the present day. It has entered upon the eighty-third year of its career, and is one of the rare instances of a Sunday paper becoming established.

The *Sunday Reformer and Universal Register* was originated on the 14th April, 1793. In No. 38 (December 29, 1793) there is a portrait of Dr. Louth, Bishop of London, which appears under the heading of "Evangelical Biography." This paper had an independent existence till 1796, after which date it was amalgamated with the *London Recorder*.

The first number of *Bell's Weekly Messenger* appeared on May 1st, 1796, and it speedily became the leading Sunday paper. On April 10th, 1814, 23,100 copies, at 8d. each, were sold; this number containing particulars of the downfall of Bonaparte

and the capitulation of Paris. The day of publication has of late years been changed to Monday.

The *Weekly Dispatch* commenced its career on Sunday, Sept. 13, 1801, and it has been continued since without intermission.

The *British Neptune, or Naval, Military, and Fashionable Sunday Advertiser* was commenced on January 2, 1803, and it had an existence of twenty years.

The *Englishman, or Sunday Express* made its original appearance on the 5th June, 1803. In the 32nd number (Jan. 8, 1804) the editor states that its success "has exceeded our most sanguine anticipations," the sale of the previous week having amounted to 1,245 copies. This paper lasted till 1827.

The *News* was commenced on Sunday, May 5th, 1805, and it lasted till 1836. In the 207th number (April 23, 1809) the editor alludes to a scheme in agitation "to impede the free circulation of newspapers on a Sunday," and those who have been unable to purchase the paper owing to the "officious zeal of a servile tool of a disgraced ministry," are requested to forward their addresses to the office (28, Brydges Street, Covent Garden), so that the paper may be regularly delivered on Sunday morning at their residences.

The *Independent Whig* began its career on Sunday, Jan. 5, 1806, and did not succumb till 1820.

The *Examiner* (still in existence) first appeared on January 3rd, 1808, and was continued for many years as a Sunday paper, but the day of publication was subsequently changed to Saturday.

The *Champion*, another Sunday paper, was commenced in January, 1813, and lasted till 1822.

The first number of the *John Bull* appeared on Sunday, Dec. 17, 1820. It was originally edited by Theodore Hook, of convivial notoriety, and it was a staunch supporter of "our glorious Constitution in Church and State." The agitation in favour of Roman Catholic Emancipation seems to have driven the editor frantic, and excited appeals were made weekly on behalf of "our most holy religion"; but the inconsistency of publishing a religious newspaper on the Sabbath does not appear to have occurred to the proprietors. The day of publication was ultimately changed to Saturday.

The *Sunday Times* was commenced in 1822, and has appeared regularly to this day.

Bell's Life in London came into existence on Sunday, Feb. 7, 1822, and it still appears. In the 315th number (March 9, 1828), the editor notices the "contemptible effort of our contemporaries to excite prejudice against this journal," and gives under the heading of "More Comfort for the Conspirators," the number of papers disposed of during the previous quarter. From this we ascertain that on March 2nd, 1828, 25,289 copies were sold.

Picree Egan's Life in London made its first

appearance on Sunday, Feb. 1, 1824, and it lasted till 1827.

Old England and Constitution, another Sunday paper, was started on Nov. 14, 1824, and its career terminated in 1825.

In 1833, the *Eye, or Sunday Monitor* appeared, but it lasted a few weeks only.

The foregoing list, although incomplete, gives the titles of the principal Sunday newspapers which appeared within the period comprised by the dates 1780—1830. WILLIAM RAYNER.

Harrington Street, Hampstead Road.

THE WORKS OF THOMAS FULLER: THE "HOUSE OF MOURNING."

With a view to complete my list of Fuller's works, I shall be glad to hear of existing copies of the following editions, &c., which I have not been able to meet with in the libraries:—

Holy State, 1643; *Holy War*, 1650 (Puttick's Cat., Feb., 1873), 1652 (Millar's Cat., Jan., 1872); *Joseph's Parti-Coloured Coat*, 1648 (Brawer); *Andronicus*, 1649 ("the third edition," Lowndes); *Cause and Cure of a Wounded Conscience*, 1810 (Brewer); *Pisgah-Sight*, 1652 (Lowndes); an edition of *The Thoughts*, "reprinted recently by Mr. Hinton, of Oxford" (Watt); *Myriel's Daily Devotions* (Biography of Colet), 1635 (Lowndes names this edition as containing Fuller's notice of Colet), 1641 (Russell names this); *The Valley of Vision*, by Dr. Holdsworth (so said), 1661 (mentioned by a correspondent of "N. & Q.," 1st S. ii. 44); *Pulpit Sparks*, by Dr. Reeve, 1659 (Russell); Sparke's *Θυγατρίσιον* vel *Sciutilla Altaris*, date of fourth edition (the third is dated 1663, and the fifth 1673).

Allow me to add the following note about that interesting old volume of funeral sermons, entitled *Ὀμπροικος* *The House of Mourning*, with which Fuller is connected. Mr. Russell (*Memorials of Fuller*, pp. 81 and 332) attributes to Fuller certain sermons in the first, or 1640 * edition of this work. But none of Fuller's Sermons were in this particular edition, the preachers of the forty-seven discourses being described on the title-page as four Doctors in Divinity, viz., "Daniel Featly, Martin Day, Richard Sibbs, Thomas Taylor," "and other reverend divines." At the date of this edition Fuller had scarcely begun to publish sermons; yet the twenty-sixth in the collection (p. 499), entitled "Saint Paul's Trumpet," is attributed to him (*Memorials*, pp. 81-2).—This edition is often put in catalogues under the name of Fuller as one of the authors.—Fuller's contributions first appeared in the second, or the 1660 edition (pp. xii., 610), which was published by his old "stationer," John Williams, who, to increase the sale, added on the title-page, at the end of the names, "Thomas Fuller," as well as Dr. John Preston, and Dr. Richard Houldsworth.

* Published by Philip Neville at the signe of the Gunne in Ivie Lane (pp. 916, xvi.). Many of the sermons are separately dated 1639.

In this edition there were six additional sermons, all preached between 1650 and 1660, four of which (viz., "Death's Prerogative," "The Patriarchal Funeral," "The True Accountant," and "The Righteous Man's Service to his Generation"*) "may perhaps," says Mr. Russell, "be ascribed to Fuller." The first and third of these discourses are certainly not Fuller's, internal evidence being against such paternity. The second discourse, "The Patriarchal Funeral," is by Dr. John Pearson (afterwards the Bishop of Chester), it having been preached in 1658 before the Right Honourable George, Lord Berkeley, upon the death of that nobleman's father. (This sermon is printed in the *Minor Theological Works of Dr. John Pearson*, vol. ii. 112-135, edited by Churton, who does not, however, give the title-page of the original discourse, which was published separately by John Williams, in 4to., in 1658. See 1359 E., British Museum.) Only the last of the above list of four sermons is really Fuller's. His also is "The Just Man's Funeral," which immediately precedes "The Righteous Man's Service." Fuller's contributions thus occur together, being the fifty-first and the fifty-second of the series. One of them, and perhaps the other, had been already published by John Williams (in 1649 and 1657 respectively), whose property, it is presumed, they were. The fifty-third, or last sermon, is by a different author, and is not recognizable as Fuller's.—The third, or 1672 edition, said to be "newly corrected and amended, with several additional sermons," contained only three more sermons, separately paged (pp. 1-48), the first of which is entitled "Nature's Good-Night," first printed in 1656, being by "Fra. Moore, Curate of Soules at High-week"; the second is by Edmund Barker, Rector of Buriton, Hants, at the funeral of the Dowager Lady Elizabeth Capell; and the third (query by Josias Alsop) entitled "Days Appointed to Wait for a Change," is the funeral sermon upon Dean Hardy, who preached Dr. Fuller's funeral sermon in 1661, and who died 1670. The additional names upon the title-page of this edition are Dr. John Pearson, Dr. Christ. Shute, Dr. Edmund Barker, and Dr. Josias Alsop; Fuller's name, now given with his doctorate degree, occurring the last but two upon the list. This edition was also issued by John Williams (Pp. 610, 48, xii.). It is difficult, but not hopeless, to apportion the sermons in this valuable old book to the respective contributors. A list of the fifty-three sermons of the second edition, but not of the preachers or of those to whose memory the sermons were preached, will be found in Darling's *Cyclo. Bib.*, col. 1557.

JOHN EGLINGTON BAILEY.

Stretford, Manchester.

* In Russell's *Memorials* (p. 81), this title is printed as though it formed two sermons.

SHAKSPEARIANA.

SHAKSPEARIAN TRADITIONS RECORDED BY DRYDEN.—I do not remember to have seen in any of the recent lives of Shakspeare any notice of the Shakspearian traditions mentioned by Dryden in his *Defence of the Epilogue to the Second Part of the Conquest of Granada*, 1672, although, of course, they were well known to the old editors, and one of them at least was discussed by Johnson and Malone. I give them in Dryden's own words:—

"Shakspeare showed the best of his skill in his *Mercurio*, and he said himself that he was forced to kill him in the third act, to prevent being killed by him. But for my part, I cannot find he was so dangerous a person. I see nothing in him but what was so exceeding harmless that he might have lived to the end of the play, and died in his bed without offence to any man."

The other tradition seems to lend some countenance to Mr. Hallam's position, that some portions of Shakspeare's writings were as obscure to his contemporaries as to ourselves:—

"In reading some bombast speeches of Macbeth, which are not to be understood, he (Ben Jonson) used to say that it was horror; and I am much afraid that this is so."

I am not sure that I quite understand this passage. Is horror here to be taken in the physical sense, as used by Bacon, and now vulgarized into "the horrors"?

In Dryden's other Prefaces and Defences there are several other interesting items of gossip about Jonson, as that he always submitted his plays to Beaumont before performance; that Morose, in the *Silent Woman*, was sketched from life, &c.

In order to estimate the value of these traditions, it is necessary to bear in mind that Dryden in his younger days must have lived very much in the society of men who had probably known Shakspeare, and had certainly witnessed the performance of his dramas during his own lifetime. In 1672 there was still left the remnant of a school who depreciated the new drama, of which Dryden was the apostle, and swore by the departed glories of the Blackfriars and the Globe. In the same *Defence*, Dryden affirms that "the discourse and raillery of our new comedies excell what has been written by them" [the Elizabethans]. And this, he says, "will be denied by none but some few old fellows who value themselves on their acquaintance with the Blackfriars, who, because they saw their plays, would pretend a right to judge ours. The memory of these grave gentlemen is their only plea for being wits."

These old *habitués* of the Blackfriars must have almost exactly corresponded, in relative age and date, to those pleasant old gentlemen we sometimes meet with in society—now, alas! every year more rarely—who ignore everything that has been done upon the boards since the great Kean and Byron time of Drury Lane. C. ELLIOT BROWNE.

HAD BE : HAD TO.—

"Whether *hadst* thou rather be a Faulconbridge?"

K. John, i. 1, 134.

This usage of *had* with the infinitive is as old as Chaucer, and thus we have in the *Clerkes Tale*:—

"Al *had* hir lever *han* hadde a knave-child."

In Percy's *Reliques*, i. 71, 30, it is carried still further, thus:—

"Where they *had* gladdest to be."

But though it is sanctioned by the old writers, and prevails generally at the present day, I conceive it is incorrect. Surely it arose in this way: "I would rather be" was abbreviated into "I'd rather be"; then "I'd" was erroneously expanded into "I had." Is this so, or can the form "I had rather be" be defended in any way?

Again, in the *Times* of Nov. 4, I read, "he had continually to ask his father," and "the fact has to be explained," both forms, indeed, being common enough. I suppose there is some ellipse; in the first case, perhaps, of the words "an obligation upon him," so that at full length the sentence will run, "he had the obligation upon him to ask his father"; in the second I do not exactly see what words should be supplied. Perhaps a reader of "N. & Q." will throw some light upon this.

F. J. V.

"CRACK."—

"'Tis a noble child.—A crack, madam."

Coriolanus, i. 3.

Of this word Dyce, in his *Glossary*, says, "Crack: a boy, usually an arch, lively boy." I conceive that "crack" is here, and in the other passages cited in the Dictionaries under that word, used for "crackrope" or "crackhemp," which latter words are frequently used by the Elizabethan dramatists as terms of reproach. If so, the word "crack" in the passage cited from *Coriolanus* and elsewhere is used playfully. What makes me think that it is an abbreviation of "crackrope" is that in Massinger's *Unnatural Combat*, i. 1, *ad init.*, the usher says of the page—

"Here's a *crack*; I think they suck this knowledge in their milk."

And ii. 2, *ad fin.*, he says to him, "Peace, crack-rope." I may remark that it is not uncommon in compound words to find the last part of the compound dropped, "quack" for "quacksalver," and "mole" for "mouldwarp," are in daily use; so also "ensign" for "ensign-bearer," a word used by Sir Philip Sidney. Again, we find "standard" for "standard-bearer" in the old ballads.* Perhaps, also, the word "wag," a "pert person" (Latham), the derivation of which he gives up in despair, is an abbreviation of "wag-tail," which latter word is frequently used as a term of reproach by the

* To these instances we may add "shepe" for "shepherd" at the commencement of *Piers Plowman's Vision*, if we adopt the interpretation of M^r. SKELAT and Dr. MORRIS ("N. & Q.," 4th S. xi. 600; xii. 11, 97, 309).

old dramatists, this metaphor being taken from the bird of that name; thus the Earl of Kent, in *King Lear*, ii. 2, *ad fin.*, says to the steward:—

"Spare my grey beard, you wagtail."

It may appear of little importance what the exact meaning and derivation of the word "crack" may be, but I think if this principle, that the second part of a compound word is frequently lost in process of time, be once admitted, it may serve to explain other words which need explanation.

F. J. V.

P.S.—I add three more passages in which the word "crack" occurs:—

"I saw him break Scogan's head at the court-gate, when he was a crack, not thus high."—*K. Henry IV.*, Part II., iii. 2.

"Since we are turned *cracks*, let's study to be like *cracks*, act freely, carelessly, and capriciously."—*Ben Jonson's "Cynthia's Revels."*

"I have invented projects for raising millions without burthening the subject, but cannot get parliament to listen to me, who look upon me as a *crack* and a projector."—*Addison*.

In this last passage I conceive "crack" stands for "crack-brain."

SHAKESPEARE ANTICIPATED.—

"Many times there cometh less hurt of a thief than of a railing tongue: for the one taketh away a man's good name, the other taketh but his riches, which is of much less value and estimation than is his good name."—*Homily against Contention and Brawling*. First Book put forth by Edward VI.

Shakspeare was no plagiarist in this, for as these Homilies were read in all the churches, he was merely quoting an axiom he knew to be familiar to every one.

P. P.

CHAUCER AND SHAKESPEARE.—An article in the *Quarterly Review*, which appeared some twelve months ago, attempted to show (not, I venture to think, with the complete success at which it aimed) the indebtedness of Shakspeare to his great predecessor Chaucer. As a slight contribution, however, in the way of evidence, I submit the following:

Constance, in the *Man of Lawes Tale*, says:—

"In Him trust I, and in his moder deere,
That is to me my sayl and eek my steere."

Romeo, in *Romeo and Juliet*, i. 4, says:—

"But He that hath the steerage of my course,
Direct my sail!"

While on the subject of Chaucer, may I call attention to his quaint argument, by anticipation, against the "Permissive Bill" people? It occurs in the *Troilus and Cressida*:—

"In every thing, I wote, there lith mesure;
For though a man forbede drunkennesse,
He not forbedes that every creature
Be drinkeles for alwey, as I gesse."

ALFRED AINGER.

ST. MICHAEL'S, QUEENHITHE, LONDON.—There is, I believe, a project on foot for pulling down this old church and uniting the benefice with some other. It may be well, therefore, to put it on record that at the south-east corner of the church, at about six feet from the ground, there is built into the wall a stone slab bearing the following inscription, which I copied on the spot:—

THIS CHURCH WAS BVRND IN YE DREADFULL FIRE IN YE YEARE 1666 AND WAS BEGAN (sic) TO BE REBUILT IN YE YEARE 1676

WILL: WOODROF } CHURCH
THOS. LYME } WARDENS

I may add that, under the Union of Benefices' Act, four City churches,—St. Benet, Gracechurch; St. Mary Somerset; St. Mildred, Poultry; and All Hallows' Staining,—have already disappeared; and three more,—St. Martin Outwich; St. Antholin, Budge Row; and St. James, Duke's Place,—are about to disappear; and that such of their fittings as are reserved from sale—bells, fonts, communion-plate, organs—are or will be dispersed among other churches of the metropolis; so that, hereafter, there will be no trace of these things on the spot, unless the churchwardens keep an inventory of the contents of the destroyed church, which, so far as I am aware, the Act does not compel or direct them to do.

A. J. M.

CODRINGTON BARONETCY.—I observed lately in the daily papers that there are two claimants of this title. It being perfectly clear that the second baronet, who disinherited his son the third baronet, could not, by any such act, alienate the descent of the title from his present representative, Sir William Raimond, I cannot imagine how there can be any question about the representation. Some Court ought to be erected to affirm or disallow the many claims at present in existence in the Baronetage, and which in some instances really have no foundation whatever. The Herald's College, indirectly, has this power, as regards armorial insignia attached to such titles, and ought to be supported in the exercise of it.

SP.

REVENGING FLODDEN.—In Lockhart's Life of Sir Walter Scott, an anecdote is given, the substance of which is, that Sir Walter, when travelling on the English side of the Border, had occasion, on account of the illness of one of his domestics, to send for a medical man. When he appeared, Scott was astonished to recognize in him an old man who had been a farrier at Ashetiel. After having had some questions put to him regarding his treatment, the *ci-devant* farrier replied, on Sir Walter remonstrating that he must have killed a few of his patients:—

"On aye, may be sae, whiles they dee, and whiles no; but it's the will o' Providence. Ony how, Your Honour, it wad be lang before it maks up for Flodden."

From an old MS. in my possession, giving a

history of the ancient family of Skene, in Aberdeenshire, the paper and writing of which prove it must have been in existence one hundred years before the great Sir Walter was born, I give an extract, having modernized the spelling:—

"The two Doctors of Physic, viz. the one Professor of the College of St. Andrews and the other the 1st Professor of Medicine at Aberdeen; both of them were, upon their coming from France, fallen short of money at London, had only a quarteen by them, and resolving to kill or cure wherever they come, were heard to say, one to another; let us spend this and then revenge *Pinkie and Flordun*; and being arraigned before the King, King James preferred the one to be his Ordinary, the other his Extraordinary Doctor, and recommended them to St. Andrews and Aberdeen, for the love he bore to Sir John Skene, his brother."

A. A.

FRENCH NOBLEMEN, ABOUT 1700.—The Abbé de Bellegrate, in his *Réflexions sur ce qui peut plaire ou déplaire dans le Commerce du Monde*, which may have suggested to Chesterfield many observations that are to be found in his *Letters*, when speaking of the ignorance of some of the young French noblemen, about 1700, mentions a Monsr. de Mont-Bazon, who asked,

"Pourquoi César, qui mourut au milieu du Sénat de Rome, étoit mort sans confession, puisqu'il y a tant de Prêtres à Rome."

The fourth edition of the Abbé's book was published in 1709, but I am not aware when it was written. In it we find several "sentiments" we meet with elsewhere, for instance—

"Les plus grands hommes ne laissent pas d'avoir de petites foiblesses."

"Je la vois tous les jours, et j'en suis aussi charmé que je l'étois lorsque je la vis la première fois."

"L'on n'aime pas long-temps des gens dont l'amour ressemble à la haine." &c., &c.

R. N. JAMES.

Ashford, Kent.

ANACHRONISM.—Looking into Pope's *Essay on Criticism* the other day, I was struck with a note appended by Warton to the couplet,

"And while self-love each jealous writer rules,
Contending wits become the sport of fools."

"Mr. Harte," says Warton, "related to me that, being with Mr. Pope when he received the news of Swift's death, Harte said to him, he thought it a fortunate circumstance for their friendship that they had lived so distant from each other. Pope resented the reflection, but yet, said Harte, I am convinced it was true." Now this conversation could not possibly have occurred under the circumstances described, for Swift outlived Pope more than a year. The latter died May 30, 1744; Swift, October 29, 1745. It is surprising that Mr. Elwin, so careful and so elaborate an annotator, should have quoted Warton's statement without pointing out its inaccuracy. C.

SHORT-HAND WRITING EXTRAORDINARY.—I extract the following from Duncan Macdougall's

Improved System of Short-Hand, William Smith, 113, Fleet Street, London, 1840, fourth edition:—

"The book of the New Testament, with the time that each book will occupy in writing. *When the student of short-hand is able to write within the limited time required*"—rather significant words these—"he is then able to follow a speaker who speaks with propriety—

Books.	Hours.	Min.
Matthew	3	36
Mark	2	18
Luke	3	54
John	2	54
Acts	3	45
Romans	1	30
1 Corinthians	1	27
2 Corinthians	0	57
Galatians	0	30
Ephesians	0	30
Philippians	0	21
Colossians	0	21
1 Thessalonians	0	18
2 Thessalonians	0	9
1 Timothy	0	27
2 Timothy	0	18
Titus	0	10
Philemon	0	5
Hebrews	1	3
James	0	21
1 Peter	0	24
2 Peter	0	15
1 John	0	22
2 John	0	3
3 John	0	3
Jude	0	6
Revelation	1	48

Total Time 27 55."

When we consider what the title-page sets forth,—"that simply to write the short-hand may be acquired in one hour,"—to say the least of it, it appears a very wonderful performance for a pre-Pitman age, and one which fully justifies my description. ROYLE ENTWISLE, F.R.H.S.

BURIAL IN AN ORCHARD.—The following entry is in the Bourton-on-the-Water Register:—"1704. Wm. Wickser's wife, of Layborough, was buried in Widow Green's orchard at Lower Slaughter (a chapelry to Bourton) March 5." D. R.

TRANSMIGRATION.—The passages which I have transcribed seem to present similar ideas to those of Wordsworth in his celebrated lines on "The Intimations of Immortality," &c.

The first I suppose to be from a poem by Dr. Mackay, but I have never seen it in print or manuscript. The second is from Tennyson:—

"Countless chords of heavenly music,
Struck ere earthly sounds began,
Vibrate, in immortal concord,
Thro' the answering soul of man:
Countless gleams of heavenly glory
Shine through spirits pent in clay,
On the old men at their labours,
On the children at their play.
We have gazed on heavenly secrets,
Sunned ourselves in heavenly glow,

Seen the glory, heard the music,
We are wiser than we know."

"Moreover something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—
Of something felt, like something here;
Of something done, I know not where;
Such as no language may declare."

FREDERICK MANT.

Queries.

We must request correspondents desiring information family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

AUTHOR WANTED of the following lines. Is anything known about them as a literary curiosity? I am requested by a lady, now in her ninety-sixth year, in whose memory this fragment has lingered more than fifty years, and from whose dictation I have just written these lines, to seek this information from some correspondent of "N. & Q." What is the allusion to "Girguntum's walled ground," and to "Leonard's Well"?—

"It is the day of Martinmas,—
Cups of ale should freely pass;
What though winter has begun
To push down the summer's sun;
To our fires we can betake,
And enjoy the crackling brake;
Never heeding winter's face
On the day of Martinmas.

We can tell what we have seen
When the hedge sweet briar was green,
Who did hide in the barley mow
Waiting for her Love, I trow;
Whose apron longer strings did lack,
As the envious girls do clack;
Such like things do come to pass
Ere the day of Martinmas.

Some do the city now frequent,
Where costly shows and merriment
Do wear the vapourish evening out
With interludes and revelling rout,—
Such as did pleasure England's Queen
When here her Royal Grace was seen;
Yet will they not this day let pass,
This merry day of Martinmas.

Nell hath left her wool at home,
The Flanderkin hath stayed his loom;
No beam doth swing, nor wheel go round,
Upon Girguntum's walled ground,
Where now no anchorite doth dwell,
To rise and pray at Leonard's Well;
Martin hath kicked at Balaam's ass,—
So merry be Old Martinmas.

Now the daylight sports are done,
Round the market-cross they run,—
Prentice lads and gallant blades
Dancing with their gamesome maids,—
Till the Beadle, stout and sour,
Shakes his bell and calls the hour;
Then farewell lad and farewell lass
Till next merry Martinmas.

Martinmas shall come again,
Spite of wind and spite of rain.

W. D. B.

"Cloth of frieze be not too bold
Though thou 'rt wedded to cloth of gold."

What historical event gave rise to the verse ending thus? I cannot remember the exact wording of the first two lines, but they are to the effect that cloth of gold must not disdain to be wedded to cloth of frieze. I should be very glad to know where the verse is to be found. F. B.

CRYSTAL NUPTIALS IN RUSSIA.—I remember to have read in a work—the title of which, when found, was not "Cuttl'd," and so has escaped me—a curious account of a Russian (royal?) marriage. One novel feature in its celebration was the manufacture of the saluting guns used on the occasion, which were of ice; the apartment, and a portion of its furniture, if I mistake not, were also of ice; the bridal bed was of the same material; the poles—and beyond these I will not venture to pursue my voyage of inquiry—probably supported some icicle fringes, and other Arctic drapery to match. I would not risk the credit of my memory, which, after an interval of some years, is likely to prove defective; but I think this much, at least, will be found to be correctly stated. Will any of your Anglo-Russian readers kindly help me to verify this vague reference? So far as my memory serves me, my authority was, and I hope still is, a single volume work on *Russian Manners and Customs*, &c., of which I regret to say I cannot even guess the date. F. PHILLOTT.

[A full account of the singular wedding in question will be found in Mrs. H. C. Romanoff's *Historical Narratives from the Russian* (Rivingtons, 1871), pp. 40-46. The bridegroom was the unfortunate Prince Michael A. Galitzin, whom the Empress Anna forced to occupy the position of "Court Jester" after he had joined the Church of Rome. The bride, whose name was Bujeninova, was a Calmuck female-jester attached to the suite of the Empress. The famous "House of Ice" was 56 feet long, 17½ wide, and 21 high. Before it were placed "six three-pounder cannons, and two eighty-pounder mortars; they were actually fired more than once." Readers who wish for further information, and do not object to its being conveyed in the Russian tongue, will find an excellent description of the marriage, and detailed plans of the Ice House, in vol. vii. pp. 347-351 of that most valuable Russian periodical, the *Russkaya Starina*, or *Russian Past*, so excellently conducted by Mr. Semevsky, at St. Petersburg.]

"THE TEN AMBASSADORS."—Decker, in 1606, alludes to "the coming of the ten ambassadors." To what event does he refer? J. O. P.

SIR THOMAS STRANGEWAYS.—Of what family was he, and what were his arms? He married Katherine, Dowager Duchess of Norfolk, whose first husband died 19th October, 1432. Did she not also marry John, Viscount Beaumont, and Sir

John Widville, and what was the order of the marriages! The doubt is between the second and third.

J. F. M.

THE SACKBUT.—In a picture by Paul Veronese, at Paris, the "Cena di San Giorgio," Titian is playing the double bass, Paul Veronese and Tintoret the violoncello, another man a violin; Bassano a flute, and a Turkish slave the sackbut. In a translation of the *Lives of Haydn and Mozart*, by L. A. C. Bombet (Murray, 1818), p. 15, there is a note saying that this ancient instrument would have been lost to us for ever but for the ashes of Mount Vesuvius. At Herculaneum one was dug up. The lower part is of bronze, and the upper part and mouthpiece is of solid gold. It is asserted that the Kings of Naples presented it to his present Majesty, i.e., George III. Is this the fact, and where is this instrument? From this antique, the translator goes on to say, the Italians fashioned their *tromboni*; but that in quality of tone nothing of modern make has equalled the ancient one. I should be glad to learn if this still holds good; and if so, whether any attempt has of late years been made to investigate the causes of this superiority of tone.

C. A. W.

Mayfair, W.

CATHERINE PEAR.—Suckling, in his *Ballad upon a Wedding*, compares the streaks of red on the lady's cheeks to those on

—"a Catherine pear,

The side that's next the sun";

and, in the *Schoolmistress*, Shenstone speaks of the *lovely dye* of the Catherine pear. Is this pear extinct, or has it only changed its name?

Lavater tells us, we instinctively expect a handsome apple to prove toothsome; but as the least comely pears, so far as my experience goes, are generally the sweetest, one might suppose the Catherine pear's charms to have been but skin deep, and hence to have lost their hold on popular favour, were it not that Shenstone declares its juice to have been equal to its dye. Will some Meliboeus afford this immortalized fruit a note?

HENRY ATTWELL.

Barnes.

OIL PAINTING ON COPPER-PLATE.—When was it introduced into England, and when discontinued?

G. GARWOOD.

KEBLE'S "CHRISTIAN YEAR."—Will some one give me the true sense of the third line in the following?—

"And far below, Gennesaret's main
Spreads many a mile of liquid plain
(Though all seem gather'd in one eager bound),
Then narrowing cleaves yon palmy lea," &c.

It is in the poem for the Seventh Sunday after Trinity.

J. D.

"A BIOGRAPHICAL PEERAGE OF THE EMPIRE OF GREAT BRITAIN," dated June 1, 1803, and

printed by "T. Bensley, Bolt Court, Fleet Street."—Wanted the name of the compiler. I possess the first two volumes, and at the end of the second is a note to the effect that the bishops will be given in the succeeding volumes, "which are now in the press." The work is remarkable for its plain-speaking with regard to the living nobility. A duke is stated to be "very peculiar in his person and habits." Another nobleman "has been willing to exhibit himself in the theatre of the world: and his name occurs frequently among the speakers in Parliament: but his speeches, it must be confessed, are not remarkable for their acuteness, precision, or knowledge."

Another's "eccentricities are not unknown, and a marriage, which broke forth unexpectedly, caused, a few years ago, not a little conversation in fashionable circles, severely to the disappointment of the noble admiral his brother." The house of North, "frank, unassuming, and kind, have for centuries set a pattern of what in truth they are, true nobility." Lord Bathurst is "sagacious and sarcastic"; the Earl Grosvenor "discovered some inclination to become an author; but he has much more solid pretensions to distinction—he is immensely rich!" while Earl Carnarvon is remarkable "for the intemperance of his language." Lord Byron has, though only twenty, shown great talent, and Lord de Dunstanville "has large property in Cornish boroughs."

R. PASSINGHAM.

JAY: OSBORNE.—Whence are these surnames derived? Are they Norman or Saxon?

A. O. M. JAY.

DEATH'S HEAD AND CROSS-BONES.—What is the history or origin of this symbol, and why is it a regimental badge?

D. R.

GRINLING GIBBONS.—1. Is there any information relative to Grinling Gibbons the carver besides that contained in Evelyn's *Diary* and A. Cunningham's *Lives of the British Painters, Sculptors, and Architects*; and if so, what does it amount to?

2. What was the subject of the carving executed by Gibbons after a cartoon by Tintoretto, which first brought him under Evelyn's notice? Cunningham says that it was bought by Sir G. Viner, and afterwards passed into the collection of the Duke of Chandos at Cannons. Is it still there?

3. What is Gibbons's personal appearance, colour of complexion, eyes, &c., as given in his portrait by Sir Godfrey Kneller, in the Haughton Gallery? How are he and his wife represented in the portraits by Closterman; what is her appearance, and who was she?

4. What is the title of Mr. Wornum's book in which Gibbons is mentioned?

5. What is the exact description of Tintoretto's picture of the Crucifixion in the Scuola di San Rocco at Venice? As W. M. J. is in immediate

want of this information, a letter containing it, addressed W. M. J., Clarghyll Hall, Alston, Carlisle, would greatly oblige.
W. M. J.

BURIAL OF A GIPSY IN A CHURCH.—I have lately been told that a Gipsy girl was buried some years ago in the Parish Church of Stretham, Cambridgeshire; and on referring to the register of burials, I have learnt that the burial took place in the year 1783. The entry is as follows—"Ashena daughter of Edward & Greenleaf Boswell Ap. 23."

No mention is here made of the child having been of Gipsy origin; but I am satisfied that the entry relates to the child whom popular tradition states to have been a Gipsy. A slab inscribed with her name was formerly to be seen, I am told, in the north aisle. It is probably now covered by pews. For some years, it is said, Gipsies used to visit the grave periodically; but books having been lost from the church, the pilgrims were supposed to have been the thieves, and such pilgrimages were thenceforth prohibited.

The Boswells are said to have been rich, and to have had their table spread with "silver plate." If so, they would have no difficulty in paying the fees, and in having a grand funeral. But it appears strange that the clergyman of the day should have allowed intramural interment to a comparative stranger, and a member of a wandering tribe.

According to Borrow, *Gipsies in Spain*, 4th Ed. 1846, Gipsies are always most anxious to be buried in consecrated ground; but is any other instance known of a Gipsy being buried in a church?

HUGH PIGOT.

COIN OR TOKEN.—I possess a bronze coin or token, on one side of which is a pair of scales, evenly suspended, with a fish-hook under the left-hand scale. On the reverse is a large heart, with what appears to be the figure 4 on the top of it, and below is the date "1794." Can any one explain the object of such coin or token? It bears no name or anything to show its value.

N. H. R.

THE ZAMPOGNARI OF NAPLES—where can I find an account of them, their habitat and customs?

O. S. P.

COLEPEPPER AND DAVENANT.—These names are mentioned in Macaulay's *History of England*, the former as having a quarrel with the Earl of Devonshire, the latter as being a French partisan. In neither case is the Christian name or rank alluded to. I shall feel greatly obliged if any of your readers can give me their names, or any other information connected with them. Evelyn, in his *Diary*, speaks of the quarrel with the Earl, and calls him "Col. Culpeper." I have some documents signed by John Lord Culpeper, 1701, John Lord Colepeper, 1715, and a Thomas Culpeper, 1700, but I should not think either of these can

be right. The wife's name I should also like to know. I have a Henry Davenant, but of this I am also doubtful.

EMILY COLE.

Teignmouth.

PENN PEDIGREE.—William Penn, founder of Pennsylvania, bequeathed to William, his son by his first wife, his Irish property. The son married Mary Jones, and died in 1720. Did he leave issue? Where was this property situate? Did not Mary Jones marry secondly a Mr. Gordon? When did she die? My *impression** is that Mary married Mr. Gordon in Ireland, and that she was of the Ranelagh family, and died before 1750. There is probably some marriage settlement on record in Dublin which would throw light on this second marriage.

M. S. S.

THOMAS MUGGETT, M.D.—I wish for information in regard to "Thomas Muggett, Doctor in Physick," who wrote—

"Health's Improvement; or, Rules comprizing and discovering the Nature, Method, and Manner of Preparing all sorts of Food Used in this Nation."

What other works did he write; is the one mentioned scarce?

L. D.

"WARLOCK."—Mr. Earle, in his *Philology of the English Tongue*, p. 274, supposes "warlock" to be a modification of the A.-S. *wea-loka*, i.e., a belier or breaker of one's pledge; thence applied to any intelligent being that was perfidious, and under a ban, and beyond the pale of humanity. I should be glad to hear if there were any corroborative evidence for this etymology. A. L. MAYHEW.

Oxford.

MR. HUGH SKEYS.—He was a merchant in Lisbon between 1780–1790. He married Miss Fanny Blood, who died very shortly afterwards. He then returned to Dublin, settled there, and married again. Can any one tell me the name of his second wife?

C. K. P.

GODWIT.—From whence is derived this name as applied to a well-known wading bird, a spring and autumn migratory to our shores? Montagu, in his *Dictionary of British Birds*, gives Godwin or Godwyn as a local name of this species.

JOHN CORDEAUX.

Great Cotes, Ulceby, Lincolnshire.

MANUEL OF SHOTS.—In Crookshank's *History of the State and Sufferings of the Church of Scotland from the Restoration to the Revolution*, second edition, Edinburgh, 1751, vol. ii., p. 63, we read that "Manuel of Shots died of his wounds as he entered the Tolbooth of Edinburgh, after the skirmish at Airdsmoss, July 20th, 1680." Who was he?

J. MANUEL.

Newcastle-upon-Tyne.

* Derived from a Gordon family tradition.

LODOWICK LOID, who lived in the time of Queen Elizabeth and James I., was the author of *The Pilgrimage of Princes*, 1607. He is styled one of Her Majesty's Serjeants-at-Arms. In fulfilling the duties of his office, did he attend the person of the sovereign, the Lord Chancellor, the Speaker of the House of Commons, or the Lord Mayor of London? Where can I find any biographical account of him? A list of his works is given in Lowndes, which contains, besides *The Pilgrimage of Princes*, eleven others on various subjects. A query for a list of Serjeants-at-Arms during the Tudor period appeared in "N. & Q.," 3rd S. ix. 351, but elicited no reply.

LLALLAWG.

DR. JOHNSON.—In the well-known letter of Dr. Johnson to Lord Chesterfield is the following passage:—"The Shepherd in Virgil grew acquainted with Love, and found him a native of the Rocks." In what part of Virgil is the reference to be found?

H. W.

New University Club.

HERALDIC.—Will some one kindly inform me if the strawberry-leaves in a ducal coronet should be "proper" or "or"?—also if the pendants of an archbishop's mitre should be red? I believe those of a bishop's mitre are white. I want also to know the arms of the county of York; have the three Ridings different shields?

I should be very thankful to be told of any book which gives the arms of the English counties. I am aware of the sheets published by different booksellers, but they are not correct.

W. M. M.

CURIOUS LITERATURE.—I am informed that there are some works in French written in a double style, so that one-half of the page gives a different signification to that of the whole. I remember, some years ago, the press gave a letter of introduction attributed to Cardinal Richelieu, in which the letter folded in half gave a totally different signification to the whole. I shall be glad if any one will give me reference, either to any French works written in this way, or to the last-named letter of Cardinal Richelieu, whether in French or English.

S. M. C.

Replies.

ON THE ELECTIVE AND DEPOSING POWER OF PARLIAMENT.

(4th S. xii. 321, 349, 371, 389, 416, 459.)

I am sorry to have been so long in replying to W. F. F.'s criticisms, but hope to meet with no further interruptions.

Before entering on the main question, I would like to make a few remarks on certain criticisms of W. F. F. on my former paper.

He says (p. 371) that I have not observed that "the question at issue is one of fact and not of

theory"; but my learned opponent, in his first paper, certainly begins by stating his theory as to the general question, and then goes on to prove it by particular instances; besides, facts are worth nothing if there is no theory to string them together.

Again, W. F. F. urges against my assertion that "if the kings of England could not be elected or deposed, they must rule by virtue of divine right," that they would rule by virtue of English law, if by that law their crown is hereditary. But may I ask who makes the laws of the realm? For my own part, I always understood that it was the Parliament. After some purely personal remarks, my opponent winds up with a sneer at "the authority of writers whose researches have led them to fancy that Canute and the Conqueror were 'elected.'"

Now (1.) Florence of Worcester (ann. 1016) distinctly asserts the election of Cnut ("cujus (i.e. Æthelredi) post mortem episcopi, abbates, duces et quique nobiliores Angliæ in unum congregati pari consensu in dominum et regem sibi Canutum elegerunt . . . omnemque progeniem regis Æthelredi repudiantes, pacem cum eo composuere et fidelitatem illi juravere." In 1017 he was formally acknowledged as king of all England, and Florence adds, "Fœdus etiam cum principibus et omni populo ipse et illi cum ipso percusserunt." Nothing, it seems to me, can be plainer than this.

(2.) William of Poitiers over and over again asserts that the Conqueror was elected, recording the offer of the crown to William at Berkhamstead, his delay, but final acceptance, and his coronation. In one passage (p. 143) he makes his right threefold: by bequest or hereditary succession, by conquest, and "coronatus tali eorumdem (i.e., Anglorum) consensu vel potius appetitu ejusdem gentis firmatum." Ordericus Vitalis (503 B) records the offer of the crown, and adds that the chief men said that they would only, as they had been used, submit to a crowned king.

W. F. F. then goes on to maintain that even if there were any precedents in favour of my theory before the Conquest, it would not matter, as "their polity was so rude and unsettled," and cites Burke and Mackintosh; and then argues that the Conquest, in that it was a conquest, "worked an entire change." I can only answer, as before, that this view would break the continuity of English history, and that it is a well-ascertained fact that the Conqueror did not wish to do this, but tried, by employing the legal fiction of entirely disregarding Harold's reign, to represent himself as the true successor of the Confessor by grant, as he himself asserts, in an extant charter.

But when W. F. F. accuses me of misrepresenting Mr. Freeman's ideas, i.e., when he says that that historian does not consider the Conqueror to have been elected, this is too bad; and I am sure that if W. F. F. takes the trouble to read over the account of the "interregnum" in Mr. Freeman's

works, he will see that he is quite mistaken, and that his 'sneer was quite gratuitous. Again, the "feudal system" never existed in any country as a system. Traces of feudalism are seen in England as early as the time of Cnut, and W. F. F.'s whole argument, as to the attempt of a vassal to depose his lord involving forfeiture of his estates, is founded on a misconception. I assert this on the authority of Mr. Hallam (*Middle Ages*), who says, that if the obligations on the king's side were broken, the vassal could take up arms, and cites an instance in France, t. Louis IX.

W. F. F. assumes that the three cases of election I cited, viz., William I., Stephen, and John, were the only cases during that time. What I meant was, that they were cases in which a lineal heir had been excluded by election; but I will now show that there were other instances of election between the Conquest and Edward II.:-

(1) Henry I. W. Malm. says, "In regem electus est," and we infer from the context that it was by the "proceres."

(2) Henry II. So Will. Newb. ii., c. 1.

(3) Richard I. So Benedictus Abbas, ii., 78.

(4) Henry III. So Ann. Waverl., p. 286, i. e., by all who then adhered to him.

With Edward I. the modern doctrine of hereditary right begins to appear. After some remarks as to Stephen's election, W. F. F. asserts that the crown being got by Henry is still held by his heirs. This last statement I confess I do not understand, for if, as W. F. F. holds, Parliament cannot elect or depose a king, the heir of Henry II. is certainly not Her Gracious Majesty.

But W. F. F., seemingly conscious of the weakness of his case, then adds the following words:-

"My proposition that no Parliament ever elected or deposed a sovereign, of course only applied to the period when Parliaments existed, i. e., subsequent to the rise of Parliaments, in the reign of Henry III. And as to the period between the Conquest and that era, I expressly said that the succession was unsettled, and Parliaments did not exist; so that the question did not arise."

I think that W. F. F. should have stated the limits he intended to observe before this. His argument is that of a lawyer, and he refuses to admit any connexion between the old Witenagemot and the Parliament (in the narrowest sense of the word).

W. F. F. then discusses the question of John's election, quoting Spelman and Blackstone, and giving an account without references, especially as to the "secret gifts." The primate, in his speech, explains the motives for the course he adopted, "Se presaga mente conjecturare et quibusdam oraculis edoctum et certificatum fuisse quod ipse Johannes regnum et coronam Angliæ foret aliquando corrupturus; et ne haberet liberas habenas hoc faciendi, ipsam electione non successione hereditaria eligi debere affirmabat." Thus John had the intention

of claiming by hereditary right, but this act of Hubert Walter thwarted his designs. I cannot, therefore, understand W. F. F. when he says that "the king and his supporters were conscious of the defect of his hereditary title, and desired to patch it up by a show of election to make it popular."

W. F. F. sees in the regency of William Marshall, Earl of Pembroke, "the germ of responsible government, and the true check upon the doctrine of hereditary right to the crown." But, to the best of my knowledge, Henry, though so young, was the eldest living male of the royal family; and it seems to me that the fact tells just the other way, i. e., that the chief men appointed a regent to guard the interests of one whom they had elected (v. Ann. Waverl., p. 286), a clear proof of their competency. I do not, of course, mean to deny that hereditary right was then unknown, or had no influence. I contend that, though the choice was restricted to a single family, the Parliament (in all its forms), as representing the people, had the right of choosing any member of it. The recommendation of the last king had great weight, but practically the eldest son, as the eldest of the family, and therefore the most capable of governing, was chosen; and the exercise of the right of free election fell into disuse, being only revived at certain great crises. My point is that in all cases of deposition of kings the right was revived, and was not anything new; that the supreme assembly always has been, and still is, capable of deposing the king, of changing or of regulating the succession in any way it sees fit.

W. A. B. C.

(To be continued.)

FIELD LORE: CARR, &c. (4th S. xi., xii. *passim*; 5th S. i. 35.)—I am interested in the remarks on field lore in "N. & Q.," having long thought that a careful and systematic study of the names of fields would go far to substantiate many local traditions, and, at the same time, assist in recalling natural features of the country as they existed long centuries ago. Names of fields rarely change; they are handed down from generation to generation, and, although sometimes corrupted in transit, are, as a rule, wonderfully true to their original signification both in form and sound.

As an illustration I give, from a list now before me, a brief analysis of the nomenclature of fields in the parish from which I write. I must add that this is a North Lincolnshire marsh parish, 2,600 acres in extent, bounded on the north by the Humber. Two-thirds are marsh, the fields divided by drains; the rest very old uncleared land, slightly undulated, and many feet above the level of the marshes. For centuries it was the property of the Barnardistons of Kedington, in Suffolk, who had a seat here.

A rather considerable proportion of the fields is

named after old inhabitants, who have called their lands after their own names, their former existence only to be demonstrated by looking into the parish registers. Others again have reference to the stock for which they were appropriated, as the *Ox-pasture*, *Ewe-croft*, *Neatgang*, *Bullgarth*, *Cow-close*, *Stock-field*, *Cowgate*, &c.

Another rather large class refers to local position, or some object or natural feature. Thus we have the *Great Nooks* and the *Little Nooks* closes, so named, doubtless, from the sharp bends or angles formed by the windings of a boundary drain known as the *Old-fleet*, forming two large angles or recesses in the one, and two smaller angles in the other. Then there is the *House-close* where no tradition lingers of any habitation, and yet on a slight elevation in the centre of the field we plough up charred wood, coarse broken pottery, and fragments of tobacco-pipes, thick and strong, with very small bowls, made, as an old labourer once remarked to me, in days "when bacca wor dear and poipc-clay cheap." A stretch of rich pasture land, containing several isolated and elevated patches or mounds, standing above the level of the marsh, is known as the *Holmes*, one part *par excellence* as the *Bon-holme*. Before the Humber embankments were constructed these would stand up, high and dry, above the level of the periodically tide-covered fittie land. In later times they were the chosen haunts and battleground of the ruff, a bird now, as a resident, practically extinct in the county. Then we have the *Beck-field*, *Mill-holme*, and *Mill-field*; no probable site, or any tradition, remaining of any mill saving the names of these fields.

Near the old Hall (pulled down about seventy years since) are the *Hall-wong*, *Moats-Close*, the moats still remaining, partly refilled; the *Butt-close*, probably the site of the archery butts. Other fields are known as *Rush-close*, *Thorn-trec-plat*, *Reed-forth*, *Bridge-carr*, *Blow-well-plat*, the latter from the circular ponds where springs rise.

Four fields (about 125 acres) immediately adjoining the Humber embankment are called the *Groves*. This name has long been a puzzle, and certainly is an anomaly in a treeless land like the marsh. In the will of Sir Thos. Barnardiston, Kat., 1618, we find mention of the "Manor of Coots and the Grosse; and again "Coots and the Grosse."* At this period (the present embankment is a comparatively modern construction) these fields laid beyond the embankment and were "fittie" land. *Groves* may be a corruption of *Grosse*; but if so, from whence comes the word *Grosse*?

The meaning of other names is not very apparent. Some, however, of the numerous readers of

"N. & Q." may be able to give the interpretation; a few have a very Scandinavian ring about them—*Pingle*, *Sweedale-croft*, *Malmbridge-close*, *Skiddalcroft*, *Stithy-green*, *Leach-croft*, *The Slawms*, *Hagg*, *Semary's*, *High-dales*, &c.; the termination *dal* or *dale* is not uncommon, yet the land is flat and treeless.

JOHN CORDEAUX.

Great Cotes, Ulceby, Lincolnshire.

This is a common name in Norfolk, but, as far as my observation goes, always a compound one, for very wet pieces of land in the marshy districts, planted with osiers or alders, and hence called osier or alder carrs. One I know of is called the bird-carr, from the fact of the black-headed gull (*Larus ridibundus*) formerly (thirty or thirty-five years ago) breeding there.

N—x.

A STUBBORN FACT (4th S. xii. 469; 5th S. i. 13).—Perhaps the following extract from the autobiography of the late Lord Brougham may be of interest in connexion with the subject of your note with the above heading. It certainly presents another nut for unbelievers in apparitions to crack, and its authority is undoubtedly genuine:—

"Tired with the cold of yesterday, I was glad to take advantage of a hot bath before I turned in. And here a most remarkable thing happened to me—so remarkable that I must tell the story from the beginning. After I left the High School, Edinburgh, I went with G—, my most intimate friend, to attend the classes in the University. There was no divinity class, but we frequently in our walks discussed and speculated upon many grave subjects—among others, on the immortality of the soul and on a future state. This question, and the possibility, I will not say of ghosts walking, but of the dead appearing to the living, were subjects of much speculation; and we actually committed the folly of drawing up an agreement, *written with our blood*, to the effect, that whichever of us died the first should appear to the other, and thus solve any doubts we had entertained of the 'life after death.' After we had finished our classes at the College, G— went to India, having got an appointment there in the Civil Service. He seldom wrote to me, and after the lapse of a few years I had almost forgotten him; moreover, his family having little connection with Edinburgh, I seldom saw or heard anything of them, or of him through them, so that all the old school-boy intimacy had died out, and I had nearly forgotten his existence. I had taken, as I have said, a warm bath; and while lying in it and enjoying the comfort of the heat, after the late freezing I had undergone, I turned my head round, looking towards the chair on which I deposited my clothes, as I was about to get up out of the bath. On the chair sat G—, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was that had taken the likeness of G—, had disappeared.

"This vision produced such a shock that I had no inclination to talk about it, or to speak about it even to Stuart; but the impression it made upon me was too vivid to be easily forgotten; and so strongly was I affected by it, that I have written down the whole history, with the date, 19th December, and all the particulars, as they are now fresh before me. No doubt I had fallen asleep; and that the appearance presented so distinctly to my eyes was a dream, I cannot for a moment doubt; yet for

* See a pamphlet *Kedington and the Barnardistons*, by Richard Almack, Esq., p. 60.

years I had had no communication with G—, nor had there been anything to recall him to my recollection; nothing had taken place during our Swedish travels either connected with G— or with India, or with anything relating to him or to any member of his family. I recollected quickly enough our old discussion, and the bargain we had made. I could not discharge from my mind the impression that G— must have died, and that his appearance to me was to be received by me as proof of a future state; yet all the while I felt convinced that the whole was a dream; and so painfully vivid and so unfading was the impression that I could not bring myself to talk of it, or to make the slightest allusion to it. I finished dressing, and as we had agreed to make an early start, I was ready by six o'clock, the hour of our early breakfast.

"Brougham, October 16, 1862.—I have just been copying out from my journal an account of this strange dream. *Certissima mortis imago!* And now to finish the story, began above sixty years since. Soon after my return to Edinburgh there arrived a letter from India announcing G—'s death, and stating that he had died on the 19th of December. Singular coincidence! Yet when one reflects on the vast number of dreams which night after night pass through our brains, the number of coincidences between the vision and the event are perhaps fewer and less remarkable than a fair calculation of chances would warrant us to expect. Nor is it surprising, considering the variety of our thoughts in sleep, and that they all bear some analogy to the affairs of life, that a dream should sometimes coincide with a contemporaneous or even a future event. This is not much more wonderful than that a person whom we had no reason to expect should appear to us at the very moment we had been thinking or speaking of him. I believe every ghost story capable of some such explanation."

I will not make any comment on the attempt at explanation, further than to say that I do not consider the reasoning very sound. When we find these coincidences repeated many times, there is certainly room for questioning their mere accidental occurrence.

H. G. W.

HART HALL, HERTFORD COLLEGE, OXFORD (5th S. i. 51, 74).—"Aula Cervina," as the Editor very correctly remarks, was the ancient Hart Hall, before it became Hertford College. On the breaking up of that house the premises lapsed to the University, and were by it made over to Magdalen Hall, now in occupation of them, but formerly adjoining to Magdalen College. As to the origin of the name, Antony à Wood tells us—"Ab eodem (Elias de Hertford) Aula Cervina (quippe prima pars vocis Hertford Cervum idiomate Anglicano denotat) appellari cepit."

EDMUND TEW, M.A.

A. H. B. (p. 74) says that I hesitated to render *Aula Cervina* as Hart Hall, and that I doubted if it was right. But it was not hesitation but inability, and not doubt but ignorance. I said I had never happened to hear of Hart or Hert Hall, and of course a mere assertion was not conclusive. It is clear enough now.

LYTTELTON.

I am a Cambridge man as well as LORD LYTTELTON, and therefore speak with hesitation;

but I have always understood, that by reason of some very great stringency in the statutes, no one could be got to take the Principalship of Hertford College on the death, 1805 (Le Neve), of Bernard Hodgson; that the college falling therefore into decay, was dissolved by Act of Parliament in 1822 (the last Fellow, the Rev. Richard Hewett, who of course had a pension, died in 1833); and that the buildings were handed over to Magdalene Hall, the old Magdalene Hall being taken into Magdalene College.

CHARLES F. S. WARREN, M.A.

The following, from the *Times* of Jan. 30 last, is worthy of preservation in "N. & Q.," in illustration of what correspondents have written on this subject. Some information in regard to Hart Hall, or Hertford College, may be found in Ackermann's *Oxford*. Unless my memory is at fault, it was the college at which Charles James Fox received a portion of his education:—

"A scheme has been drawn up of a Bill for the incorporation of Magdalen Hall as a College under the designation of the Principal and Scholars of Hertford College, and for transferring the endowments at present held in trust for the Hall by the University to the new College. The Bill does not propose the foundation of Fellowships, or any modification of the present system of government of the Hall. Magdalen Hall was transferred to its present site by an Act of Parliament obtained in 1816, under the principalship of the late Dr. Macbride. It was originally erected by Bishop Waynflete in the neighbourhood of Magdalen College for students previous to admission into his society. Hertford College, of which it is now proposed to revive the title, was originally Hert Hall (*Aula Cervina*); in 1740 its Principal, Dr. Newton, obtained with some difficulty its incorporation as a College, consisting of a Principal and four Fellows, for which latter he provided a small endowment, insufficient, however, to procure a succession of Fellows; and in 1805, there being no Principal, and but one Fellow, the College was dissolved, and what remained of the endowments was in part appropriated to the foundation of the Hertford Latin Scholarship, in part granted to the use of Magdalen Hall, upon the death of the surviving Fellow. The Hertford Scholarship was accordingly established in 1834."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CERVANTES AND SHAKESPEARE (4th S. xii. 426, 501; 5th S. i. 97).—Your correspondents have laid to M. Viardot's charge more than he deserved. So far from stating that the New Style was adopted earlier in England than in Spain, he says just the reverse, "en retard des Espagnols." His statement is quoted verbatim in a volume entitled *Collier, Coleridge, and Shakespeare*, London, 1860, together with a comment which, as it fully explains the subject, may be usefully repeated:—

"Dr. Drake, in *Shakespeare and his Times*, alluding to Shakespeare's death on the 23rd April, 1616, writeth thus:

"It is remarkable that on the same day expired in Spain his great and amiable contemporary, Cervantes; the world being thus deprived, nearly at the same moment, of the two most original writers which modern Europe has produced."

"The same remark had been made many years before

by John Bowle, the editor of *Don Quixote*, and it is thus commented upon by M. Louis Viardot, in his *Notice sur la Vie, &c., de Cervantes*:—"On trouve, en effet, dans les biographies de Shakespeare, qu'il décéda le 23 avril, 1616. Mais il faut prendre garde que les Anglais, n'adoptèrent le calendrier grégorien qu'en 1754, et qu'ils furent jusqu'à en retard des Espagnols pour les dates, comme les Russes le sont aujourd'hui du reste de l'Europe. Shakespeare a donc survécu douze jours à Cervantes."

"Here is a double mistake; first on the part of the English writers, as is cleverly enough pointed out by M. Viardot; and next on the part of M. Viardot himself—only that his mistake is much more remarkable for ignorance of the subject, and far less excusable, inasmuch as it was committed with full attention directed to the point in question, which the others had wholly overlooked. M. Viardot states that Shakespeare survived Cervantes by twelve days, forgetting that, although that number of days be now the difference between old style and new, it was not so when Shakespeare died. The difference was then but ten days, and did not amount to twelve for nearly two centuries afterwards."

And to this the following foot-note is appended:

"Another example is Mr. Knight's supposed Play Bill for *Much Ado about Nothing*, prefixed to his 'Supplementary Notice' of that play, and dated '*This day being Tuesday, July 11, 1600,*' which is a new-style date."

C. ELLIOT BROWNE.

J. B. P. thinks "it is certain that they both died on the same day Old Style." This must mean that when Spanish biographers of Cervantes asserted that he died on April 23, 1616, they were employing the Old Style. Will J. B. P. favour readers of "N. & Q." with the grounds on which he has arrived at that conclusion? Seeing that the New Style was introduced into Spain in 1582, I should have thought all subsequent writers would have employed it in their chronology. But J. B. P. asserts that "the introduction of the New Style into Spain has nothing to do with the question." I confess J. B. P. has mystified me, and I should be obliged if he would "turn on the light."

JABEZ.

Athenæum Club.

A PROFESSOR OF HEBREW, TEMP. ELIZABETH (4th S. xii. 516.)—Cevallerius was the second King's Professor of Hebrew at Cambridge. His name, as given in Le Neve's *Fasti Ecclesiæ Anglicanæ*, is Anthony Rodolphus Cevallerius. The following notice of him is from Strype's *Life of Abp. Parker*, 1709, p. 366:—

"Another, who, if I mistake not, died this year [1572], namely, *Rauf le Chevalier*, or, as he is writ in *Latin*, Rodolphus Cavalierius, Hebrew professor at Cambridge, whither he went anno 1569, as we have heard before. I have seen his last will in *French*, made in *Guernsey*, where he now was, as it seems, with his wife and children. His wife's name was *Elizabeth le Grimecieux*. He had two daughters, *Jael* and *Mary*, and only one son, *Samuel*, and three nephews, beyond sea, *Robert*, *Anthony*, and *Oliver*."

Strype gives considerable extracts from his will, which bore date Guernsey, Oct. 8th, 1572, and from which it appears that Cevallerius and Prof.

Tremellius of Heidelberg had married sisters. Abp. Parker presented Cevallerius to the seventh prebend of Canterbury in 1569.

Sir Anthony Cook (the father-in-law of Cecil) was the chief patron of Cevallerius, and procured for him a patent of naturalization in 1552. It is probable that he then taught in the University under the name of Mr. Anthony (see *Strype Ann. Ref.*, i. 530). In the same book (i. 524) there is an account of Dr. Saravia, who in 1566 was settled as a teacher in Guernsey, but proposed to return home to Flanders. Chambrelayne, the governor, persuaded him to go first to London, and gave him a letter to Cecil, who at once became his patron, made him a free denizen, and persuaded him "to tarry where he was."

EDWARD SOLLY.

"ANTHEM": "ANTHYMN" (5th S. i. 68.)—Johnson thought the word should be written "anthymn," deriving it from the Greek *ἀνθῆμνος*. Barrow also writes "anthymn." The word, according to some, is a corruption of *ἀντίφωνος* through the Anglo-Saxon *antefen*; but the *Quarterly Review* (April, 1861) thinks it more correctly derived through the Anglo-Saxon word "anthymn," from *ἀντί* and *ῥῆμος*. (Dr. Johnson's *ἀνθῆμνος* is, I believe, an imaginary word.) The terms "anthem" and "antiphon," the *Quarterly* adds, mean much alike, *ἀντί-ῥῆμος* referring to the method of singing the words, while *ἀντί-φωνος* had reference to the alternate vocal performance only.

Mr. MILLIGAN says that in the *Canterbury Tales* "antiphone" is used. Chaucer, however, has "antem" in the following lines from the *Prioresse's Tale*; and "antheme," "antetheme," "anteteme," are also found in other writers:—

"And whan that I my lif shulde forelete,
To me she came, and bad me for to sing,
This antem veraily in my dying,
As ye han herde."

S. H. WILLIAMS.

18, Kensington Crescent, W.

Barrow spells the word thus in one of his sermons; but there is no doubt that the derivation shown by Chaucer is the correct one. Another fanciful derivation I have seen is from *ἀνθεμον*, as if it were the "flower" of church music.—See Blunt's *Annotated Book of Common Prayer*, p. lxii. (sixth edition), where references are given on the subject to old volumes of "N. & Q." C. F. S. WARREN, M.A.

"Anthem," anciently spelt "anteme" (Dr. Hammer's translation of *Socrates*, lib. vi. c. 12, London, 1636, quoted in *Annot. Book of Common Prayer*, p. lvi), also "antem," "antempne" (*Myrroure of Our Lady*, fol. lxxxix. *ib.* p. lxiii.), is derived from *ἀντίφωνα*. Barrow, in one of his sermons, spells the word "anthymn": this induced Dr. Johnson to give

the derivation as *ἄνθρωπος*. Bailey gives the same derivation, but simply as a query.

JOHNSON BAILY.

Pallion Vicarage.

SWEDEN (5th S. i. 7).—"Sweden" is a corruption of the old name of Sweden, which was *Seiþjóð*; with the article suffixed, *Seiþjóðin*. The etymology of the first part of the word, *seið*, is unknown. We only know that the Swedes were called *Sviar* from the oldest times; even Tacitus calls them *Suiones*. *þjóð* means people, nation; and the whole word is thus the people of the *Sviar*. The present name of Sweden is *Svearíke* or *Sverig*.

JÓN A. HJALTÁLÍN.

Advocates' Library, Edinburgh.

"ARCANDAM" (5th S. i. 48).—I have a copy of this book, of which this is the full title:—

"The most EXCELLENT, profitable, and pleasant BOOK Of the Famous Doctor, And expert Astrologian, ARCAN- DAM, or, ALCANDRIN: To find the fatal Destiny, Con- stellation, Complexion, and Na-tural inclination of every Man and Child by his birth. WITH An Addition of PHYSIOGNOMY, very pleasant to read. Newly turned out of the French into our Vulgar Tongue. By William WARDE. London, Printed for Thomas Vere, at the sign of the Angel without Newgate, 1670."

It contains curious old woodcuts of the signs of the Zodiac. On referring to several biographical dictionaries, I can find no account whatever of Arcandam or Alcandrin. Can any of the readers of "N. & Q." give any information respecting him?

F. A. EDWARDS.

KENTISH EPITAPHS (5th S. i. 62).—The epitaph numbered seven, at Iwade, Kent, is by no means of uncommon occurrence in churchyards in Eng- land, and has often done duty over infants' graves. In the *Arundines Cami*, editio quarta, it is trans- lated into Latin verse, and its authorship is assigned to Charles Wesley. The epitaph is said there to be in Wisbech Churchyard.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

KING OF ARMS (5th S. i. 50).—I am concerned to find that I have been guilty of *l'ae-majesté* in speaking, in a former communication, of a great heraldic functionary as "King at arms." This is a grievous, though common, error! S. has also fallen into it. "King of arms" is unquestionably the proper designation, and I feel that I owe a deep debt of gratitude to the eminent member of the Heralds' College who condescended to take me to task for so great a slip made in pointing out what I believe to be an erroneous heraldic practice. Of course, I accepted the one as a complete "set off" against the other, and having reformed my own manners, live in hopes of seeing other errors corrected.

J. WOODWARD.

NOTE OF THE LATE MR. CHARLES KIRKPATRICK SHARPE TO "LORD OF THE ISLES" (4th S. x. 94).

—It will be recollected that a difficulty arose respecting this note (vol. x. p. 300, ed. Edinb., 1848), where Mr. Sharpe gives a quotation from a MS. *History of the Presbytery of Penpont* referring to a traditionary statement in regard to Robert Bruce and Kirkpatrick of Closeburn. This was thought by ANGLO-SCOTUS to be from Rae's MS. *History of the same Presbytery*, and I confess that I fell into the same blunder. We are, however, both mistaken in this, as I find the quotation of Mr. Sharpe is taken from the Rev. Mr. Black's MS., which is certainly in the Advocates' Library, and which is printed in the Appendix to Symson's *History of Galloway*. I ought to have observed that no name is given in the note, and possibly Mr. Sharpe may not have been aware of Rae having written on the same subject. I have already (4th S. x. 187) told all that is known re- garding Rae's MS.

C. T. RAMAGE.

THE POET COWPER: "TROOPER" (5th S. i. 68).—

"A riddle by Cowper
Made me swear like a trooper.
But my anger, alas! was in vain;
For remembering the bliss
Of beauty's soft kiss,
I now long for such riddles again."

This is an answer published in the *Gentleman's Magazine*, 1806, to the well-known riddle "I am just two and two."—See Benham's *Globe* edition, p. 524.

C. F. S. WARREN, M.A.

"S" VERSUS "Z" (5th S. i. 89).—The ignorance and indolence of compositors tend to alter our spelling. HERMENTRUDE's workman was clearly a conservative. "Fullness" has become "fulness," and "author" has been shortened to "author," because printers are lazy. This last word would become "lasy" if the newfangled spelling were established. Our alphabet has many anomalies, but we need not increase them: s and z have different sounds, and should be kept to their proper work as far as possible. If we are to write "tease," why not "sneese," "wheese"? If "realise," why not "sise," "prise"? The fact is that in this age of rapid writing we neglect both spelling and punctuation, and the result is a gradual disestab- lishment of orthodoxy in both, through the com- positors.

MORTIMER COLLINS.

Knowl Hill, Berks.

DATE OF A CALENDAR (5th S. i. 88).—See De Morgan's useful *Book of Almanacks*. Here we have the thirty-five possible almanacks, with an index for finding the proper one for each year. Accord- ing to this, the years in the fourteenth century when Easter Day fell on March 27, and the Sunday letter was B, were 1323, 1334, and 1345. But I have seen the 27th of March marked as Easter Day without any respect to the year in which the Calendar was published, e. g., in a *Sarum Breviary* of 1556, in which year Easter Day fell on April 5,

in an undated MS. Calendar, and in that of the *Sarum Missal*, printed by the Church Press Company. These are all I have to refer to at this moment; but, no doubt, it is the regular thing, and perfectly explicable. Perhaps some one who has paid special attention to such matters will kindly enlighten us.

J. T. F.

Hatfield Hall, Durham.

The year in which this Calendar was written would seem to be 1345. Hampson, *Medii Ævi Kalendarium*, ii. p. 90, gives a table to find the Dominical Letter for any year (Old Style). From this table it appears that B was the Sunday Letter for the following years:—1306, 1317, 1323, 1334, 1345, 1351, 1362, 1373, 1379, 1390. At page 187 of the same work is a table for finding the Golden Number. From it we find that 16 was the number for 1307, 1326, 1345, 1364, 1383. Comparing the two sets of years, we arrive at 1345 as the date of the Calendar.

JOHNSON BAILY.

Pallion Vicarage.

SIR THOMAS HERBERT, OF TINTERN, BART. (5th S. i. 88.)—He was author of *A Relation of Some Years' Travels*, London, 1634; and also assisted Dugdale in the *Monasticon* (see Allibone). Burke says (*Extinct Peerage*, p. 273, last edit.), "it is stated" that he was descended from Sir Richard Herbert, brother of the first Earl of Pembroke. Sir Thomas was created a baronet at the Restoration (*Extinct Baronetage*, p. 258), and died 1682 (Allibone). The title, Burke further says, is supposed to have become extinct with his son.

CHARLES F. S. WARREN, M.A.

SIR JOHN BURLEY, K.G. (5th S. i. 88.)—The precise date and the place of the death of this knight have not been ascertained, but that event must have happened between the months of June and October, 1383, for on June 22 the king's embroiderer acknowledged the receipt of the sum of 500 marks from the king, when he had orders to prepare a garter and robes for the Earl of Nottingham, who succeeded to the stall of Sir John Burley in the Order of the Garter (see Beltz, *Memorials of the Order of the Garter*, p. 259).

J. WOODWARD.

See the list of K.G.'s in Sir H. Nicolas's *Orders of Knighthood*, vol. ii. p. 53.

CHARLES F. S. WARREN, M.A.

He was buried in the Church of the Blackfriars, Hereford.

JOHN MACLEAN.

Hammersmith.

SIR DAVID LYNDSAY (5th S. i. 108.)—No doubt Sir Walter Scott is wrong in his particular explanation of "pa, da, lyn": but quite right in the main in condemning Chalmers's edition. Let me recommend W. A. C. to consult the edition by Mr. Fitzedward Hall and Mr. J. A. H. Murray (Early English Text Society). In Part II., p. 305,

the three words are correctly explained in a side-note by "play, David Lyndsay." I have also seen the correction printed elsewhere, but cannot remember the reference.

WALTER W. SKRAT.

Cintra Terrace, Cambridge.

THE BARBOR JEWEL (5th S. i. 89.)—The present possessor of this jewel is the Rev. E. E. Blencowe, Stow Bardolph Vicarage, Downham Market, Norfolk. I have no doubt he would be glad to be communicated with respecting the portrait of Barbor.

C. R. M.

THE WATERLOO AND PENINSULAR MEDALS (5th S. i. 47, 98.)—The question asked by C. T. B., as I understand it, has no reference to the gold medals specially granted to officers of *superior rank* down to the termination of the war with the battle of Toulouse, but to those known as the Waterloo and Peninsular medal; and information is asked as to the year in which the latter was granted. C. T. B. is quite right that the Waterloo medal came first. It was granted to combatants only, those actually present in either of the actions of the 16th, 17th, or 18th June, 1815. The Peninsular medal was graciously awarded by Her Majesty, under General Order of the 1st of June 1847, to both combatants and non-combatants. The grant extends over the entire period of the Peninsular War, and the medal has clasps attached for those general actions at which the recipient was present.

W. DILKE.

Chichester.

The gold medals referred to by MR. WARREN were given, in two sizes, only to General and Field officers, or to officers of equal rank. The order is dated, "Horse Guards, 9th September, 1810."

J. W. FLEMING.

Brighton.

I beg leave to apologize to C. T. B. and all whom it may concern for my ignorance in not knowing that there is a new Peninsular medal as well as an old. A friend corrects me, and gives, also, this description:—

"The Peninsular medal is—*Obv.* Head of Queen with legend Victoria Regina, 1848. *Rev.* Queen, in robes and crown, crowning Duke of Wellington with laurel. *Legend* To the British Army, 1793—1814."

CHARLES F. S. WARREN, M.A.

IRISH PROVINCIALISMS (4th S. ix. xii. *passim*; 5th S. i. 9.)—Some of these are also common in Lancashire. To "hap" the bed-clothes about any person in bed is to push them close to him, so as to keep him warm. "At skrike o' day" is one of our phrases, but we sound it to rhyme with strike, not with creek. "Skrike" means shriek; but why it should be applied to the break of day, I leave wiser persons to decide. "Sant Peter'er fair flayd," said a Lancashire man, giving a graphic description of a sermon he had

heard; "he' re awssin' to walk o' th' wayter, yo sen; an' he fell daan fifteen fathom, an' he skrieked aat." (Perhaps your correspondents in the southern counties may be glad of a translation: "St. Peter was greatly frightened; he was trying to walk on the water, you see, and he fell down fifteen fathoms (!), and he shrieked out.")

HERMENTRUDE.

Some years ago, when at Londonderry, I wrote out a collection of names of places, with their supposed meanings. Amongst them I find *Limna Vady*, the leap of the dog. I cannot now remember the authority, but think it was some local guide-book.

A. S.

REGISTER BOOKS STAMPED (5th S. i. 27, 77).—The stamps in the register represent the collection, by the clergyman, of a Government tax of three-pence on each birth, marriage, and burial, except in the case of paupers. The Crown appears to have been very lax in checking the accounts delivered by the clergy; hence the irregularity in the use of the stamps. W. C. P. will find a correspondence upon the subject of this tax in the *Gentleman's Magazine* for July, 1792, pp. 596-7, August, 1792, p. 716, and October, 1794, pp. 895-6.

T. N.

There are some singular entries in the Register of Whittlesey S. Mary, co. Camb., quoted in my book on the Peterborough Churches, p. 100, which may interest W. C. P. in connexion with this subject:—

"1783. Oct.—In the beginning of this month the nasty three penny Tax took place, and as I expect, from the great Number of poor and the Rebellious Humour of the Parishioners, to collect but few threepences. I shall mark those that pay with V in the Baptisms and Burials. N.B. As people are most frequently openhearted on the day of Marriage, I expect most of my Parishioners will pay y^e 3^d on that occasion. I shall therefore mark those that do not pay with a V.

"I squeezed 3^d from many a poor wretch ill able to give even so much to Government I am afraid. I think I ought not to urge quite so hard."

The fees for one year in this parish amounted to 1*l.* 0*s.* 9*d.*, upon which the curate has this note:—

"'tis very much more than I expected or than I shall have next year, for as Poverty is admitted a plea, it will be very frequently urged."

W. D. SWEETING.

Peterborough.

"HIC ET ALUBRIS" (4th S. xii. 388, 499).—This motto corrected, as it has been by some of your correspondents, to *Est Ulubris*, was placed by the great philosophic physician Dr. Cullen above the door of his country house on Ormiston Hill, near Edinburgh, which has a magnificent view across the vale of the Almond to the Ochills and the outlying Grampians. Here he used to retire from the bustle of the capital, to rusticate and muse,

spending his leisure time in gardening. I believe the records of these hours may still be seen in foreign plants and shrubs around his old house. Many have, like Dr. Cullen, enjoyed such retirement, and been able to exclaim with Politian:—

"Felix ille animi, divisque simillimus ipseis,
Quem non mendaci resplendens gloria fucō
Solicitāt, non fastosi mala gaudia luxūs;
Sed tacitos sinit ire dies, et paupere cultū
Exiit innocue tranquilla silentia vite."

C. T. RAMAGE.

"CALLING OUT LOUDLY FOR THE EARTH" (4th S. xii. 285, 375; 5th S. i. 38).—The same expression in their native language is very common amongst the peasantry of Glamorganshire.

R. & M.

CROWING HENS (4th S. xi. xii. *passim*).—I had for three years in my poultry-yard a hen of the pheasant kind, with comb not unlike those of other hens, which crowed constantly during the day, especially about feeding-time. There are also several at this present moment among the poultry in the farm-yards of the farmers in my parish which crow constantly. Far from looking upon them as birds of ill-omen, we have generally considered them as birds worth keeping, inasmuch as they are (as a rule) good layers, and when too old for that purpose, are not bad eating. Gastronomy, not superstition, is the ill-omen in these "northern" regions for the hens.

WILLIAM MORRIS.

Low Wray Parsonage, Windermere.

THE PRODIGAL SON (4th S. vii. 56, 150).—Dibdin, in his *Tour in France and Germany*, vol. i. 318, gives an amusing cut of the prodigal son getting on the wrong side of his horse, arrayed in the cloak, cocked hat, and top-boots of a French officer of the period. I have met with a print where the same hero is dressed in wig, knee-breeches, &c., and a huge turnip-watch is being stolen from him by his not very creditable companions.

SENNACHERIB.

THE CHARTULARIES OF THE ABBEYS OF VALE ROYAL, NORTON, BIRKENHEAD, AND COMBERMERE, CHESTER (5th S. i. 68).—H. T. will find all that remains of the Vale Royal Chartulary (and that is only a transcript) in the Harl. MS. 2064, at the British Museum. The chartulary of Combermere is also in the British Museum, Coll. MS., Faust B. VIII. As I have lately had occasion to consult the MS. referring to Vale Royal, if H. T. will favour me with a note, I might possibly be able to furnish the information he requires.

H. FISHWICK.

Carr Hill, Rochdale.

COPYING PRINTED MATTER (4th S. viii. 480; ix. 19, 127, 291).—After much trouble, I procured

some of this paper and found it practically useless. The paper will sometimes copy printed matter, but is so thick that the copy cannot be seen from the other side; and after repeated trials, I failed to get a transfer. Beside this, I found the turpentine somewhat defaced the original. Having much copying to do, I was induced to make experiments, being convinced of the practicability of such a process; and after numerous failures, I at last succeeded. Two points I considered indispensable: 1st. That the original should not be injured,—2nd. That it should not be necessary to take a re-transfer. My process fully answers both these conditions, and is besides cheap and expeditious. Having been at some little expense and trouble, I do not care about making the process public, but should any of your readers desire to use it, I shall be glad to hear from them. J. WARRINGTON.

N.W. Cor. 4th and Race (!), Philada., U.S.A.

BROWNING'S "LOST LEADER" (4th S. xii. 473, 519; 5th S. i. 71.)—MR. DALBY very naturally asks me for my authority for stating that Mr. Browning means Wordsworth by his *Lost Leader*. I was told it by a friend, who had it from Mr. Browning himself. Before I knew it for certain, I suspected that the poem referred to Wordsworth. If MR. DALBY will turn to Shelley's sonnet addressed to this great poet, beginning—

"Poet of Nature thou hast wept to see,"

he will find that Shelley reproaches him in terms not unlike those with which Mr. Browning reproaches the *Lost Leader*:—

"Thou wert as a lone star whose light did shine
On some frail bark in winter's midnight roar:
Thou hast like to a rock-built refuge stood
Above the blind and battling multitude:
In honoured poverty thy voice did weave
Songs consecrate to truth and liberty,—
Deserting these thou leavest me to grieve,
Thus having been, that thou shouldst cease to be."

It is not to be wondered at, that men like Shelley and Mr. Browning should mourn the defection of their illustrious brother-bard from his early liberal principles. No one can doubt Wordsworth's sincerity, as his uprightness and honesty of purpose were equal to those of Milton himself. Wordsworth and his fellow-poet Coleridge were frightened by the excesses of the French Revolution; but great intellects like these ought to have been able to distinguish between essentials and non-essentials, and to understand that these excesses were no necessary part of the great Revolution, but, as it were, mere accidents. Had ten times as many victims perished on the guillotine, they would not have falsified nor altered in any respect the great leading principles of the Revolution. MR. DALBY disputes Wordsworth's title to be considered a "leader." I cannot agree with him in this opinion. Wordsworth is all but universally acknowledged to be one of the greatest English

poets, if he is not, indeed, the very greatest since Milton; and, as such, he may well be called a "leader" of thought. JONATHAN BOUCHIER.

SEIZING DEAD BODIES FOR DEBT (4th S. xii. 158, 196, 296.)—I believe it is generally supposed that Mrs. Henry Wood, in her work, *East Lynne*, refers to the case of Bishop Carr, at whose death his creditors threatened to seize his body; but the debts were paid by a gentleman, who afterwards married the Bishop's daughter. The circumstances are well known in Worcestershire, but I do not refer more particularly to them, as some of the parties concerned are living. CLERICUS.

HENRY HALLYWELL (4th S. xii. 209, 255, 318) was buried in the nave of St. Margaret's Church, Ifield, Essex, of which he was some time vicar. His signature appears in the parish registers. I will send the inscription that is on the stone and fuller particulars in a few days' time.

AUBREY R. BLAKER.

BIRDS OF ILL OMEN (4th S. xii. 327, 394.)—In M. G. Lewis's ballad of *Bill Jones*, the following are the introductory stanzas:—

" 'Ah, well-a-day,' the sailor said,
'Some danger must impend,
Three ravens sit in yonder glade,
And evil will happen, I'm sore afraid,
Ere we reach our journey's end.'
'And what have the ravens with us to do?
'Does their sight betoken us evil?'
'To see one raven is lucky, 'tis true,
But it's certain misfortune to light upon two,
And meeting with three is the devil!'"

Edgar Allan Poe's poem is rather at variance with the poem of Lewis, for Poe's bird is *solitary*, and yet he is "*ill omened*." N.

SINOLOGUE (4th S. xii. 267, 312, 379, 418.)—This occurs as an English word in the *Journal of Botany* for December, 1873, p. 376.

JAMES BRITTES.

THE CATTLE AND THE WEATHER (4th S. xii. 516; 5th S. i. 54.)—I have heard, that, in Derbyshire, when the cattle remain on the top of the hills, the weather will be fine; but wet when they descend to the valleys. GEORGE R. JESSE.

REV. E. GEE (4th S. xii. 439, 501; 5th S. i. 16.)—The original edition of *A Memorial of the Reformation of England* was published in 1596, under the initials of its author, R[obert] P[ersons], or Parsons, *alias* Coobuck, *alias* N. Doleman, the celebrated Jesuit. The edition edited by Edward Gee (of which I possess a copy), and which was called by him *The Jesuit's Memorial*, was published in 1690. The titles of Mr. Gee's other works, some of which were anonymous, may be ascertained from Watt's *Bib. Brit.*

GASTON DE BERNEVAL.

Philadelphia, U.S.A.

Miscellaneous.

NOTES ON BOOKS, &c.

Debrett's Illustrated Peerage and Titles of Courtesy of the United Kingdom of Great Britain and Ireland. To which is added much Information respecting the immediate Family Connections of the Peers. (Dean & Son.)

Debrett's Illustrated Baronetage, with the Knighthood, &c. (Dean & Son.)

"DEBRETT" is the oldest of our "Annals." It is now in its hundred and sixtieth year, and it may be said to have improved every year. The magnitude of vigilant labour required is shown by the fact that there are 16,000 alterations in the present volume, arising from various incidents and changes since last year's publication. Two claimants are recorded for the baronetcy of Frederick, and two for that of Codrington,—each, meanwhile, calling himself by the title. That of Congreve is open to a claimant. That of Dick is still maintained by Debrett, though it is given up by others skilled in heraldry and genealogy.

The Life and Death of John of Barneveld, Advocate of Holland. With a View of the Primary Causes and Movements of the Thirty Years' War. By John Lothrop Motley. 2 vols. With Illustrations. (Murray.)

Of all great statesmen and patriots John of Barneveld stands in the foremost rank of the most illustrious and the most unfortunate. The prince (Maurice) whom he raised to greatness, and his country which he had mainly helped to freedom and prosperity, alike basely betrayed him. He opposed the evil ambition of Maurice, and he advocated freedom of trade and universal religious toleration. Maurice judiciously murdered him, and Barneveld's jealous countrymen allowed (and so shared) the crime. If his family and friends would have petitioned for his pardon, he would have been saved; but neither he, nor those dearest to him, would tarnish his honour by such a confession of offence; and he was beheaded for no particularly defined crime. Mr. Motley's name is sufficient warrant that this work is worth reading.

Records of the Past, Vol. I., edited by Dr. Birch, (Bagster & Sons), is an interesting volume of translations of Babylonian and Assyrian inscriptions by Sayce, Talbot, Smith, Rawlinson, and Renouf. Students in Biblical history and archaeology will find some pleasant recreation in these texts, which have been extracted from tablets, with cuneiform characters, found in lands contemporaneous to Palestine. Some of the inscriptions are of extreme antiquity, one reaching back to ante-Mosaic history. They are invaluable, not only from their intrinsic worth, but as affording evidences of the durability of language subject to little alteration during a period of many centuries. Sir H. Rawlinson's indefatigable labours in copying the inscriptions respecting Darius, the son of Hystaspes, lend an additional interest to the attractive Persian records collated by Dr. Birch. We look forward to the appearance of the second volume.

Dictionary of Sects, Heresies, Ecclesiastical Parties, and Schools of Religious Thought. Edited by the Rev. John Henry Blunt. (Rivingtons.)

A whole library is condensed into this admirable volume. *Adam's Religious World Displayed* is extinguished by it. *Marsden's Dictionary of Christian Churches and Sects*, useful as it is, only does a portion of the work achieved under the editorship of Mr. Blunt. All authorities are named, and an invaluable index is supplied. The work manifests the earnestness of humanity in its thirst for truth and its desire for light. The work has its amusing side; at least, one cannot read without a smile Archbishop Manning's former denunciations of

the Pope as an impostor and disturber, and of Popery as a snare and a delusion, made when he was a High Churchman.

Anecdote Lives of the Later Wits and Humourists. Canning, Captain Morris, Curran, Coleridge, Lamb, Charles Mathews, Talleyrand, Jerrold, Rogers, Albert Smith, Hood, Maginn, Thackeray, Dickens, Poole, Leigh Hunt, Father Prout, &c. By John Timbs, F.S.A. 2 vols. (Bentley & Son.)

HALF a century ago there was a little work published, called *Laconics; or, the Best Words of the Best Authors*, which was deservedly popular. It was Mr. Timbs's first work of compilation, and he is devoted to similar labour now, with all the good-will, and, seemingly, with the vigour of youth. In these anecdote lives there is the best essence of a score of biographies, and every page sparkles with anecdotes. We should be glad to hear that some share of the fund provided by Parliament for the solace of aged writers had been allotted to this indefatigable worker. As it is, the fund seems to be often applied after an incomprehensible fashion.

The Folk-Lore of Rome. Collected by word of mouth from the People. By R. H. Busk. (Longmans.)

THIS is one of the most readable of books for those who take interest in folk-lore. We know how *Cinderella* comes to us from Rhodope, the Lady of the Pyramid. So, from remote resources, many of these tales have passed through various countries, taking their tone from the soil, and finally settling at Rome. The notes are brief and interesting; and they pleasantly illustrate life and manners. For instance: "*Speciale*, a druggist (*droghiere* is a grocer). It is a custom in Rome for the doctors of the poor to sit in druggists' shops ready to be called for." Young and old readers are equally well provided for in this handsome and entertaining volume.

The Treasury of Languages. A Rudimentary Dictionary of Universal Philology. (Hall & Co.)

THE epigraph on the title-page of this rudimentary dictionary is "Daniel iii. 4," the pertinency of which we fail to discern. As far as this commencement goes, it deserves encouragement. Some people will be aghast at the multitudinous languages and dialects in the world. Mezzofanti himself, probably, could not speak a word of Pumpopolsk, which is described as "Ugrian, a dialect of Ostiak, allied to Inbosk."

CANTONAL LEGISLATURES IN ENGLAND.—Mr. Francis W. Newman has proposed the following scheme for a sort of new Heptarchy, each division of which is to legislate for itself. After speaking of details, he says,—

"I ask permission to define this scheme by an actual plan of grouping the English counties. If London is to be a separate legislature, this may be a reason for not joining into one rural legislature the counties which are on opposite sides of it. I propose, then, for England seven rural circles:—

"I. (Transumbria) centre York: containing Northumberland, Durham, and Yorkshire.

"II. (Transdevia) centre Lancaster: Cumberland, Westmoreland, Lancashire, Cheshire.

"III. (Cisumbria) centre Peterborough: Lincoln, Nottingham, Leicester, Rutland, Huntingdon, Cambridgeshire, Norfolk, Suffolk.

"IV. (Mesanglia) centre Worcester: Derbyshire, Staffordshire, Warwickshire, Herefordshire, Monmouthshire, Gloucestershire.

"V. (Translamia) centre Bedford: Northamptonshire, Oxon, Buckinghamshire, Bedfordshire, Hertfordshire, Middlesex (without London), Essex.

"VI. (Albion) centre Guildford: Kent, Surrey (with-

out London), Berkshire, Hants (with Isle of Wight), Sussex.

"VII. (Wessex) centre Exeter: Wilts, Dorset, Somerset, Devon, Cornwall. F. W. NEWMAN."

It is worth noting in "N. & Q." that the above scheme was ever proposed.

A LETTER signed Andrew Agnew, and dated from Lochnaw Castle, Stranraer, N.B., 22nd December, 1873, has just reached "N. & Q." The writer is trying to collect in a systematic manner information as to Galloway antiquities and customs. He will be glad to receive any information on camps, mote hills, old castles, churches, chapels, burying grounds, standing stones, kists, urns, Celts, arms, bones, coins, or any ancient remains; cranogues, or artificial island dwellings, with particulars as to wood found in mosses; also names of places and their derivations; those illustrative of traditions, as Lochnafole (Loch-na-fola, the Lake of the Blood); the former appearance of the country, as Knockaldie (the Hill of the Hazels); those to which "Kil" is prefixed, indicating a chapel, and endeavour to account for it in cases such as Kilquhockadale, Kilhern, &c. Natural history, and especially animals now extinct, as Craigmaddie (the Wolf's Rock); Brockloch (the Badger's Lake); and finally, county stories, or songs of local origin, old customs, and proverbs. Answers to be sent to the address above given.

MR. H. W. HENFREY, 14, Park Street, Westminster, writes:—"Seal of the Protector Oliver's Council.—George Vertue, in his account of the *Works of Thomas Simon*, 4to., London, 1753, engraves (plate xxv.) and describes (p. 42) this seal 'as affixed to an Order sent to Guernsey by Oliver Cromwell.' It is circular, 1½ inches diameter, bearing a garnished shield with the Protector's Arms (Quarterly, 1st and 4th, St. George's cross; 2nd, St. Andrew's cross; 3rd, the Irish harp. Over the centre an inescutcheon, bearing a lion rampant). The shield is surrounded by a laurel wreath, and the legend SIGILLVM CONSILII. I should feel extremely indebted to any reader in Guernsey or elsewhere who could assist me in obtaining a cast of this seal for publication in my *Numismata Cromwelliana; or, Medallie History of Oliver Cromwell*, where it is intended to give autotype copies of all his medals, coins, and seals."

M. HENRI TESTARD, M.A. B.D. (Pension Wachmurth, 2, Square de Champel, Plateau des Tranchées, Genève, Suisse), is engaged in writing a pamphlet on Theodore Parker. He would be obliged to any of our readers who would give him a complete list of Parker's works, and tell him whether any book or magazine articles have ever been published in England or America concerning that renowned disciple of Channing.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the persons by whom they are required, whose names and addresses are given for that purpose:—

Copies des Lettres Originales de l'Armée du Général Bonaparte en Egypte, interceptés par la flotte sous le Commandement de l'Amiral Lord Nelson. London, printed for J. Wright, opposite Old Bond Street, Piccadilly, 1799. 2 vols. or 2 parts.

Wanted by M. Ulric Richard *Desair*, aux Minimes, à Issoudun, Indre, France.

BERRY'S ESSEX PEDIGREES.

Wanted by G. J. Armstrong, Esq., F.S.A., Clifton, Brighouse.

Notices to Correspondents.

MR. G. L. GOMME, in reference to "Church Bells" (4th S. xii. 6, 85, 406), writes:—"See notes of great value in the following numbers of the *Builder*, 24th Sept., 1864, 15th April, 1865, 6th Oct., 1860, 2nd and 30th June, 1866, 6th Oct., 1866, 15th Dec., 1866, 12th Jan.,

1867, 1st and 21st Aug., 1868, 30th May, 1868, 15th March, 1869, 4th and 25th Dec., 1869, 16th, 23rd, and 30th April, 1870, 7th May, 1870, 13th Aug., 1870. As there is no index to the *Builder*, for the early years, these references may be useful." Also, on "Paynter Stayner" (4th S. xii. 354, 453; 5th S. i. 118), Mr. GOMME refers to "a good article in the *Builder* for 9th June, 1860, where it is stated the company had its origin in a fraternity of artists formed in the reign of Edward III., and styled a company, though not then incorporated." Finally, referring to "Size of Churches" (4th S. xii. 340, 367), the same obliging correspondent states that there is a "tabular statement in the *Builder* for 31st Dec., 1864, by Mr. E. B. Denison, and a further one by Mr. Samuel Sanders in the *Builder* for 21st Sept., 1867."

LEINSTER GARDENS.—Mr. Andrew Cant (to whom is sometimes ascribed the honour of having given his name to the *Slang Dictionary*) was not an "illiterate man." In Chambers's *Domestic Annals of Scotland*, iii. 621, is the following account:—"On Thursday was interred in the Grey Friars' churchyard, the corpse of Mr. Andrew Cant, one of the ministers of this city at the Revolution, and since made a bishop of the clergy of the episcopal communion. He was esteemed a learned and eloquent preacher. He died in the ninety-first year of his age, and sixty-fourth of his ministry." The above is quoted from the *Edinburgh Evening Courant*, April 27, 1730. In the *Rudimentary Dictionary of Universal Philology* (1874, Hall) "Cant" is defined as slang or vulgar speech, derived from the Latin "Canto" = I sing. See *Life of Benjamin Moore Currier*, London, 1789.

G. F. S.—How the name was pronounced in England, in former times, may be judged from a line in Shakspeare, where it is a trisyllable:—

—"This dreadful lord,

Retiring from the siege of Orleans," &c.

LY. REG.—We really cannot undertake to explain the inexplicable lines of unintelligible poets. As Socrates said, to deal with such passages, when the poets themselves were not present to give light to them, was a mere waste of time.

MR. R. PASSINGHAM writes:—"At one of the receptions given to Mr. Disraeli at Glasgow, the Disraeli arms are stated to have been placed on the walls. Can any Scotch correspondent oblige me with a description of them?"

GRAM.—"Jemmy Twitcher" is the name of one of the most cunning and treacherous highwaymen in *The Beggars' Opera*.

W. ANDREWS (Hull).—See *The Archaeological Journal*, vol. vi., p. 239, for an article on "The Gad Whip Service," by W. S. Walford, F.S.A.

MR. V. DE S. FOWKE, Oxford, asks what historical character is meant by "Marion Herbert" in Mr. Disraeli's *Venetia*.

F. S. D.—Water-marks on paper. See "N. & Q.," 2nd S. vi. 434, 491; vii. 110, 265; viii. 77.

R. H.—The epitaph has been repeatedly printed.

W. H.—No reply has been received.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, FEBRUARY 21, 1874.

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Notes.

COL IN COL-FOX, COL-TREGETOUR, &c.

I suppose that there is no doubt that this difficult prefix, in some of its uses, means *false*; and it is said to be allied to a verb *Colen*=deceive, though I do not find any instance of such a verb in that sense.

Col-prophet, for example, as used by Lillie and others, means, evidently, a false prophet, and I shall presently give other instances of a similar use; but whether it has this meaning in Chaucer's "Col-fox," and "Colle tregetour" does not seem so certain.

The first phrase is written as follows in the six-text edition published by the Chaucer Society:—Ellesmere, "a colfox (ful of sly Iniquitee)"—*Nonnes Preests Tale*, p. 294, l. 4405; Hengwrt, "a colfox"; Cambridge, "a col fox"; Corpus, "a kolle fox"; Petworth, "a col foxe"; Lansdowne, "a kole fox." The editions of 1532 and 1561 have "a col foxe"; Wright's has "a cole-fox"; and Morris's, "a colfox."

Now *Coll* may have been the name of a fox—so-called, perhaps, from his cunning, or, perhaps, with no meaning at all, any more than Reynard has a meaning, or Pug for a fox; Pass for a hare or cat; or Tom in Tom-cat and Tom-tit; or Robin in

Robin-redbreast; or Jenny in Jenny-wren and Jenny-ass; or Jack in Jack-snipe, Jack-daw, or Jack-ass; or Neddy for the same beast; or Billy in Billy-goat; or Nanny in Nanny-goat; or Dicky in the child's phrase Dicky-bird.

Was *Col* ever used for *Nicolas* instead of our present diminutive Nick, as *Col-in* is in Italian, or at least in Genoese? If so, then, as many of the above serve to distinguish the male from the female, so may this.

But irrespective of the use of such names for distinction of sex, people often choose to give Christian names as a sort of generic name to things or people. Thus Defoe, in *Robinson Crusoe*, makes one of his Englishmen say, "And you, Seignior Jack Spaniard, shall have the same sauce, if you do not mend your manners"; and Jack Tar now-a-days talks of "John Chinaman."

So, whether the name was given to the fox for his cunning or for any other reason, it may have come to be a synonym for fox, and to be used either as a name or epithet for anything that was fox-like in form or disposition, that was sharp-nosed, or cunning, or treacherous, or false. Thus Chaucer has in the same tale, l. 4573, p. 298, "Ran Colle owre dogge/ and Talbot and Gerland"; and the Scottish shepherd calls his fox-faced dog a *Coll-ie*.

Gower, in his *Vox Clamantis* (Bk. I. ch. 11), answers the query I have put above, using "Colle" for "Nicholas," as he does Watte for Walter, Gibbe for Gilbert, and the like:—

"Watte vocat, cui Thomme venit, neque Symme retardat,
Recteque Gibbe simul Hicke venire jubent:
Colle furit, quem Geffe iuvat, nocumenta parantes,
Cum quibus ad damnum Wille coire vovet."

Colle tregetour, in the *House of Fame* (p. 248, l. 187, in Morris's edition, vol. v., Bell's Aldine Series), may mean "cunning juggler"; but it may quite as probably be, like *Jack* in *Jack-Pudding*, a mere cant name for a juggler, and the passage reads like it. It is not "*a colle tregetour*," but "Ther saugh I Colle Tregetour," where *Colle* is like *Jack* in Dr. Caius's "I vill kill de *Jack Priest*."

The *Coll-prophets*, or *Coleprophets* of Lillie, Heywood, Knolles, Scot, and others, were doubtless those wolves in sheep's clothing, false prophets; and the *Colepoyson* of Heywood, and the *Colknysse* of the author of the *Townely Mysteries*, must carry with them the idea of treachery.

Here you have them from the Dictionary slips of the Philological Society, for which I am editing part of "C":—

"... that he shulde nede to send ani such *coll prophetes* as these heretikes are, to teache his church the faith."—1532. Sir T. More, *Confutation of Tynedale*, Works, 1557, fo. 707.

"... established by such conjuring witches and *coleprophetes* seduced by the lying spirit as was Meline."—1547. The *Life of the 70 Archbishop of Canterbury*, fo. c, 7 vo.

"Whereby I found I was the hartless hare,
And not the beast *colprophet* [false prophet, ed. 1610]
did declare."

1587. *Mirror for Magistrates*. Owen Glendower.
"... things written by *Coleprophets* upon whited
walls."—1600. Letter in Harrington's *Nuga Antiqua*,
p. 11.

"As hee was most vainely persuaded by the *cold*
prophets."—1603. Knolles, *History of the Turks*, 1014.

"Ye plaie *coleprophet* (quoth I) who taketh in hande
To knowe his answers before he do his errande."

1650. Heywood, *Proverb Dialogues*,
Part I. ch. 9, p. 17.

"Of *Coleprophet*
Thy prophesy poysonly to the pricke goth
Coleprophet and *colepoyson* art thou both."

C. 1650. Heywood's *Epigrams*, 6th cent., 89.

"If these *cold-prophets*, or oracles, tell thee pro-
pseritie, and deceive thee."—1665. Scot's *Discovery of*
Witches, sign. M. 8.

"All after the cheaters kind, the old *cole* instructeth
the young in the terms of his art."—1532. *Use of Dice-*
play. Percy Soc.

"God kepe us

From alle byllehagers with colknifes that go."

C. 1460. Townley, *Mysteries Prima Pastorum*,
p. 85.

Again, in the sense of being deceived instead of
deceiving, like the more modern words *Cully* and
Full :—

"We are no *colts*, you must not flim us."

1607. *The Wakes of Islington*, Act ii. sc. 12.

Some have thought "*Col*," in "*Col fox*," to be
coal, as we now spell it, and take it to be used
adjectively in the sense of black. But foxes aren't
black, especially this one, who, judging by his
name, was red :—

"And daun Russell the Fox stirte up at ones."

L. 4524.

And even if they *were* black, it would not explain
the other uses.

Possibly "*Col*" might mean not *coal-black* but
coal-red, or *fire-red*, the colour of a live coal ; but
this is inconsistent with its use, as well in other
English words to be mentioned presently as in
this same word in German.

I think, therefore, there is much to be said for
those who read "*Col*" as meaning *coal-black*. It
has obviously this meaning in *coalfish*, *coalmev*,
or *coalsey*, the young of the black or green cod
(Germ. *Kohlfisch*), and there is also a fish called
the *coal-perch*. The little titmouse, called *Cole-*
tit, *Coal-head*, and *Cole-mouse* (*Kohlmeise*), has
its name.

Topsell, in his *Four-footed Beasts*, p. 174, has a
passage which connects the fox with coal :—

"Foxes which keep and breed towards the South and
West, are of an ash colour, and like to wolves, having
loose hanging hairs, . . . and these are noted by two
names among the Germans from the colour of their
throat. One kind of them is called *koler*, whose throat
appeareth to be sprinkled and darkned with *cole-dust*, so
as the tops of the hair appear black, the foot and stalk
being white.

"A third kind is of a bright ashie-colour (called
Blauwfuchs), and this colour hath given a different name
to horses, which they call *Blauwachsmel*, but in the
foxes it is much more mingled, and these Foxes which
have rougher and deeper hair are called *Brandfuchs*."

I find in Hilpert's *Dictionary* that *Köhler* means
—(a) the coalfish, (b) the brand-fox (*brandfuchs*);
but under *Brandfuchs* he gives no explanation.

Brand means, of course, a burnt-red colour ; and
I learn from Dr. Kissner that *Brandfuchs* are
foxes with black feet and ears, and black tips to
their tails ; but that others of a dark red, and
having white tips to their tails, are also so
called, and others also which are dark in colour,
but whose hair seems burnt.

Kohlfuchs — the very word in Chaucer — or
Köhlenfuchs is another name for the same black-
marked fox ; and *fuchs* being used in German for
a sorrel horse, *brandfuchs* and *kohlfuchs* are used
for sorrel horses with black about them.

So, then, "*Col*," or "*Cole*," in *Col-prophet*, is
certainly false or cunning ; "*Colle*," in *Colle tres-*
tour, may be cunning, but is more probably a
name. "*Colle*," applied to the dog, is certainly a
name ; "*Col*," or "*Cole*," in *Col fox* may be cun-
ning, or may be a name, but is much more probably
coal, meaning black, or rather marked with black.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

DANTE AND TENNYSON : PARALLEL PASSAGES.

It is interesting to notice the diverse manner in
which a similar train of thought has been put into
words by the great writers of every age and country,
especially by the poets, who have been the in-
terpreters to each successive generation of the pre-
valent ideas of their time.

The vanity of human wishes has been a favourite
theme with philosophical versifiers from Juvenal to
Johnson, but the ephemeral nature of fame—artistic
and literary—has not been so frequently sung. The
subject has, however, been treated, both by Dante
and Tennyson, in a manner not unequal to the
great powers of each of the poets. I propose to
bring before the readers of "*N. & Q.*" the passages
in question. There can be no insinuation for a
moment entertained that the modern poet has
borrowed from the old. The parallelism is that
of thought rather than of language, yet in several
of the lines there is a remarkable similarity. No
doubt our Poet-Laureate is familiar with the
Divina Commedia of the great Florentine, and
there may have remained in his ear the ring of
the stately music of the Italian unconsciously
moulding his periods.

I will first give the passages from Tennyson, *In*
Memoriam, sec. lxxvi. :—

"What hope is here for modern rhyme
To him, who turns a musing eye
On songs, and deeds and lives, that lie
Foreshorten'd in the tract of time ?

These mortal lullabies of pain
May bind a book, may line a box,
May serve to curl a maiden's locks;
Or when a thousand moons shall wane
A man upon a stall may find,
And passing, turn the page that tells
A grief—then changed to something else,
Sung by a long forgotten mind."

ain, in sec. lxxii.:—

"We pass: the path that each man trod
Is dim, or will be dim, with weeds:
What fame is left for human deeds
In endless age? It rests with God.
O hollow wraith of dying fame,
Fade wholly, while the soul exults
And self infolds the large results
Of force that would have forged a name."

us now turn to the Tuscan poet, *Purgatorio*,
to xi., 91-106:—

O vanagloria dell' umane posse,
Com' poco verde in sulla cima dura,
Se non è giunta dall' etati grosse!

Non è il mondan romore altro che un fiato
Di vento, che or vien quinci ed or vien quindi,
E muta nome, perchè muta lato.
Che fama avrai tu più, se vecchia scindi
Da te la carne, che se fossi morto
Innanzi che lasciassi il pappo e il dindi,
Pria che passin mill' anni? ch'è più corto
Spazio all' eterno, che un muover di ciglia,
Al cerchio che più tardi in cielo è torto."

parallelism, it will be seen, is rather in the
tone of thought than in particular ex-
pressions, yet there are some lines remarkably
gestive of each other. Compare—

"O hollow wraith of dying fame,"

h—

"O vanagloria dell' umane posse."

"What fame is left for human deeds"

h—

"Che fama avrai tu più, se vecchia scindi."

"Or when a thousand moons shall wane"

h—

"Pria che passin mill' anni?"

"What hope is here for modern rhyme"

h—

"Com' poco verde in sulla cima dura!"

"In endless age? it rests with God."

h—

—"ch'è più corto

Spazio all' eterno, che un muover di ciglia,

Al cerchio che più tardi in cielo è torto."

subjoin Cary's translation of the extract from
ste:—

powers of man! how vain your glory, nipt
in its height of verdure, if an age
bright succeed not. . . .

. . . . The noise

of worldly fame is but a blast of wind
that blows from diverse points, and shifts its name,
lifting the point it blows from. Shalt thou more
live in the mouths of mankind, if thy flesh
art shrivel'd from thee, than if thou hadst died
before the coral and the pap were left;

Or e'er some thousand years have past? and that
Is to eternity compared, a space
Briefer than is the twinkling of an eye
To the heaven's slowest orb."

Cary's translation is tolerably faithful; but the
English blank verse sadly lacks the solemn musical
cadences of the Italian "terza rima."

J. A. PICTON.

Sandyknowe, Wavertree.

THE WORDSWORTHS.

A neighbour of mine put into my hands, the
other day, some interesting papers and letters
about the Wordsworths, which I presume have not
been printed. One of the documents is a tiny
pamphlet, of ten pages, entitled "The Rents Bank
Mercury," dated July 19th, 1825, written in a
pretty printed hand. It is a bright little picture,
done in the old-fashioned newspaper way, of the
domestic life in the cottage where the Wordsworths
were then living. A couple of letters from Dora
Wordsworth, one from Miss Jewsbury, and a paper
containing a little branch of Hicberry, with this
inscription:—

"Gathered by the poet Wordsworth near the Solitary
Glen in Langdale, as we, with two or three others, were
riding in a cart through some of the passes of Langdale."

These, with a letter from the poet, from which
an autograph hunter has cut the signature, with a
part of the letter itself, make up the collection. I
enclose a copy of one of the letters from Dora
Wordsworth:—

"Rydal Mount, Feb. 1st, 1827.

"My dear Miss Cookson,

"As it is so long since I have written to you, I feel
somewhat ashamed of troubling you with a few lines on
my own business; but as I should be glad of a line from
you at any time, and always be most happy to be of use
to you in any way, I cannot help thinking you will be
the same. So without more ado, will you buy SIX-
TEEN SIXPENNY Dutch dolls and send them by the Canal
woman to Kendal. We have drained poor Kendal of these
articles; so are now obliged to travel to the next town.
You may well wonder what the dear little Baby can want
with sixteen sixpenny dolls. They are to make pin-
cushions, and needle-books, and thread-cases of. And
Aunt Hutchinson wants some, and Miss Barlow, and Miss
Southey, who is staying with us, and Mrs. Luff. I have
made four or five already, and want six more. I intend
to send a pair to dear Miss Jewsbury. We have not
heard of her *directly* for some time, but from Miss Barlow
we were delighted to hear she was improving. I have
not written to her for ages; indeed, I have been so far
from well since September, that I have done nothing but
make pincushions, sit on the sofa, and ride on my pony
with my Father by my side, and drink wine and eat
mutton chops of mother's cooking. I have not been
downstairs for the last week, having had a violent cold,
but I am thankful to say it has almost left me, and this
morning I feel *perfectly* well.

"We are all at home but my brother John. Willy is
well and good; he is grown amazingly, and keeps up his
strength with it. I often think of the pleasant time we
spent at Rents Bank. I should like nothing better than
to pass another six weeks there next Summer, but this,

I fear, won't be practicable. Aunt Wordsworth has not yet walked herself to death, which I often tell her she will do, tho' she still continues the same tremendous pedestrian. You have, I dare say, heard from Elizabeth Cookson of poor dear Aunt Joanna's accident. We have had no tidings very lately; but her last letter was more satisfactory, and written in excellent spirits. She likes the 'Sweet Mona' better and better every week. My Father is very busy; his Poems are going through a new Edition; they will be out, he hopes, in April. I am happy to tell you his eyes are quite well, and he can read or write by candlelight without any inconvenience. He is indebted for this comfort to a young gentleman who was here in the Summer, and advised him to apply the blue stone to his eyes, which he did, with the desired effect.

"All here beg their kindest remembrances to yourself and Mr. Cookson, and your sisters, and believe me ever your faithful and affectionate

"DORA WORDSWORTH.

"You must forgive this miserable production, but I have quite forgotten how to write or express myself in any decent manner. My dear little Doves are well, and coo the day through."

ROBERT COLLYER.

Chicago.

GEORGE THE FIRST AT LYDD, KENT.

The following extract from the old register of the parish of Lydd is cut from the *Kentish Express and Ashford News* of the 13th December, 1873, to which it was sent by Mr. A. Finn, of Westbrooke, Lydd:

"MEMORANDUM.

"That on ye 7 day of January, 1724, his majesty King George ye first came from Rye to Lidd. In his way to London from Hanover, he was driven to Rye by a storm and landed on ye beach about Jews Gut, and walked from there to Rye very much fatigued. He was detained there till Friday by a deep snow; he was received at Lydd by ye Balif and Corporation over against Mr. Lees. The trained band was under arms and lined ye street, ye bells rang, a large ship's flag was displayed on ye great Pinnacle of ye steeple, and ye great guns and small arms were fired as his Majesty passed thro ye street.

"Mr. Baliff, upon ye stopping of his Majesties coach, made him a short complement upon his safe arrival after ye danger and feteague of ye storm, and then offered the ensigns of his office, wch he was desired to keep for his Majesties use.

"Immediately when Mr. Richd. Noble, then Balif, had ended his complement, Mr. Henry Wood, then Curate, began ye following speech to his Majesty:—

"May it please your Majesty,

"We your Majesties most dutiful, and loyal subjects, ye Balif, Jurats, and Commoners, Minister, and Parishioners of your Majesties ancient Town and Corporation of Lydd, humbly beg leave, with hearts full of gratitude to ye Divine Providence, wch hath preserved yr. Majesty from ye imminent danger of ye seas, joyfully to congratulate your safe arrival into ys, your Kingdom of Great Britain, to wish yr. Majesty a safe and speedy journey to your capital, and a long and happy reign over a dutiful and affectionate People, a people who only want to know yr. Majesty and their own happiness in order to love your sacred person with ye most ardent affection, and to return ye felicity they enjoy under yr. mild and gracious administration with ye profoundest and most cheerful obedience. There is yet one wish remaining wch we reserve for ye last, because we know it is what sits nearest to yr. Royal heart, even yt it may please ye Divine Providence to prosper yr. Majesties pious endea-

vours for ye protection and security of ye Protestant faith abroad, to ye maintenance of true Religion, to ye just confusion of superstition and tyranny, to the lasting honour of yr. Majesties name, and ye brightening of ye crown of Glory, yt awaits yr. Majesty in ye next life.

"May it please yr. Majesty, I have a very high sense of ye great honour I now enjoy, but I am not at all forgetful of ye rigour of the season, and therefore in tenderness to yr. Majesty I must do violence to my self by putting an immediate stop to ye most grateful of employments, yt of prayers and good wishes for ye prosperity of yr. Majesty and ye Royal Family. But tho ye due consideration of time and place obliges me to contract my own happiness, my zeal for yr. Majesty and your Royal Family shall always have its full scope elsewhere, even in ye temple, in ye desk, ye pulpit, and at ye Altar, and herein all considerate persons will in their several stations and capacities follow my example, as being intirely convinced yt, whilst they are praying for your Majesty and ye Royal Family, they are in ye most effectual manner praying for ye continuance of their own preservation and happiness.

"I humbly hope yr. Majesty will be pleased graciously to excuse a faltering tongue unable to express ye affection of a heart overawed by yr. Majesties presence.

"Ld. Townsend said yt his Majesty was well pleased with every part of ye speech, and so they drove on."

Perhaps it may be as well to insure the safety of the above in "N. & Q." for a remarkable instance of how parish registers may be mutilated came within my own knowledge about thirty years ago.

I was then intimate with an old major, in the East India Company's service, who was, at that time, about seventy years of age. For some purpose he wanted a certificate of his birth, which had occurred in a parish in Ireland. When the parish register was examined, the page on which his birth would have been entered was found to have been torn out of the book. This caused inquiry as to who had had an opportunity of abstracting it, and ultimately the daughter of a former vicar, who was fortunately still alive, confessed that, as the entry of her birth stood next to that of the major, she had, when a young woman, torn out the page and burnt it, in order that no person might know her exact age.

RALPH N. JAMES.

Ashford, Kent.

THE HINDU TRIAD.—In these times of religious controversy it may not be altogether uninteresting to notice the curious coincidence, that in India, while temples abound dedicated to the second and third persons of the Hindu Trinity, none is known, so far as I am aware (and I had a twelve years' local experience, and have read many works on the subject), of the first person, Brahma, or of the Trinity in Unity, Brahm. Sr.

THE IRISH PEERAGE.—By the death of Lord Blayney, which happened on the 18th of January, the Crown has the power of creating a fresh Irish peerage.

The last appointment, that of the barony of Rathdonnell, took place in December, 1868, within a

month of the Marquis of Hastings's death and the extinction of his Irish honours. Since then, three more peerages—being the number necessary to give the Crown this prerogative—have become extinct.

They are—1. The Viscounty of Strangford, in January, 1869; 2. The Barony of Howden, in October, 1873; and 3. The Barony of Blayney, in January, 1874.

The Government, if they wish an appointment to please the Irish (Home Rulers and their opponents), should advise that an Irish dukedom be conferred on one of the royal princes.

R. PASSINGHAM.

ORDER BEFORE CULLODEN.—From an old newspaper, *The Bath Journal*, for May 5, 1746, I send this extract:—

"The following is a copy of the Rebels' Orders before the Battle of Culloden, found in the Pocket of one of the prisoners:—

"Parole.

"Roy Jaques.

"It is his Royal Highness's positive Orders, that every Person attach himself to some Corps of the Army, and remain with the Corps Night and Day, until the Battle and Pursuit be finally over, and to give no Quarter to the Elector's Troops on no Account whatsoever. This regards the Foot as well as Horse. The Order of Battle is to be given to every General Officer and every Commander of a Regiment or Squadron.

"It is requir'd and expected of each Individual in the Army, as well Officer as Soldier, that he keeps the Post he shall be allotted; and if any man turns his back to run away, the next behind such man is to shoot him.

"No Body, upon Pain of Death, is to strip the Slain, or plunder, until the Battle is over. The Highlanders to be in Kilts, and no Body to throw away their Guns.

"Sign'd, George Murray, Lt. Gen."

J. H. I. OAKLEY.

NE SUTOR, &c.—The principal manufacture of shoes in Scotland is at Selkirk, and the shoes there are made by the "sutors," a name still given to the burgesses, who qualify themselves by licking the "birse," a brush of hogs' bristles, which is passed from mouth to mouth.

F. S.

Churchdown.

FIFTY YEARS AGO.—I remember, among the humours of the time, a current example of apt translation. An archbishop had sent a present of fish to a friend—a *bon vivant*—who facetiously acknowledged it thus:—

"En ! venit in disco piscis ab Archiepisco-
po non ponatur, quia non potum datur."

Translated, but whether by the archbishop or his friend, I do not recollect:—

"In a dish
Came some fish
From the Archbish

} hop wasn't there
} Because there was no beer."

HERBERT RANDOLPH.

CACOGRAPHY, or, let me call what follows, abnormal spelling, of which I made a note on

reading Ouid's work, *Under Two Flags*. I think that was the volume. 62, honor, scepter; 64, luster; 66, ascendancy; 71, saber; 80, marvelous; 85, odor; 86, favor; 87, succored; 106, -succor; 112, Brummagen; 119, meager; 125, quarreling, rancor; 142, offense; 150, theater; 164, equaled; 166, leveled; 172, unrivaled; 177, quarreled; 179, centered; 185, somber; 232, fibers; 239, palanx; 256, Rambrandt; 268, 383, *esprit du corps*; 318, defense; 324, reveler; 376, traveled; 482, traveler. The above orthography is surely eccentric, whether it be the printer's or the lady's.

FREDK. RULE.

CHARLES I.: ACCOUNT FOR HIS INTERMENT.—In the Entry Book, No. 105, of the Protector Oliver's Council of State (in the Public Record Office), page 333, is the following order:—

"Thursday, 14th August, 1656.

"His Highness the Lord Protector present.

"Upon consideration of the humble petition of Thomas Herbert, Esq', wth an accompt thereunto annexed, of Two hundred twenty nyne pounds five shillings, disbursed by him, and Cap^t Anthony Mildmay, for y^e interment of the Late King, the said accompt having been examined and allow'd by Col. Thomas Harrison, The Counsell doe approve of y^e said accompt, and order y^e same be allow'd."

I am not aware that the foregoing extract has ever been printed, and if not, it may interest some of your readers. The amount, 229l. 5s., exactly agrees with that given on page 211 of Sir Thomas Herbert's account of the funeral of the king, annexed to his *Memoirs*, &c., 3rd edit., 8vo., London, 1815. After giving several of the particulars of this bill, Herbert says (p. 213), "The Accompt being examin'd and proved, I had a Discharge"; although he does not give the date, which we can now supply from the Council Entry Book, quoted above. It is curious that the order is dated more than seven years subsequent to the interment.

HENRY W. HENFREY, F.R. Hist. S., &c.

14, Park Street, Westminster.

FORFARSHIRE SONG.—The following is a more than usually successful imitation of old song. It is taken from a MS., written in rustic hand, and apparently about forty years old; but I can say nothing of its authorship:—

"Lord Spynie, ye may pu' the rose,
An' spare the lily flower,
When ye gie through the gardens green
To woo in lady's bower.

An' ye may pu' the lichteome thyme,
An' leave the laneousme rue;
For lang an' sair will the lady mourn
That ye gae there to woo.

For ye will look an' talk o' love,
An' kindly, kindly smile,
An' vow by grace an' a' that's gude;
An' lay the luring wile.

'Tis sair to rob the bonny bird
That maks yon melodie;

'Tis cruel to win a woman's love
An' no hae love to gi'e.
I wadna hae your wilfu' hand
Tho' a' the earth were thine.
Ye've broken mony a maiden's heart,
Ye've mair than broken mine.
I wadna hae your faithless heart—
It's no your ain to gi'e;
But gin ye ever think o' heaven,
O ye man think o' me!"

W. F. (2).

DONKEY:—

"Palmer told me that in the wild country to the East, where the slaves come from, and the natives of which are called *Donkos* or 'the stupid' (*Barbaroi*), dwelt a people who did not believe in the existence of the soul after death, who laughed when they heard of such a thing, and said that when a man was born he was born, and that when a man died he was dead, and that then there was an end of the palaver."

So writes Mr. Winwood Reade, in his chapter on Akropong, *The African Sketch Book*, vol. ii., pp. 128-9. The derivation of the word *donkey* has been more than once discussed in "N. & Q." I should like to add the suggestion that it comes from *donkos*=stupid, to those previously made. Some survivor of West Coast fevers may have introduced the term into England, or it may have been imported from the plantations in the other hemisphere.

ST. SWITHIN.

SHOTTEN HERRING.—Mr. Halliwell, in his *Dictionary* (ed. 1850), gives us the meaning for this term, "A gutted herring, dried for keeping; metaphorically, a lean meagre fellow, a term of contempt." Several illustrations follow. In Harris's *State of the County of Down* (Dublin, 1744) I find the following, in his chapter on the herring fishery:—

"They [the herrings] are poor and weak after they have spawned, and stay on our coasts some time to recover strength. Such as are taken in that condition are called *shotten herring*, and are not worth the expense of salt and barrel. When they recover some strength they go back to the Northern Sea, where they find plenty of food fit for nourishing and fattening them."

W. H. PATTERSON.

Belfast.

RINGLEADER.—This paragraph, from *The Times*, of January 26, 1874, should have, I think, a place in the columns of "N. & Q."—

"THE WORD 'RINGLEADER.'—The Rev. J. Hoskyns Abrahall writes to us:—'Lord Coleridge (see Law Report in *The Times*, January 22) has mentioned, as justifying his decision of a case, an instance of the word 'ringleader' in no bad sense, the passage in which it occurs being this:—'It may be reasonable to allow St. Peter a primacy of order, such a one as the ringleader hath in a dance.'—Barrow's *Treatise of the Pop's Supremacy*. Oxford edn. of Works, 1830; vol. vii., p. 70. There can be added the following from Fox's Preface to Tyndall's Works:—'In the number of whom may rightly be accounted, and no lesse recommended to the studious Christen reader, these three learned fathers of blessed memory, William Tyndall, John Frith, and Robert Barnes,

chief ringleaders, in these latter tymes, of thys Church of England.'"

A. L. MAYHEW.

Oxford.

ABBREVIATED PLACE-NAMES.—The following examples of these are within my own knowledge. I should be glad to see the list extended:—

Amotherby (Yorkshire), *Amerby*.
Barfrestone (Kent), *Bars'on*.
Cirencester (Gloucestershire), *Cicester* and *Ciciter*.
Goodnestone (Kent), *Godstone*.
Leighton Beaudeisert (Bedfordshire), *L. Buzzard*.
Leominster (Herefordshire), *Lemster*.
Lilleshall (Salop), *Linsell*.
Pontefract (Yorkshire), *Pomfret*.
Pontesbury (Salop), *Ponsbury*.
Trottescliffe (Kent), *Trosley*.
Uttroxteter (Staffordshire), *Uxeter* and *Uxter*.
Wednesbury (Salop), *Widgebury*.

Some of these abbreviations are oral only; others would be used also in writing. A. J. MUNBY.
Temple.

NORFOLK DIALECT.—One quiet morning in summer, I heard a noise in the garden which sounded like a woodpecker's tap. I asked what it was, and was told that "It was nothing but the mavis a knapping of the dodmans." I was obliged to request an explanation; but it was not till after many questions that I was able to understand that my gardener only meant to tell me that "The thrushes were breaking the snail shells." I afterwards found that the word "knapping" had, in that part of Norfolk, given the name to a once profitable trade. The people employed in preparing flints for the army before the invention of percussion-caps were called "knappers."

FREDERICK MANT.

"THE CROWN OF A HERALD KING OF ARMS."—

In looking over that useful work, *Heraldry, Historical and Popular* (second edition, 1863), I have observed a few omissions of a not altogether unimportant character, which I hope will be supplied in the next edition. Amongst these, I may mention the following:—1. The origin and meaning of the peculiar crown, above referred to. 2. The *Lyon* (not "Lion," as elsewhere spelled by the author) King of Arms, who is not noticed in the list of Kings of Arms at p. 326, although the English and Irish are. 3. The earliest instance of a "feather badge" in England (King Stephen). 4. The proper description of the "pheon," which is merely styled "the barbed head of a spear or arrow," which it is certainly *not*, for it is peculiarly distinguished by the indentation of the inner edges of its flanges. 5. The Broad Arrow, so conspicuous amongst charges, is altogether unnoticed. 6. The significance of the coronet of the Earl of Arundel (1445), &c.

I own that these are but trifling errors; but as a compiler's labour, to a certain extent, is limited to

utilizing the studies of others, we do him a service when we point out omissions, and do not seek to disparage him. Another improvement that may be suggested is marginal references to authorities, and the sources of opinions expressed when not original—not that we expect originality. SP.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

JOHN FROBEN, PRINTER, OF BÂLE. — In "N. & Q." 2nd S. iv. 351, is a query as to the name of a wood engraver whose works bear the initials I. F., which called forth an interesting note from the editor, assigning them to John Froben, of Bâle, better known as a printer. Of Froben, under the Latinized name of Frobenius, there is a fine portrait by Holbein in the collection of Mr. Thompson, at Sheriff Hutton. The portrait is that of a shrewd and intelligent man of middle age, in a black dress trimmed with fur; before him is a case for type, much the same as those now in use, and a small-sized ball, with which to put the ink on the type; behind him is a book-case with books on the shelves: the whole highly-finished and in wonderful preservation. At the foot of the picture, on a sort of window-sill, is written (in one line),

"IOANNES. FROBENIVS. TYP. H. H-BEIN. P."

The picture is painted on an oak panel, and in the centre of the back is beautifully cut, by some expert wood engraver, a shield of arms, apparently, or, a serpent erect wavy, surrounded by the collar of the Order of the Saint-Esprit with the cross suspended, and above the shield a ducal coronet. These may be the arms of a former possessor of the picture, and some of your correspondents conversant with foreign heraldry may be able to say to what family they belong. There is also an old wax seal in one corner, with I. H. and what looks like a coronet over the letters. I may add that John Froben's books, as painted by Holbein, are all represented with their fore edges outwards, each with metal clasps, except one, which is tied with silk. G. D. T.

ROBERT DE WYCLIF. — Can any one tell me whether this Robert, of Kent, mentioned in the following enrolment, was any relation to the great Reformer, John Wyclif? I also print this document to keep before students the fact that in Chaucer's time, villeins, and their children and goods, were conveyed with estates as part of the appurtenances to it:—

"18 June, 9 Ric. II., 1386. Commissiones, Littere patentes, & scripta recognita de termino Sancti Hillarij Anno decimo [Ricardi II.].

"Kancia. Carta Roberti Wyclif clerici cognita.

"Memorandum quod Johannes de Appleton venit coram Baronibus. xxiiij die Februarii hoc termino, et exhibuit Curie quandam cartam petens illam irrotulari, & Barones illam irrotulari perceperunt in hac verba. Sciunt presentes & futuri quod ego Robertus de Wyclif, clericus, dedi, concessi, & hac presenti carta mea confirmavi Johanni de Appleton & Elizabethæ vxori eius* Manerium meum de Dertford, ac omnia terras & tenementa, prata, pascua, pasturas, redditus & seruicia, reuersiones & feoda, ac corpora villanorum, cum eorum catallis & sequelis, cum pertinentibus que ego & predictus Johannes habuimus de dono & feoffamento Willelmi de latymer domini de Danby in villis de Dertford, Wylmyngton, Crayford, Stone & Darente in Comite Kancie, Habendum & tenendum eisdem Johanni & Elizabethæ vxori eius,* & assignatis suis, de capitalibus dominis feodi, per seruicia inde debita & consueta, imperpetuum. Et ego, predictus Robertus predictum Manerium, ac omnia terras, tenementa, prata, pascua, pasturas, redditus, & seruicia, reuersiones & feoda, ac corpora villanorum cum eorum catallis & sequelis, cum pertinentibus, prefatis Johanni & Elizabethæ vxori eius hereditibus & assignatis suis, contra omnes gentes warrantizabo imperpetuum. In cuius rei testimonium Huic presenti carte mee sigillum meum apposui; Hiis testibus Galfrido Conale, Ricardo Martyn, Willelmo Bull, Roberto Hostiler, Willelmo Monce, & aliis. Data apud Dertford, xvij die Junij Anno Regni Regis Ricardi secundi post conquestum Anglie nono. Et super hoc, predictus Robertus Wyclif, presens in Curia predicto xxiiij. die Februarii cognouit coram prefatis Baronibus dictam cartam esse factum suum."

F. J. FURNIVALL.

TOMB OF WITTI-KIND AND ABBEY BUILT BY CHAR-LE-MAGNE AT TRÉMOIGNE, ON THE LEFT BANK OF THE RHINE. — *Collection des Romans de Chevalerie mis en Prose Française Moderne*, par Alfred Delvan, tome iii., Paris, 1869, Bibliothèque Bleue.

Cologne and Trémoigne on the left bank of the Rhine.

Is Cologne called Tré-Moigne from the skulls of the three magi, Caspar, Melchior, and Balthasar, said to be buried there;† or are they different cities to which distinct localities can be assigned?

E.

COTTON'S "MEDLEY OF DIVERTING STORIES." — Oldys (*Biog. Brit.* iii. 2061) mentions a *Medley of Diverting Sayings, Stories, Characters, &c.*, in verse and prose, in quarto, which was written about the year 1686 (as it was attested in another hand), by Charles Cotton, Esq., the author of the second part of Walton's *Angler*, and which was sometime in the library of the Earl of Halifax. Who is the present possessor of this volume?

J. E. BAILEY.

MONUMENTAL INSCRIPTION. — In the parish church of Blidworth, in Sherwood Forest, Notts, is a dilapidated alabaster monument, with a border of stags' heads, cross-bows, and other emblems of wood-craft; in the centre the following inscription

* Qy. "et hereditibus" left out.

† *History of Germany*, by Mrs. Markham, p. 123.

(which has been renewed on stone). What is its history?

"Heere rests T. Leake, whose vertues weere so knowne
In all these parts, that this engraved stone
Needs naught relate, byt his vntimely end,
Which was in single fight: whylst youth did lend
His ayde to valor, hee wth ease orepast
Many slyght dangers, greater then this last.
But will-full fate in these things governs all.
Hee towld out three-score years before his fall,
Most of w^h tyme hee wasted in this wood,
Much of his wealth, and last of all his blood.
"1608. Feb. 4."

W. G.

NICOLAS DE BRUYN.—I have some old engravings by him (date 1600); are they scarce or valuable? They are Scriptural subjects, Garden of Eden, &c.

ALLOWAY.

FOTHERGILL FAMILY.—Wanted information as to the following:—

Sir George Fothergill, a Norman baron and general to Duke William's forces at the taking of the city of York; mentioned by Drake in his *Eboracum*. Sir George Fothergill, one of the officers at Flodden Field; this most particularly desired. Sir William Fothergill, standard-bearer at Solway Moss; mentioned by Burns in his *History of Westmoreland*. JOHN FOTHERGILL.

The Botelers, Newton, Sudbury, Suffolk.

"DESIER."—Have any of your correspondents ever come across this name (of a woman)? I have had it before me to-day, and feel anxious to know its meaning. It is American, I think.

J. WAINHOUSE SIMPSON.

Point de Galle.

HAUNTED HOUSES.—I should be very glad if any of your readers could furnish me with particulars of a house, now pulled down, that formerly stood in Lavington, near Devizes. I think it was once the parsonage. I am also seeking for particulars of any legend respecting Stapleton or Stapleton Castle, near Presteign, Herefordshire. I have heard many weird tales of both these places, and should now be thankful for any authentic information about either of them.

UMBRA.

"DERRETH."—This word occurs as the name of a farm in the Lowlands of Scotland. Can any of your philological contributors indicate a probable derivation?

'A.

BIBLIOGRAPHY.—

The Historie of France. The first four books. Printed by John Windet. 1595.

Who was the author?

Lambardes Ancient Laws. Printed in Saxon type by John Day. 1568.

Is this the first book printed in Saxon type?

A Prognostication for the Year of our Lord God, 1569. Practised in Salisbury, near unto the Close by Master

Henry Lou, Doctor in Phisike. Imprinted by Thomas Marsha.

Would this be considered a Salisbury book?

R. W. B.

"THE WHITE ROSE AND RED."—Who is the author of this clever poem? It has been attributed to Mr. William Allingham, and also to Mr. Bret Harte; but on no other grounds than certain similarities of diction.

JABEZ.

Athenæum Club.

"THE CONVERSION OF COL. QUAGG."—When and where did the above story (I think, by Sala) first appear?

D. C.

York.

"THE ENGLISH MERCURIE," 1588.—Who were the authors of this remarkable literary fraud? D'Israeli suspected that it was "*a jeu d'esprit*" of historical antiquarianism, concocted by Birch and his friends the Yorkes." Has this opinion ever been corroborated or disproved? The circumstances of the case are probably too well known to most of your readers to need recapitulation here; but to those to whom they may not be known, it will only be necessary to refer them to a *late* edition of the *Curiosities of Literature*, that work having passed through eleven editions before the deception was found out.

MEDWEIG.

THE PASS OF FINSTERMÜNZ.—What event of importance has ever taken place in this Pass, which is in the Rhetian Alps between Switzerland and the Tyrol, ten miles north of Glurns? I have failed to find it in any book of reference.

S. H. Y.

"THAT BEATS AKEBO" OR "ACHEBO" (CH hard).—My mother has often told me that her mother, who died about 1835, a clergyman's wife, was accustomed to use, as an expression of astonishment, this phrase. Can any of your readers enlighten me as to its meaning or derivation? I suspect it is a corruption from the French. L. Oxford.

"THE KALEWALA."—Is there any English translation, prose or verse, of this work? I am aware of the article by Oxenford in the *Temple Bar Magazine*.

Oxford.

F.

PHILIP OF SPAIN AND THE ORDER OF THE GARTER.—The question as to whether the insignia of the Order of the Garter were presented to Philip of Spain on board his ship, or after his landing at Southampton, is one of the minor points of history which remain doubtful, for the Earl of Shrewsbury's expression, as cited by Mr. Froude, "on his coming to land," does not clearly indicate whether it was before or after the landing. Is there any authentic account of the ceremony which would settle the question? Perhaps some of your

readers in these days of minute research may be able to answer. T. A.

AUTHOR WANTED.—In a Dutch play, entitled *Melibea, Treur-bly-ende-spel*, printed at Amsterdam, 1618, occurs a long passage in English verse. I am anxious to discover whether these lines are taken from any English poet, and transcribe the first eight in the hope that some of your readers may recognize them. Some of the words seem to be rather obscure, but this may be due to the errors of the Dutch printer:—

"Ah inward creys put up a bitter roule
Tis love that is imprinted in my soule
With beautes seale, and vertue faire disguis'de
Although Anchrys, alas is now disprys'de
Wrong sturres remored greef, griefes deadly sore,
But yet the more she frownes I love the more
And reason can this passion not remove
Where love drawes hate, and hate engendreth love."

F. S. A.

THE SHERIFFS OF WORCESTERSHIRE.—Can any one furnish the names and addresses of these for the years 1778, 1779, 1780? Who was sheriff for 1825? Of two lists, one gives the name of T. S. Vernon, Esq., Shrawley; the other, that of Sir Thomas Phillips, Bart., Middle Hall. Which is correct? MONTE DE ALTO.

"MISTAL."—What is the probable derivation of this word, in common use here for a cow-house? It is so spelled in legal papers I have seen, but Halliwell gives it as *misel*, and limits it to Yorkshire only. Is it known in other parts of England? T. M. FALLOW.

Chapel Allerton, Leeds.

"WISDOM'S BETTER THAN MONEY; or, the whole Art of Knowledge, and the Art to know Men. Written by a person of quality; and left as a legacy to his son. London, 1698."—Who was the author? ED. MARSHALL.

THE POPISH PLOT.—Bound in a volume of early book-sale and other catalogues, I have the first two leaves of—

"A compleat Catalogue of all the stit'ch Books and single Sheets Printed since the First Discovery of the Popish Plot (Sept. 1678) to January 1679-80."

I should like to know the printer's name and date of this, also what leaves are wanting, and if it is of any degree of rarity. GEORGE POTTER.
42, Grove Road, Holloway, N.

"Quanto post Festum sol rubescit
Tanto . . . frigus crescit."

Would any of your readers enable me to fill up this old saying in monkish Latin, which I remember to have heard in former days? I do not remember either line correctly, and should be grateful for the information, peculiarly appropriate to this season. J. W. WALLER.

"ABODE."—Can the use of this word instead of "abode" be justified? I am surprised to see it

used by Sir Arthur Helps, in his recent book, *Some Talk about Animals*. At p. 144, I find, "but when he had chosen it, he *abided* by it"; and again, at p. 161, "they had the satisfaction of having *abided* by their principle." C. R. M.

LL.M. DEGREE.—I have just taken this comparatively new degree at Cambridge, and, like many others, I am anxious to know whether there is a distinctive hood. I am told that I may wear the usual M.A. hood, but I rather object to this, as white is certainly not a law colour. It seems that the proper hood should be black lined with blue. If there is not such a hood, has the Vice-Chancellor, or the Regius Professor of Law, power to grant one? The question is important to many clergymen who have taken the degree instead of M.A. I believe there is no degree like it in any other University.

JOHN CHURCHILL SIKES.

A NEGRO ETONIAN.—The story is going round the papers, that a negro, Elliot, born in Massachusetts, and now in Congress, a representative of South Carolina, was educated at Eton, England, which I very much doubt. Can any one tell me whether he was so or not? Nearly every so-called negro, who is pushed forward, is said by the administration papers to have had a first-class education in France or England, and to be an "elegant gentleman"; but this is the first I remember to have seen "located," and would like to be able to deny it authoritatively, if possible. F. H. D.
Louisville, Ky., U.S.A.

AGNES BULMER AND "MESSIAH'S KINGDOM."—I shall be grateful for any information about the life, and literary work, and reputation of Agnes Bulmer, authoress of *Messiah's Kingdom*, a long poem, in twelve books (London, Rivingtons, 1833). It is spoiled by digressions and wretched lyrics dragged in to the supposed relief of the ordinary heroic measure, which is, however, itself fairly done in every way. I think it would still be read with pleasure by those who are fond of such religious writing, for, though tedious to the general reader, James Montgomery noticed it with some praise, and, moreover, declared it to be the longest poem by a lady in any language that he was acquainted with. J. H. I. OAKLEY.

Replies.

ON THE ELECTIVE AND DEPOSING POWER OF PARLIAMENT.

(4th S. xii. 321, 349, 371, 389, 416, 459; 5th S. i. 130.)
(Concluded from p. 131.)

W. F. F., in the second part of his paper in reply to mine (p. 389), urges that "the notion that our sovereign's title to the crown was ever derived from her coronation is an entire error; the corona-

tion was only a solemn recognition of a right already vested." He supports this by instancing Henry III., Edward I. and II., and winds up by stating that "those who had it (i. e., an hereditary title) were at once recognized as having it." In my view, of course, coronation was the completion of the act of election; to the choice of the people the sanction of the Church was given. I conceive that I am justified in this by the constant practice in the chroniclers of calling the king-elect "dux," "dominus," or something like it, before the rite of coronation.

(1) Henry II. Hoveden (i. 213) says, "Henricus, dux Normannorum . . . coronatus, et in regem consecratus à Theobaldo," &c. So too Matthew Paris (i. 299).

(2) Richard I. is called "Count of Poitou," then "dux Normannorum," and not "rex" till his coronation (v. Hoveden, iii. 3; Matthew Paris, ii. 3, iii. 208; and Benedict of Peterborough, ii. 73).

(3) So too as regards John. (Matthew Paris, ii. 78, iii. 219).

(4) An interval occurs between John's death and the occasion when (Matthew Paris, ii. 195) the chronicler says the chief men came together "ut Henricum in regem Angliæ feliciter exaltarent."

(5) Edward I. The *Annals of Worcester (Annales Monastici*, iv. 462) call him "dominus" till his return and coronation, and even W. F. F. has to allow that "he then began to reign," i. e., from the time of his father's funeral, not of his death. And the *Chronicon Monasterii de Melsâ* (ii. 160) speak of Edward as "dictus Edvardus" till his coronation, when the royal title is first given to him.

(6) Edward II. The last-named authority (p. 279) calls Edward II. "dominus," and then adds "coronatus est in regem."

On the whole question I may refer to Allen's *Royal Prerogative*, 46 seq. (My references are all to the editions in the Rolls Series).

Thus, I think, I have disproved this statement of W. F. F. as to the effect of coronation. I propose to treat the two instances, as yet discussed by him, with greater minuteness in a second paper, i. e., Edward II. and Richard II.

MR. PURTON (p. 459) asks me in which of his works Pole said "populus regem creat." I got the fact from Mr. Froude's *History* (iii. 34). He there discusses the *De Unitate Ecclesiæ* of Pole, in which this phrase occurs. I beg to thank him for the two valuable witnesses he brings on my side. The whole subject is well worth being discussed, as it involves the question of how far the powers of the Parliament extend, a point which is of great present interest.

W. A. B. C.

P.S.—Since writing the first part of my reply to the arguments of W. F. F., I have come across a very weighty authority on my side—Sir Harris Nicolas in his *Chronology of History* (in Lardner's *Cabinet Cyclopædia*). He discusses the question

of coronation, not from a constitutional point of view, but with sole reference to accurate chronology (pp. xv. 284 seq.). His conclusion is that, "from the reign of John to that of Edward VI., the several reigns did not commence until some act of sovereignty was performed by the new monarch (generally the 'proclamation of his peace'), or until he was publicly recognized by his subjects; and that in the cases of the first eight kings after the Conquest, their reigns did not begin till . . . the coronation." He supports this opinion by citations from Mr. (now Sir Thomas) Duffus Hardy's *Introduction to the Close Rolls*, Tyrrel's *Bibliotheca Politica*, Allen's *Royal Prerogative*, *L'Art de Vérifier les Dates*, and an essay by Mr. Thomas Astle, F.S.A. He then goes on to discuss each reign separately with great learning.

To come now to the particular case of Edward II.

(1.) In the account of the proceedings given by the *Chronicon Monasterii de Melsâ*, it is asserted that "factum est Parliamentum apud Londoniam" and that this Parliament deposed ("ulterius non regnare") Edward and elected his son. The king resigns his crown "sperans filium suum post se regnaturum"; "quo facto apud Londoniam publicato statim definitum est per omnes regni nobiles, quod filius pro patre ad regni regimen admitteretur." Again when describing the coronation, the chronicler says "deposito Edwardo a regni regimine filius suus . . . electus est in regem"; and the coronation follows.

(2.) Capgrave in his *Chronicle* speaks as follows:—"And then (i. e. at London) begunne a Parlement the next day after the Epiphanie, where was concluded be alle the lordes, that the king was insufficient to govern the people: wherefor they chose the Prince to be kyng." But the prince refuses the crown; "he made his avow to God that he schuld never take the crowne with oute his fader consent." Capgrave then continues thus: "Than, be the decre of the Parlement thei sent to the kyng, 2 bischoppis, 2 herlis, 2 abbotes, 4 barones, and of every schire of Ynglond, 3 knyghts, with burgeois of othir tounes to notifie to the kyng the sentens of the Parlement; also that he was deposed and his son Edward chosen." The old king then in great grief resigned the crown. Capgrave adds, "in his (i. e., Edward III.) first yere he wrote lettyres to alle the schiris in Ynglond that his fader had resigned and he was chose bi the comenauti of the reme for to be kyng."

(3.) Walsingham's account is very similar, especially as to the composition of the deputation.

This assertion of Edward's, coupled with his declaration as prince (cited by W. F. F. without reference) that he would not accept the crown till his father had abdicated voluntarily, seems to be conclusive. Capgrave's testimony as to the composition of the deputation justifies the inference that persons of those degrees sat in the Parliament. Of course,

to depose a king is always an extreme measure, and almost necessarily accompanied by force; but the point is that Parliament was consulted before the final step was taken, thus acknowledging its power of deposition. Besides, to deny this power is nothing less than denying the title of her Majesty to the crown.

Now as to Richard II. W. F. F. contends that because the title of the barons was hereditary, that of the king was also; this no doubt was so in a perfectly organized feudal hierarchy; but in England the policy of the Conqueror prevented the growth of perfect feudalism and preserved the old national rights of the English, among them that of choosing a king. Thus it came to pass that after the Conquest the king occupied a double position: he was the national sovereign and feudal suzerain; in the former case election, though often formal, still went on; in the latter allegiance could be formally renounced. For to deny either of these propositions lands one immediately in that great bog of *de facto* and *de jure* claims, of which the best example is the state of affairs in 1688.

W. F. F. too (p. 421) asserts the control of Parliament over the king's ministers; but, as far as I am aware, the origin of ministerial responsibility cannot be dated earlier than Edward III.'s reign. The case of the Spensers is not in point, for they were put to death not as royal ministers, but as royal favourites.

As to Mr. Freeman's statement respecting 25 Edw. III. c. 2., W. F. F., it seems to me, strangely misconceives the meaning of his expression "succession to the crown." Whether kings be elected or reign by divine right, there is always a succession to the throne; and to confine it to the latter case is absurd. Besides, Mr. Freeman's explanation of the whole matter is the one which any careful reader would arrive at, and which only the technical construction of a lawyer could deny.

W. F. F. quotes from the Close Rolls to prove that Richard II. succeeded his grandfather at once; but they merely assert that, Edward III. having died on June 21, the great seal was given to the king and bestowed by him on some one else, on June 22. This is very different from the modern theory, that when the king dies, his heir succeeds at once, "*le roi est mort; vive le roi.*" Then, too, when we consider who was the eldest male of the royal house—Lancaster—and remember the violent opposition to him in the last years of Edward III., and find that the first acts of Parliament were to elect Peter de la Mare, Speaker of the Good Parliament, Speaker again, and to revive the prosecution against Alice Perrers, we must admit that there were special reasons for the very remarkable election of a child as king. Mr. Freeman himself allows that the succession of Richard II. "marks a distinct stage in the growth of the doctrine of

hereditary right" (*Growth of English Constitution*, 2nd ed. p. 219). We do not find any longer statements as to the election of one king after another, but only cases, growing rarer and rarer as we go on, in which Parliament is called in to settle the succession.

Technically, of course, king, lords and commons are the three branches of the sovereign body of England; but, practically, power has always rested with the two latter, and, I conceive, it is the omission of the king's assent which is the reason of Mr. Freeman calling the Parliament which deposed Richard II. "in some sort irregular"; but this can only be a difficulty to lawyers, and I should think that even they would rather give up all their technicalities than sacrifice the welfare of the kingdom to their professional prejudices.

(1.) Walsingham gives a good account of all the proceedings; he speaks of the writs sent out "*sub nomine Ricardi regis,*" and says, that after his resignation Richard added, "*quod desideravit ut dux Lancastrie succederet sibi in regno; sed quia hoc in potestate sua non erat. . .*"; thus clearly allowing the superior authority of Parliament. Walsingham adds that "*quoniam videbatur cunctis regni statibus quod illæ causæ (i. e., the list of articles of accusation) erant sufficientes et notoriæ ad deponendum eundem regem.*" Sentence was given against him, "*per pares et procures regni Angliæ spirituales et temporales, et ejus regni communitates, omnes status ejusdem regni representantes*"; for this reason, and the king's confession of incapacity, "*ipsum Ricardum. . . merito deponendum pronuntiamus, decernimus et declaramus.*"

He adds, as to Lancaster's claim that "*postquam quidem vindicationem tam Domini spirituales quam temporales, et omnes regni status concesserunt unanimiter, ut dux præfatus super eos regnaret*"; and that the Archbishop of York preached on the text "*vir dominabitur in populo* (I. Samuel ix. 17, A. V.)

(2.) Capgrave and (3.) *Contin. Eulog. Hist.* describe the deposition in very much the same way.

Mr. Hallam, too, thinks that it was a "national act and should prevent our considering the Lancastrian kings as usurpers of the throne," and that "it was one of those cases of extreme urgency which leave no security for the common weal but the deposition of the reigning prince." His comparison of the revolutions of 1399 and 1688 has become classical; he ends it by the following very remarkable confirmation of the theory, which I am upholding, "*in this contrivance (i. e., issuing writs for Parliament returnable in six days) more than in all the rest, we may trace the hand of lawyers.*" The renunciation of Richard was supplemented by a solemn deposition founded on specific charges of misgovernment.

It does not seem to me that the violence in this case, so much insisted on by W. F. F., was anything more than is the almost necessary accompaniment of the exertion of the highest power of the Parliament; and the degrading Richard's adherents was very natural indeed.

No doubt, Richard was in duress and his abdication was null: this was felt, and hence the solemn sentence of Parliament; but the Parliament was free, for all men were disgusted with the failure of the fair promise of Richard's youth, and only waited for a leader to rise against him. Then, when Henry had obtained the crown, his discontented adherents went over to the remains of Richard's party. It is what always happens at such crises, *e. g.*, the Presbyterians joined the Episcopalians to restore Charles II. in 1660.

W. F. F., by the branding of Henry IV. by Parliament, probably means what took place in the first Parliament of Edward IV.; but then the country had just been going through a prolonged civil war, whereas Henry IV.'s so called usurpation was the result of a very short struggle, and sanctioned by a Parliament, which was a much truer representative of the nation than that of 1461. The internal troubles under Edward IV. were much greater than those under Henry IV. Thus, I believe that the parliamentary title of Henry IV. was never reversed by a true Parliament; and, even granting the validity of this reversal, it, in turn, was reversed in the first year of Henry VII.

I conceive that I have made out my case with regard to Edward II. and Richard II.; but I shall be very happy to consider any criticisms, and await with great impatience W. F. F.'s special pleading in the great cases of Charles I. and James II.

W. A. B. C.

Though it is but a trifling matter, I may venture to remind W. F. F. that there is no mistake (5th S. i. 4) in calling Lionel the third son of Edward III. William, who died an infant, was the second.

C. F. S. WARREN, M.A.

A SECOND-FIRST CLIMACTERIC (5th S. i. 88.)—Had the *Lancet* correspondents looked into a Greek Lexicon or Testament, and one or two other old books, including Sir Thomas Browne's *Pseudodoxia*, they might have avoided some vulgar errors. Δευτεροπρώτος shows that the writer was thinking of its occurrence, in *St. Luke* vi. 1, as the first Sabbath after the second [day of unleavened bread]. Hence he would use it in its proper signification of the first of something after the second of something else; and, though he rather bungled his phrase, it is pretty plain that he meant the first [year] after the second [climacteric year]. Anno climacterico δ. to be the true analogue of ἐν σαββάτῳ δ. should mean in the first climacteric year after his second

[natural year, or year of his birth]; but as that is nonsense, we must fall back on the other.

To the question, what is the second climacteric year? there may be two answers, but I apprehend that, unless to a caviller who harps upon the uncertainty, there is but one. The climacteric numbers were 7 and 9; so that, whether in days or years, the series 7, 14, 21, &c., were climacteric, and so were 9, 18, 27, and all multiples of 9. $7 \times 7 = 49$ was an especial climacteric. $9 \times 9 = 81$ was one of the two grand climacterics; but the other, the grand climacteric *par excellence*, was 63, because, being 7×9 and 9×7 , it partook of the virtues of both numbers. Sickness in this year was especially feared, and in it, says Minshew—and doubtless very truly—"many worthy men died." But the usual climacterics seem to have been septennial (perhaps for astrological reasons, and) because within such periods man's body and mind were supposed to undergo changes more or less complete. "For the daies of man are usually cast up by Septenaries, and every seventh year conceived to carry some altering character with it, either in the temper of body, mind, or both." (Browne's *Vulgar Errors*, b. iv. ch. 12, where are some remarks on the subject beyond his age.) These Septenaries, too, agreed with the ordinary calculations of the periods of youthful life, and with these periods only, for while "Adolescence, Juventus, Senecta," and others would not fall in with these series, the others did. Infancy without teeth was said to last seven months:—

"Infancia, childhood that breedeth teeth endureth and stretcheth seauen yeares. . . . Afterward commeth y^e second age y^e is called Pueritia, childhood: which dureth and lasteth other seuen year. . . . And after that commeth the age that is called Adolescentia . . . and dureth the third seauenth yeare . . . as it says in *Viatice*. But *Isidore* sayth that it endureth to the fourth seauen yeares. . . . But Phisitions account this age to the ende of thirtie, or fivie and thirtie yeares."—*Batman vppon Bartholome*, l. vi. c. 1.

Hence, both because it was the more usual mode of reckoning climacterics, and because the divisions of childhood, boyhood, and sometimes of youth, were so reckoned, the father would probably calculate by seven-year periods, and note the exit of his son, Henry Parson, as $7 + 7 + 1 =$ in his fifteenth year. If, however, he reckoned by the double series, 7, 9, 14, 18, &c., the boy would have been in his $9 + 1$, or tenth year. There is, I believe, no authority for translating δευτεροπρώτος as second-first, whether $= 9$ or $= 14$.

B. NICHOLSON, M.D.

P.S. It has since occurred to me that the epitaph writer, dwelling over much on a fancied double analogy between the seventh, the day of rest, and the seventh climacteric year, when the work of reconstruction of the body was ended, might have taken σαββατον δ. as the first after two of its like, the first after two other σαββαρα (*Coloss. ii.*

1), that is, as in the third climacteric year. This would get rid of the difficulty spoken of above. The interpretation is erroneous and the analogy wrong, for the two previous *sabbata* were not seven-day sabbaths; but the believers in mystical numbers would do, and do, much for the sake of an analogy.

WILLIAM COMBE, AUTHOR OF "DOCTOR SYNTAX" (5th S. i. 107.)—I have found an obituary notice of the author of *Doctor Syntax* in the *Times*, Friday, June 20th, 1823. I think it is well worth rescuing from the oblivion of a newspaper file fifty years back, and it will interest, I dare say, many of your readers beside your correspondent M. E. It is remarkable that of a writer who could boast of having given to the world one hundred books, contributed to a score of journals, and furnished matter for two thousand columns in the newspapers and magazines of his day, we should know so little: even his name is generally spelt, as in *The Imperial Dictionary of Universal Biography* and by Allibone, *Coombe*, and the last popular edition of *Doctor Syntax* gives 1773 as the date of his birth. The *Times* mentions his *Letters of the late Lord Littleton* (*sic*): Moore has a note on his connexion with his lordship:—

"Talked of Combe; said to be the writer of Macleod's *Loo-Choo*, as he certainly was of of Lord Littleton's *Letters*, and many other books of other people's. Combe kicked Lord Littleton downstairs, at some watering place, for having ridiculed Lady Archer by calling her a drunken peacock, on account of the sort of rainbow feathers and dress she wore. Lord L. also had rolled a piece of blanc-mange into a ball, and covering it with variegated comfits, said, 'This is the sort of egg a drunken peacock would lay.'"

Rogers, in his *Table Talk*, says of Combe:—

"He was certainly well connected. Fitzpatrick collected him at Douay College. He moved once in the highest society, and was very intimate with the Duke of Bedford. Twenty thousand pounds were unexpectedly bequeathed to him by an old gentleman, who said 'he ought to have been Combe's father' (that is, he had been on the point of marrying Combe's mother), and who therefore left him that large sum. Combe contrived to get rid of the money in an incredibly short time."

The following is the notice of his death in the *Times*:—

"MR. COMBE.

"Yesterday morning died, between the hours of three and four, at his lodgings in Lambeth-road, William Combe, Esq., in the 83rd year of his age. He was a gentleman who, in the course of his protracted life, had suffered many fortunes, and had become known, through various incidents, to so many people in every rank of society, that it seems hardly necessary to draw his character. His lot forbade his stepping aside in order to let the stream of life pass by, and observe whom it swept along: he swam, mingled with the rest, down the current, but with just so much elevation above the stream as enabled him to perceive the sinkings and risings of all around him; so that there was hardly a person of any note in his time with whose history he was not in some degree acquainted. He knew others as well as he was

known to them. Upon every branch of art,—it might almost be said upon every department of science,—he could expatiate in an instructive and interesting manner. The destruction of his fortune, and the incessant calls for his pen, rendered profundity unattainable, nor, indeed, in his case, was it necessary.

"It would be difficult to sum up the various works of which he was the author or compiler. The *Devil upon Two Sticks in England* was as popular as any in its day, and still retains a reasonable degree of celebrity, by the delineation of character and display of anecdote, when those of whom it treats are no more. The spurious breed of Dr. Syntaxes, to which his work has subsequently given birth, attest the fame of the original; and without subjecting this work to that severity of criticism which it never meant to challenge, it displays such readiness of versification, such pliability of intellect, and, we may add, such an amiable playfulness of mind, with knowledge of the little scenes of domestic life, as are rarely to be found in one whom adversity might have steeled, and age benumbed.

"He was educated at Eton and at Oxford, and his first entrance into the world was attended by those adventurous circumstances which but too often seduce the possessor—some fortune, a graceful person, an extensive acquaintance, elegant manners, and a taste for literature. He played, he sang, he danced, and it might almost be said he was undone; but his literary attainments which remained, when, in the course of nature, lighter accomplishments had left him, were converted into the means of support. Though mild and unresenting in his nature, and habitually sparing of his censures, his first work was a satirical poem, entitled the *Diaboliad*, the subject of which has, we believe, sunk into the grave about the same time with the author. A singular work, entitled *Letters of the late Lord Littleton*, was written by him: an assumed similarity of style to that of the deceased nobleman, and the repetition of some unimportant incidents, known, as it was supposed, only in the family, deceived, as we have been informed, Mr. Windham, one of the most acute judges, and Lady Littleton, the nearest friend of the deceased, into the belief that the letters were the genuine production of his lordship.

"With the degrading vice of drunkenness Mr. Combe was totally unacquainted; he was equally free also from the practice of gaming of every kind; and we may add, that his general qualities, united to his excellent talents, which, under happier auspices, might have raised an humble man to fortune and eminence, served to diffuse a lustre round the declining fortunes of one born in affluence."

SPARKS H. WILLIAMS.

[See Life in Hotten's edition of *Dr. Syntax*.]

DOUBLE RETURNS IN PARLIAMENTARY ELECTIONS (5th S. i. 104.)—MR. PASSINGHAM states that the Mayor in the Coleraine election of 1832 gave his *casting* vote for Beresford. The Mayor, as I take it, gave his ordinary vote as an elector, and this, being the last vote given, seated Beresford for the time. But a *casting* vote (*ni fallor*) is one vested in a special officer over and above his vote as a common elector, and I know of no authority by which a Returning Officer at a Parliamentary election can give such. I see your correspondent is in doubt about the Dumbartonshire election, 1865: Smollett took the seat by permission of his opponent,—also as to the Lanarkshire contest of 1837: Lockhart was allowed to count 1486, or

one over his opponent, and so was returned. Then as to the Totness election of 1839, it should be stated that Baldwin subsequently got the seat.

In the general election of 1874, there has been a double return at Athlone, and the Returning Officer has seated one of the candidates by what the newspapers call (but I think erroneously) his casting vote.

W. T. M.

Shinfield Grove.

"ST. GEORGE'S LOFTE" (5th S. i. 87).—The answer to this inquiry is, surely, not far to seek. As the Rood Loft was the loft in which the great Rood was placed, so St. George's Loft was the loft in which was placed the image of St. George. No doubt his image was in one of the chapels which, in former times, existed in the parish church of Kimbolton. In the second year of the reign of Edward VI., the churchwardens of Ludlow acknowledge to have received certain sums of money "for the lofte that Saynt George stode one," "for the image of Saynt George that stode in the chapelle," and "for a volt that the saide image stode in" (see p. 36 of Wright's *Churchwardens' Accounts of Ludlow*, Camden Society); and in the *Churchwardens' Accounts of St. Michael's, Cornhill*, privately printed by Mr. A. J. Waterlow, are references (pp. 11, 15) in the years 1457 and 1459 to the image of St. George, to its curtains, and to its scaffold. Not long since (12th Nov. 1873), I was in the noble parish church of Kettering, whose doors stood open to the wayfarer, where upon the north wall, above the gallery pews, I saw a fine large painting of St. George and the dragon.

B. H. B.

BERE REGIS CHURCH (4th S. xii. 492; 5th S. i. 50, 117).—Hutchins, in his *Dorsetshire* (vol. i. p. 47), notices this inscription, but gives no copy of the Latin, and only the substance in English, cautiously avoiding what a schoolboy would call the hard places. He styles it a very long and obscure inscription. Under the brass plate is, he informs us, "an altar tomb, on the side of which is a short inscription and four Latin verses in memory of Thomas Loup, who died 16—." The rest is hid by a pew built against it. In the extracts from the Burial Register twofold Loups—or, as there given, Loops—are noticed: 1608, George Loop, of Hide; 1637, John Loop, of ditto, the elder yeoman. In the same year Andrew Loup's, or Loop's, name occurs, as of Hide, the elder, Gent., on whom the inscription referred to was made.

I cannot but join my request to Mr. TEW's, that some one in the immediate neighbourhood of Bere Regis would verify the text of the inscription as printed in "N. & Q." (Dec. 20, 1873). Till this is done the latter part of it can scarcely be rendered into English with any degree of certainty.

I may observe that *Herculeus morbus* is the specific medical term for epilepsy (*Castelli Lexicon Medicum*, edit. 1688, 4to. p. 464), and it ought to

be so translated in any English version of the inscription. LORD LYTTETTON renders it "an Herculean disease"; MR. WARREN, "severe illness"; and MR. TEW, "a grievous malady." One would wish to know something more of this paragon of perfection, but I fear there is little prospect of obtaining any information of interest concerning him.

JAMES CROSSLEY.

THE RHEE (5th S. i. 87) is one of the names of the Cam.
Gray's Inn.

R. S. CHARNOCK.

Shown on the map of the Ordnance Survey, and in K. Johnston's Royal Atlas is a tributary of the Cam, one of its two primary sources. The one, the Granta, rising near Henham-on-the-Hill, Essex. The Rhee, the westernmost branch, rises near Ashwell, in Hertfordshire, and flows as a county boundary between the parishes of Ashwell and Dunton, in Bedfordshire, enters Cambridgeshire in the parish of Guilden Morden, at the junction of the three counties of Beds, Herts, and Cambs, and has its confluence with the Granta, thence forming the main stream of the Cam, in the parish of Haslingfield, adjoining Granchester, about three miles south-east of Cambridge. E. T. L. S.

EARLY CIRCULATING LIBRARIES (5th S. i. 69).—Rose, *voce* "Fancourt," records that Samuel Fancourt, an English Dissenting minister, "may be regarded as the original projector of circulating libraries," and that "in 1740, or 1745, he set on foot the first circulating library in the metropolis." To reconcile this with Kirkman's advertisement, so far as it relates to "reading" his books "for reasonable considerations," possibly they, like books in public libraries, were licensed to be read *only on the premises*.

JOHN PIKE.

"ENDERBY," A TRAGEDY (5th S. i. 49), was published in Melbourne in December 1867. The author's name did not transpire at the time, and, judging from the severe notice his work received in *The Argus* of Jan. 24th, 1868, he would be unlikely to divulge it afterwards. The reviewer, however, "imagines *Enderby* to be the work of a young man—hopes so, at all events"—because "there are one or two bits here and there which are tolerable," "alas," he adds, "as grains of wheat in a bushel of chaff." EDWARD A. PETHERICK.

USE OF INVERTED COMMAS (5th S. i. 9, 75).—LORD LYTTETTON and HERMENTRUDE appear to assume that inverted commas are, and always were, notes of quotation. That is not the case. In the prologue to *The Sisters*, by James Shirley, written in 1642, first printed in 1652, three passages are printed in italics, and marked, line by line, in inverted commas; but these passages are not quotations, but parts of Shirley's prologue, which he desired to distinguish from the rest and to emphas-

size. This is the earliest instance of the employment of inverted commas which I have been able to discover. In 1649, Milton used them as marks of quotation.

Athenæum Club.

JABEZ.

LITHOTOMY (5th S. i. 106.)—Lithotomy is much more ancient than the seventeenth century; it was practised before the Christian Era; but the singular notions were entertained, that the operation could only be performed with safety in the spring, and between the ages of nine and fourteen. Vide *Aurelius Cornelius Celsus*, lib. vii. cap. xxvi.

MEDWEIG.

"CALLED" HOME (5th S. i. 87.)—The Barebones, or Little Parliament of 1653 first introduced those regulations for registration to which we have reverted of late years. Marriage was declared to be a civil contract, and was legally solemnized by a justice of the peace. Marriage by a clergyman was optional. The banns were published on three successive Sundays after morning service, or the proclamation was made in the market-place by the bellman on three successive market-days. The parish register of Boston, Lincolnshire, furnishes the number of marriages proclaimed in both places:

Year.	Market-place.	Church.
1656	102	48
1657	104	31
1658	108	52

In 1658, persons were allowed to adopt the religious ceremony if they preferred it.

EVERARD HOME COLEMAN.

Brecknock Road, N.

"S" VERSUS "Z" (5th S. i. 89, 135.)—I should think myself a rude person if I were to charge MR. MORTIMER COLLINS with "ignorance and indolence," or with being too "lazy" to write consistently. Yet, he treats in this rude fashion compositors and printers, and in a dozen lines forgets himself, and shifts the charge to the right shoulders,—to authors who "neglect both spelling and punctuation." But he gives a final uncomplimentary word to the "compositors," who follow the copy of those neglectful authors. As a rule, my fellow workers are neither "ignorant" nor "indolent." Compositors often suggest sense where authors by their neglect, or their wretched handwriting, have been guilty of nonsense. I should like to see MR. MORTIMER COLLINS, for his undeserved censure, condemned to do a month's honest compositor's work. His friends would not know him at the end of it. However, I forgive him, wishing him better manners, or, let me say, a kinder way of showing the good manners which I am ready to believe that he possesses.

E. MERITUS COMPOS.

"JOCOSA" AS A CHRISTIAN NAME (5th S. i. 108.)—In very common use during the fourteenth and

fifteenth centuries; but Joyce is the English form—Jocosa only the Latin.

HERMENTRUDE.

TWELFTH DAY (5th S. i. 107.)—St. Canute's Day is, in the reformed calendar, kept on January 19th. If the Old Style still prevails in Norway, January 19th would be January 7th. THUS.

THE ESTABLISHMENT OF SUNDAY NEWSPAPERS (5th S. i. 121.)—MR. RAYNER, in his interesting communication, refers to the change of day of publication, in repeated instances, from the Sunday to the Saturday, of the then long-established Sunday papers. This change was made about fifty years ago, and was consequent upon the alteration of the day for the issue of the *London Gazette*, the Sunday papers giving the list of bankrupts from the *Gazette*. The change was made by Government, at the instance of the newsvendors, for the purpose of saving Sunday labour. The *Observer*, established in 1791, is the only paper published now exclusively on Sunday.

JOHN FRANCIS.

"THE TEN AMBASSADORS" (5th S. i. 127.)—Seven special embassies, but ten ambassadors, visited London in 1603, to congratulate King James, and see what they could make of him. It was then that the office of Master of the Ceremonies was founded, and Sir Lewis Lewkenor appointed. The ambassadors were from the Palatine, Holland (4), Netherlands, Spain, Venice, Tuscany, and France.

EDWARD SOLLY.

GREEK ANTHOLOGY (5th S. i. 88, 117.)—Evidently BARROVIUS has entirely misunderstood the query, p. 88. The question is not about "anthological works," i. e., excerpts from Greek writers for schools, but about that collection of Greek epigrammatists which is known to scholars by the name of *Anthologia Græca*. The best edition of this collection is that of F. Jacobs, *Anthologia Græca, ad fidem Codicis olim Palatini nunc Parisini*, Leipzig, 1844-47, which may be had (*ni fallor*) at Messrs. Williams & Norgate, in Henrietta Street, Covent Garden, where also Tauchnitz's Text Edition, in 3 vols., may be had. In Jacobs' and Rost's *Bibliotheca Græca* is under the title of "Delectus Epigrammatum Græcorum," a very cheap edition of the best epigrams with excellent Latin notes.

A. B.

GRAHAME, VISCOUNT DUNDEE (5th S. i. 48, 94.)—See the *Perustration of Great Yarmouth*, vol. i. p. 267.

A. G.

THE INSIGNIA OF THE KNIGHTS OF THE GARTER IN S. GEORGE'S CHAPEL, WINDSOR (4th S. xii. 444; 5th S. i. 12.)—In my former communication upon this subject I alluded to the custom whereby the helmets and crests of the Knights of the Golden Fleece were placed so as, under all circumstances,

to face towards the high altar. It would have been more appropriate to the matter in hand if I had stated—but at the moment I had forgotten it—that on the early stall-plates of the Knights of the Garter, which still remain, the helmets and crests of those knights whose stalls were on “the Prince’s side” are *contournés*, so that, as far as these plates were concerned, the custom at Windsor was evidently identical with that to which I have referred as obtaining at Dijon. I have little doubt that originally the helmets and crests surmounting the stalls were similarly arranged, but I have not meant to suggest the resumption of this practice. The habit of representing the helmets and crests on the stall-plates, turned towards the sinister in the case of the knights on the “Prince’s side,” was doubtless discontinued when it became the custom for knights to change their stalls as their seniors in the Order died out.

I alluded, also, only to the misplacement of the crests of the “knights subjects,” but I might have included those of the sovereign and the royal princes, for the same fate has befallen them also, and the royal crest upon their helmets in St. George’s Chapel is disposed in a manner which would have occasioned considerable astonishment to the royal founder and those of his successors who really wore a crested helm.

J. WOODWARD.

THE ASPIRATE H (5th S. i. 105).—The sagacity of the Indian prince, as shown in his observation to his *Irish* tutor, is admitted; but I hope S. T. P. does not mean us to understand that the authorized and ordinary way of pronouncing *whip* is to place the aspirate before the initial letter. W. T. M. Shinfield Grove.

THE GREY MOUSE IN “FAUST” (4th S. xii. 516; 5th S. i. 34).—I think that this extract from the notes of Mr. Bayard Taylor’s translation of *Faust*, which was published about two years ago in the United States, will give Mr. BANKS the information which he desires. I copy it from the Leipzig reprint:—

“Goethe here refers to an old superstition concerning one of the many forms of diabolical possession. Perhaps he also remembered the following story, quoted by Hayward from the *Deutsche Sagen*:—

“The following incident occurred at a nobleman’s seat in Thuringia, about the beginning of the seventeenth century. The servants were paring fruit in the room, when a girl, becoming sleepy, left the others and laid herself down on a bench, at a little distance from them. After she had lain a short time a little red mouse crept out of her mouth, which was open. Most of the people saw it, and showed it to one another. The mouse ran hastily to the open window, crept through, and remained a short space without. A forward waiting-maid, whose curiosity was excited by what she saw, in spite of the remonstrances of the rest, went up to the inanimate maiden, shook her, moved her to another place, and then left her. Shortly afterwards the mouse returned, ran to

the former familiar spot where it had crept out of the maiden’s mouth, ran up and down as if it could not find its way, and was at a loss what to do, and then disappeared. The maiden, however, was dead, and remained dead. The forward waiting-maid repented of what she had done, but in vain. In the same establishment a lad had before then been often tormented by the sorceress, and could have no peace; this ceased on the maiden’s death.”

“Goethe probably intended the mouse as a symbol of the bestial element in the Witches’ Sabbath, by which Faust is disgusted and repelled. The apparition of Margaret, which has also a prophetic character, is the external eidolon of his own love and longing.”

G. G.

Geneva.

MARTIAL’S EPIGRAM, XIII. 75 (4th S. xii. 426, 520).—I quote from the ed. Matthæi Raderi S. J. Ingolst., 1611:—

“Littera quæ sit, Grammatici certant. Vinetus ad illa Ausonii: *Hæc gruis effigies*.—Y intelligit Palamedem litteram. Φ, verò gruis tantum unius. Ubi de Y plura ex Philostrato leges. Gropaldus, volantes, inquit, ordine quodam litteram Y pylon faciant. Id quod Palamedem deprehendisse legimus. Cælius Rhodiginus, vel A vel Y, notari putat. Inter volantes, inquit, littera A, ab eis delineari videtur, vel ut aliis amplius arridet Y, cujus inventionem ex avium volatibus Palamedi attribuunt. Id quod indicare Philostratus advertitur. Alii Δ, græcum intelligunt, ut D. Hieronymus ad Rusticum de vita monast. Et hæc sententia cum Cicerone, Æliano, et Tzetze facit, et verisimillima est.” . . .

Ernesti says, “Commentarius Raderi est omnium optimus”; and the original authorities given by the old commentators are often more satisfactory than the reproductions of them by modern editors.

B. E. N.

MILL ON “LIBERTY” (5th S. i. 29, 93).—See an article by Mr. John Morley, in *The Fortnightly Review* for August 1, 1873, and Mr. Fitzjames Stephen’s *Liberty, Equality, and Fraternity* (Smith, Elder, & Co.), of which work a second edition has just been issued. E. A. P.

Perhaps the most important review of this work is that by the late Mr. Buckle, reprinted in his *Posthumous Works* (Longmans, 3 vols.).

H. BUXTON FORMAN.

“FROM GREENLAND’S ICY MOUNTAINS” (4th S. xii. 326, 455; 5th S. i. 37).—Local histories of Oswestry claim a village called Whittington, near that town, as the place where Heber’s missionary hymn was first sung, and the date as 1820; and from a newspaper of the period, I find that Heber did preach the first sermon ever preached in the church of that place, on behalf of the Church Missionary Society. But the hymn itself was written in 1819, and when the MS. passed into the collection of autographs of the late Rev. Dr. Raffles, Congregational Minister of Liverpool, a fac-simile

was taken in lithograph, even to the very marks of the file on which the printer had impaled it. On the back of this lithograph is a circumstantial history, signed "E." One of the lines that Heber intended for the fifth verse is given in the litho. thus, "— when the seas were roaring"; the first word being indistinct, and looking like "Twre" or "Sure." Kennedy, the compositor who put the hymn into type, is still living in Wrexham.

A. R.

Cfocswylan, Oswestry.

This hymn was composed before a missionary meeting at the vicarage, and first sung at the Town Hall, Wrexham. Mr. Hughes, the bookseller in Church Street, still has the original copy.

R. H. W.

Farlow Vicarage.

"QUILLET" (4th S. xii. 348; 5th S. i. 14, 97) is undoubtedly the same as the Icelandic word "hvilft," pronounced *quælte*, which means a hollow in a mountain side. It is probably connected with the verb, "hvelfa," to vault, and "hvelfing," a vault, as "a hvilft" has in some measure the shape of a vault turned upside down.

JÓN A. HJALTALÍN.

Advocates' Library, Edinburgh.

"LIKE" AS A CONJUNCTION (5th S. i. 67, 116.) But why must it be as a conjunction? Why may it not rather be the adjective with its strong comparative force? Taking it as such, there seems to me no difficulty whatever. "The lion shall eat straw like an ox," i. e., the lion, as if he were an ox, or the lion just like an ox, shall eat straw. And thus in the LXX. we have it, καὶ λέων ὡς βοῦς φάγεται ἄχυρα, and in the Vulgate, "leo quasi bos comedat paleas." No doubt W. B. C. is right in his impression of the meaning of the last example. To have an eye like a hawk, is to be like the hawk only so far as the eye goes.

EDMUND TEW, M.A.

THE AMERICAN CIVIL WAR (4th S. xii. 368; 5th S. i. 74.)—The best history of the late American Civil War, as seen from the secessionist point of view, is undoubtedly that written by Alexander H. Stephens, the Vice-President of the rebel Confederacy; though Pollard's is more readable, because less philosophical, and fuller in interesting details, being written by a professional journalist. I may also state that Moore's *Rebellion Record* gives the full text of the official reports of both sides, in civil as well as military matters, in addition to a vast amount of interesting matter collected with great impartiality as material for history.

GASTON DE BERNEVAL.

Philadelphia, U.S.A.

CHARLES OWEN OF WARRINGTON (1st S. viii. 492; 5th S. i. 90.)—Of the works of C. Owen

enumerated by Mr. ALLNUTT, this library possesses three only:—

The Scene of Delusions Open'd, in an Historical Account of Prophetick Impostures. 1712.

Plain Dealing; or, Separation without Schism, &c. 1727.

Essay towards the Natural History of Serpents. 1742.

In the first, *in princ.*, there is a paragraph I cannot understand, and of which I should be glad to see an explanation, viz.—

"In this Book he" (a Philo-Prophet) "tells us of the approaching Judgments of God upon the Roman Empire, & Impenitent Christendom; with the fall of Babylon, & the Redemption of Sion. I'll say nothing here of their *πυρσάα* in and about Manchester; nor of that Kind Providence which gave so strange & seasonable a check to that Spirit in this Vicinity."

Mr. ALLNUTT has not included in his list a pamphlet previously mentioned in "N. & Q." 1st S. viii. 492:—

The Amazon disarm'd; or, the Sophisms of a Schismatical Pamphlet, pretendedly writ by a Gentlewoman, entitled, An Answer to Donatus Redivivus, exposed and confuted.

BIBLIOTHECAR. CHETHAM.

"THE SEA-BLUE BIRD OF MARCH" (4th S. xii. 177, 236):—

"Or underneath the barren bush
Flits by the sea-blue bird of March."

I have always thought these lines referable to the wheatear, *Saxicola ananthe*, one of the earliest of our little summer visitors,—generally arriving from the middle to the end of March,—and to the dwellers near the sea coast often one of the first indications of returning spring. I never see the little fellow at this season, flitting from stone to stone, or clod to clod, and mark the pale grey-blue, or "sea-blue," of its neck and back without recalling these lines. Again, how marvellously has Mr. Tennyson, in *Locksley Hall*, in two words, given us a life-like picture of the wild and cautious curlew:—

"'Tis the place, and all around it, as of old the curlews
call,
Dreary gleams about the moorland flying over Locksley
Hall." *Locksley Hall*, stanza ii.

Those who, in the wide expanse, "the rounding gray," of the Lincolnshire marshes, have watched at a distance a flight of curlews, will be able to fully realize the truthfulness of the poet's word-painting—"dreary gleams"; and dreary gleams they are, as the light now catches the upper, now the under side of their plumage, the effect perchance heightened by a background of dark rain-cloud, now lost altogether, again flashing into sight, and drifting away in a weary, hopeless manner across the grey expanse. JOHN CORDEAUX.

Great Cotes, Ulceby, Lincolnshire.

OLD METRICAL TITLE-DEEDS (4th S. xii. 69, 170, 395.)—The following is from the *Yorkshire Magazine* of the year 1786, page 330:—

"The following curious poetical title-deed was granted by William the Conqueror to an ancestor of the present Lord Rawdon. It is copied *verbatim* from the original grant now in the possession of his Lordship's father, the Earl of Moira, who still possesses the estates in Yorkshire, on which he lately built a noble mansion called Rawdon Hall, in the West Riding:—

"*Concessum ad Paulum Roydon.*

"I, William, King, the third yere of my reign,
Give to thee, Paulyn Roydon, Hope and Hope-towne,
With all the bounds, both up and downe.
From heaven to yerthe, from yerthe to hel,
For the and thyn, there to dwel,
As truly as this king right is myn;
For a cross-bowe and a harrow,
When I sal come to hunt on Yarrow.
And in token that this thing is sooth,
I bit the whyt wax with my tooth,
Before Meg, Maud, and Margery,
And my thurd sonne, Henry.

CHARLES A. FEDERER.

Bradford.

INNOCENTS' DAY: MUFFLED PEAL (5th S. i. 8, 44, 58.)—At the churches of the adjoining parishes of Luccombe and Selworthy, co. Somerset, it is (or was till very recently) the custom to ring a half-muffled peal on Innocents' Day. The object of a half-muffled peal, with its alternations of joy and sorrow, is far superior to that of bells wholly muffled. There is no fear of the mufflers pertaining to these two belfries being worn out, as the effect is produced by tying pieces of old beaver or felt hats on one side of the clapper, and they are renewed year by year.

J. CHARLES COX.

Hazelwood, Belper.

A muffled peal was invariably rung on the bells of the parish church of Ross, Herefordshire, on the Feast of the Holy Innocents, in my youth. Whether the custom is still preserved, I do not know.

T. W. WERR.

The muffled peal on Childermas Day still survives at Great Risington, Gloucestershire.

DAVID ROYCE.

"TO SCRIBE" (5th S. i. 6, 75.)—This term is used to the present day by the officers of Customs, the regulations of which still insist on the "scribing" upon all casks of wine and spirits imported, the "Gauge," that is, the "Content" and "Ullage" of the same, with initial marks referring to the ship, importer, and date of importation—a regulation that can be traced through old books of instruction many years back. Indeed, the same practice is clearly shown in the writ, 4 Edward II. (Ryley's *Memorials of London*, page 81), which directs that before casks of wine be "stowed away" each tun "shall be marked at one end and the other with the gauge mark." A similar "scribing" is performed on chests of tea, when imported, as they pass the Queen's beam, the number and weight of the package being "scribed" thereon.

The same regulation applied to casks of oil, and to square timber and other measurable wood, before the duties were repealed; but the merchants continue the practice for their own security.

The instrument is variously called a "scriber" and a "scribing iron." That in use for the casks and the chests is formed of two parts, by which circular figures and letters may be formed; but that for timber is a straight iron cutter, for strokes only.

W. PHILLIPS.

BULLEYN'S DIALOGUE (4th S. xii. 161, 234, 296, 377.)—A friend has observed to me that, with my premises, I might have more strikingly brought out my conclusion that Bulleyn's allusion, in the apparently unintelligible passage in question, is to Bartlet Green, and not to Alexander Barclay; but having suggested whipping for weeping, I considered that I had conveyed to the minds of your readers that Bonner had come the pedagogue over the obdurate young Protestant, and applied the birch in the old fashion; thereby showing the true reading and fitness of application to the martyr. The author of the *Dialogue* has many flings at the late hierarchy, and at Bonner in particular; but as Elizabeth had ascended the throne when the book was written, all dread of the Papists had subsided, and lampoons and caricatures upon the persecutors had succeeded. We may, therefore, suppose that *Uxor* and *Civis* in the *Dialogue* were examining Master Boswell's collection of the latter, among which *Bonner whipping Bartlet Green's breech*, as represented in this quaint contemporary illustrative initial, was likely one.

A. G.

SIR JOHN BURLEY, K.G. (5th S. i. 88.)—The precise date and the place of the death of this knight have not been ascertained, but that event must have happened between the months of June and October, 1383, for on June 22 he acknowledged the receipt of the sum of 500 marks from the king; and in the latter month the king's embroiderer had orders to prepare a garter and robes for the Earl of Nottingham, who succeeded to the stall of Sir Robert Burley in the Order of the Garter: see Beltz, *Memorials of the Order of the Garter*, p. 259.

J. WOODWARD.

[The above reply is substituted for that which appeared on the same subject last week, p. 136. In the previous reply it was said, "the Earl of Nottingham, who succeeded to the stall of Sir John Burley." No mention was made by Mr. Woodward in the original MS. of Sir Robert Burley.]

Miscellaneous.

NOTES ON BOOKS, &c.

Studies in Modern Problems. By Various Writers. Edited by Rev. Orby Shipley, M.A. (H. S. King & Co.) THESE studies are no ordinary productions. Their authors' statements are *ex cathedra*, because avowedly based on

Church of England doctrine, and announced in a temper of loyal allegiance to that historical church. Their professed object is to oppose the spirit of infidelity and of disbelief in the divinely authorized ministry of the clergy, to declare dogmatically the judgment of the Church in formal decisions, and to suggest a right *modus operandi* on debated questions.

No. 1. *Sacramental Confession*. By A. H. Ward, B.A.—Opponents would have found themselves assailing an almost impregnable position in this essay had not the writer left a breach open by confusing acts instigated by a spirit of penitence with acts of penance. He has weakened his hold on Scripture by affiliating the practice of penance to the Agony of Gethsemane and the sufferings allied to the work of expiation. *Sacramental* is a term, adds Mr. Ward, which has no necessary connexion with the system of confession; *habitual* confession is not compulsory, and should be rendered *frequent* confession.

No. 2. *Abolition of the 39 Articles*. By Nicholas Pocock, M.A.—The author of this essay thinks the time has come when the subscription of the clergy to the Articles should be abolished, and that they should be removed from the position they now hold in the Church of England system. Their Zwinglian origin is his main objection. He will find supporters; but the many who will take up the challenge will more than question the desirability of ejecting a *régime* which at once keeps in check doctrinal excess on either side, unless another be substituted which shall be less liable to assault. The Articles can hardly be said to be Zwinglian *in toto* because they were written in a Zwinglian age. Mr. Pocock's arguments, however, claim the attentive consideration of every school of revisionists; he is at home in his subject.

No. 3. *The Sanctity of Marriage*, by John Walter Lea, B.A., F.G.S., should be read by all who converse on questions *brulantes* respecting this subject. The inherent sanctity of marriage, with its close analogy to the Incarnation, is rescued from the philosophy that would reduce it to the level of a social convenience, or an intellectual regulation of the animal instincts of the mammalian. The spiritual *vinculum matrimonii* cannot be broken, because, by nature, it is an ordinance founded on the principle of the Hypostatic Union. A further relaxation of the marriage ties would lead to open war between Church and State. The prohibited degrees are strongly defended by Mr. Ward.

Memoir on the Comparative Grammar of Egyptian, Coptic, and Ude. By Hyde Clarke. (Trübner & Co.) THE best idea we can give of this interesting memoir is by employing the author's own words:—"This introduction to the Comparative Grammar of the Egyptian language is intended to throw light on the early history of that people. Besides the relations of the Egyptian race with the Caucasus, it also embraces some account of the great Agav race in Africa, Caucasasia, and America. The facts here brought forward throw a new light on the ancient ethnology of Caucasasia, and also on what has been termed Caucasian grammar." Mr. Clarke subsequently states that in the Ude language spoken in the Caucasus, "we have a living Egyptian, and of the earliest type. . . . The study of the Ude language and population, as well as that of others in the Caucasus, is of great importance in all historical investigations, because it will greatly assist in laying better foundations for history. The language of the few hundreds who now speak Udish will, under the invasion of Turkish and Russian, in our time perhaps cease to live; and the collection of every fact, however small, however isolated, is valuable, because one fact may be the connecting joint or link of a chain of evidence otherwise incomplete."

Literary Remains of the late Emanuel Deutsch. With a Brief Memoir. (Murray.)

THE "brief memoir" comes from the pen of one who has a heart as well as a head. It tells with simple dignity the touching story of one of the most modest and accomplished of ill-requited scholars. The *Literary Remains* of Mr. Deutsch, although comprised in a single volume, yield more fruit than many scores of more pretentious works. The famous articles on *The Talmud* and *Islam* alone might justify such an opinion, but there are others of equal importance, which will be read with the same absorbing interest.

The Slang Dictionary. Etymological, Historical, and Anecdotal. A New Edition, revised and corrected, with many Additions. (Chatto & Windus.)

THIS is in every way a great improvement on the edition of 1864. Its uses as a dictionary of the very vulgar tongue do not require to be explained. It belongs in its own way to philology; and in some of its illustrations and interpretations there is, perhaps, not so much wildness as in the insane flights in which the most accomplished philologists occasionally indulge.

COLUMBUS.—CRESCENT writes, *à propos* of the notice at p. 120 of "N. & Q." on Mr. Rose's historical play of *Columbus*, and referring to the quotation in that notice, "Into thy hands, Lord, I commend my spirit," as being the last words of the great navigator, "I would like to mention an early authority for that sentence. In the Venice edition, A.D. 1571, of *Le Historie del Sign. Don Fernando Colombo, nelle quali s'ha particolare & vera relatione della vita & de' fatti dell' Ammiraglio Don Christoforo Colombo suo padre, &c.*, translated from the Spanish into Italian by Alfonso Ulloa, the following extract relative to the death-bed of Columbus is to be found at p. 246:—"L'Ammiraglio, rese l'anima a Dio il giorno della sua Ascensione a' XX. d' Maggio dell' anno MDVL, nel suddetto luogo di Vagliadolid; hauendo prima con molta diuotione presi tutti i sacramenti della Chiesa, e detto queste ultime parole: "In manus tuas, Domine, commendo spiritum meum." Of this extract I offer a rough and ready translation, thus: The Admiral gave up his soul to his God on Ascension-day, the 20th of May, 1506, at the aforesaid city of Valladolid; having first, with great devotion, partaken of all the sacraments of the Church, and having pronounced these last words, 'Into thy hands, O Lord, I commend my spirit.' The copy I examined had in it the autograph of the well-known diplomatist and book collector 'Dehaym'; the 1571 edition is stated to be very scarce and valuable, and I perceive that in a foot-note respecting a copy of an edition more than a hundred years later in date, viz., that of 1685, Mr. Quaritch says, 'The original Spanish work of Ferdinand Columbus is not known to exist. Barcia re-translated the Italian for his collection.' I have not by me Irving's *Life of Columbus*, but doubtless that charming writer made good use of the son's history of his father's achievements; and it may be accepted as a well-authenticated fact that the Latin words which Mr. Rose, in his play, presents in their English version were the veritable 'ultime parole' of him, who, in the sense of the words of his epitaph, gave a New World to Spain."

"You know who the critics are," &c. (4th S. xii. 439; 5th S. i. 60.)—MR. J. BRANDER MATTHEWS, of the Lotus Club, New York, adds a link to the chain of names of writers who have used the above illustration. MR. MATTHEWS says:—"In *Kian, ou Désordre et Génie*, a five-act piece, written by Alexandre Dumas pere to fit Frédéric Lemaître, and produced originally in Paris, at the Théâtre des Variétés, shortly after the English tragedian's death, reference is made to those whom 'im-

puissance a jetté dans la critique." Dumas wrote this in 1834 or '5, and the parallel passage was not published by Balzac until 1846." At p. 60 of the present volume, the sentiment was traced back to Dryden, 1670. What is now wanted is an earlier instance.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the persons by whom they are required, whose names and addresses are given for that purpose:—

A PERFECT LIST of all such Persons as by Commission under the Great Seal of England are now confirmed to be Custos Rotulorum, Justices of the Peace, and Justices of the Peace and Quorum, and Justices of Peace. *Edw. 1691.*

Wanted by Edward Peacock, Botesford Manor, Brigg.

ERASMUS OPERA OMNIA. Ex Recens. J. Clerici. 1763. First volume only.

Wanted by Dr. Edward Adamson, Rye, Sussex.

DESCRIPTION DE L'AFRIQUE SEPTENTRIONALE. Par M. Denis. About 1640-50.

MÉMOIRE DU COMTE AUGUSTE DE MEXON.

Wanted to borrow or purchase, either in the original or translated. —Address L. L., Grove End, Addlestone, near Weybridge Station, Surrey.

Notices to Correspondents.

ESSEX, L.—There is no book, as far we know, which gives the lives of the various claimants to the title of Dauphin of France, son of Marie Antoinette and Louis XVI. There were about twenty claimants! Only a few of them attracted more than passing notice. First, it should be stated, that M. de Beauchesne, in his *Louis XVII.*, published in 1853 (translated by Mr. W. Hazlitt), proved without doubt the death of the most unfortunate of boys in the Temple, and his burial. Of the more or less noisy pretenders to be the unhappy prince, the first was Hervagault, a tailor's son. He died in the prison of Bicêtre in 1812. The second was Bruneau, the son of a wooden-shoe maker. He died in 1818, after having suffered imprisonment. Silvio Pellico mentions another, who was his fellow prisoner, who called himself Duke de Bourbon, and who was subsequently found murdered in a Swiss valley. The fourth was the Rev. Eleazer Williams, a missionary to the Oneidas: of his ultimate fate we are ignorant. The fifth was Mr. Augustus Meves, a Jewish teacher of music in London, whose son still claims to be the legitimate King of France and Navarre. The sixth, known as Naundorff, a German watchmaker, was well-known in Camberwell and Chelsea as the Duke of Normandy, and as a man skilled in the chemistry of war. Woolwich spoke well of his projectiles. All the above, except Meves, made great temporary display in France. The stories of all differ from each other, but every one of the claimants had crowds of idiotic followers. Naundorff died in Holland in 1844. His family are now before the Court of Appeal in Paris. In 1851, a judicial judgment had refused to recognize their claims. They now seek to set aside that judgment. M. Jules Favre defends their claim, and speaks of Naundorff as "le Prince!" In conclusion, we must refer our correspondent to a life of the Duchesse of Angoulême, called *Filice Doloresca*, and, for more extended details, to Quérard's *Supercheries Littéraires Dévoilées*, 2nd edit. (Paris, 1869), vol. ii., col. 833-838.

MR. HERBERT RANDOLPH, quotes:—"Serpens nisi serpentem comederit non fit Draco"; and asks where is this to be found, and whence the notion? It is aptly used by Sir Robert Wilson as a motto, on the title-page of his work on the *Military Power and Resources of Russia*, published in the year 1817. Mr. H. T. Riley, in his *Book of Latin and Greek Quotations, Proverbs, &c.*,

gives it as follows:—"Serpens ni edat serpentem draco non fiet," and describes it as a proverb.

DRAMATIST.—Alleyne's letter to his wife, from Chelmsford, 2nd May, 1593, and a second, from Bristol, 1st of August, same year, are printed in Mr. Payne Collier's *Life of Alleyne* (1841), pp. 24, 25. Mr. Collier says that the first is very incorrectly printed in Lyson's *Enviros*; and that Malone published the second (*Shakesp.* by Bosw. xxi. 389) "with many minute variations from the original, and with some important errors."

C. F. S. W.—Crockford states that the Bishop of St. David's was made B.D. and D.D. *per Literas Regias*, in 1840; the Cambridge Calendar, however, only recognizes him as M.A. The same is the case with the present Bishop of Ely (Dr. Woodford), on whom the Archbishop of Canterbury conferred a D.D.

J. W. DEAN (Boston).—It is a well-known fact that, disgusted with the proceedings of the Court, Cromwell determined, in 1637, to emigrate to America, that he embarked with his whole family, and that the vessel being detained by proclamation, he returned to Ely.

W. A. D.—In the Preface to *Israel's Sojourn in the Land of Egypt*, it is said, "that the work is apocryphal, all must allow"; again, "several literary characters of the present day (1834) . . . are of opinion that it is of very high antiquity."

ED. MARSHALL.—Sir W. Raleigh's cordial (made up of almost as many materials as the Mithridatic antidote) is not "still used by doctors." There is a "vulgar error" in the often-repeated assertion that the cordial is in the British Pharmacopœia.

F. W. M.—Dr. Latham, in his edition of *Johnson's Dictionary*, says "Boatswain, *s.* [A.S. *bātswan*] officer on board ship in charge of rigging, flags, &c."

BELISARIUS asks MR. C. F. S. WARREN to give the riddle made by Cowper, to which he has given the answer in "N. & Q." for Feb. 14.

A. E. (Almondbury).—Names and initials of writers only appear in the Indexes at the end of the half-yearly volumes. Please adopt A. E. (1) in future.

W. M. P.—Will you be good enough to send such extracts as you yourself deem interesting?

H. R.—The anecdote of Wellington, the Commissary, and Picton has been frequently in print.

F. RELE and S. M. C.—For Cardinal Richelieu's letter see "N. & Q.," 1st S. xi. 223.

F. G. L.—The communication you kindly sent has been forwarded to Mr. PASSINGHAM.

W. T. G. should make his inquiry at the office of the paper named by him.

S. A. PHILLIPS.—Irish peers cannot be elected as M.P.s for places in Ireland.

A. A.—"Revening Flodden."—Where will a letter find you?

T. H. C. (U.S.C.)—The derivation is doubtful.

T. B. G.—Next week.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, FEBRUARY 23, 1874.

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Notes.

EMMA ISOLA.

Just half a century has elapsed since Charles and Mary Lamb, being at Cambridge, became acquainted with a little orphan girl at school. She at once attracted the sympathies of the brother and sister. Orphan pupils generally remain at school during the "vacation"; but Lamb invited the solitary little girl to spend her holidays with him and Mary. Sympathy grew into strong affection; and, after the first visit, the little orphan girl regularly spent her holidays in Lamb's home of sunshine and of shadow. She is known to us all, in Lamb's correspondence, as Emma Isola.

Lamb regarded her with paternal affection. In March, 1826, Emma was as a born daughter of the Lamb household. Coleridge had invited his friend and sister to his house, and Lamb, accepting the invitation "with great pleasure," says, "May we bring Emma with us?"

In leisure hours, Lamb undertook a task which, it is said, no father should undertake with his child. It is indicated in a letter of July, 1827, to Mrs. Shelley: "I am teaching Emma Latin, to qualify her for a superior governess-ship which we see no prospect of her getting. 'Tis like feeding a child with chopped hay from a spoon. Sisyphus—his

labours were as nothing to it!" How the pupil floundered among verbs active and verbs passive, and how the deponent verbs came in like Chaos to make confusion worse confounded, is amusingly told in the Lamb correspondence. Emma required the pains when she helped Lamb to understand Dante.

So year passed after year, and Lamb rendered those which had gone by nothing the less sweet by giving the young girl a copy of *The Pleasures of Memory*. At length we come to 1830. In a letter written in March of that year, addressed to William Ayrton, Lamb shows that his love for "a very dear young friend of ours" was so mixed up with fear for her life from brain fever, that he could attend to no allurements to authorship or editorship, even from Mr. Murray. Since the Lambs had first met her, at the house of Ayrton's sister, at Cambridge, "she has been," he says, "an occasional inmate with us (and of late years much more frequently) ever since. While she is in this danger, and till she is out of it, and here" (at Chase Side, Enfield) "in a probable way to recovery, I feel that I have no spirits for an engagement of any kind. It has been a terrible shock to us!"

Lamb went down to Bury to bring the fair young invalid to town, if she were able to bear the journey. Weak as she was, she was there, as elsewhere, his good genius, and exercised her healthy influence over him. Lamb loved good wine, for it inspired him to utter brilliant sense, and, sometimes, sparkling evanescent folly. Anxious for his good name, and fearing it might be compromised, misunderstood, if he took wine in that strange country house, Emma Isola got him "in a corner," and induced him to promise to abstain. Lamb promised, and kept his word. He was all the merrier for it on their way home in the stage-coach; for it was there they had the talkative fellow-traveller, who, after trying Lamb on every point of conversation for which he cared or knew nothing, asked him "as to the probability of its turning out a good turnip season!" To which Lamb replied, "I believe it depends very much upon boiled legs of mutton!" The reply stirred even the young invalid to laughter, which to youthful invalids is a tonic. By-and-by, the two travellers reached Enfield, where Mary Lamb awaited Emma's coming with impatience, "and, after a few hysterical tears for gladness, all was comfortable again."

At the end of May, Lamb wrote, in mingled joy and gladness, to Mrs. Hazlitt: "Emma stayed a month with us, and has gone back in tolerable health to her long home, for she comes not again for a twelvemonth."

Emma Isola returned, however, again and again, and occasionally for lengthened periods. In an undated letter to Cary, the translator of Dante, but written in 1833, Lamb says:—"You will be

amused to hear that my sister and I have, with the aid of Emma, scrambled through the *Inferno* by the blessed furtherance of your Polar Star translation."

In May of the above year, when Lamb was dwelling "at a Mr. Walden's," Edmonton, where Miss Lamb was one of the insane "patients," her brother wrote to Wordsworth, of the weight ever on his mind, or ever being feared. "To lay a little more load on it," he says, "I am about to lose my old and only walk companion, whose mirthful spirits were 'the youth of our house,' Emma Isola. I have her here now for a very little while, but she is too nervous properly to be under such a roof, so she will make short visits,—be no more an inmate. She is to be wedded to Moxon, at the end of August. So perish the roses and the flowers! How is it?"

To Patmore, Lamb wrote: "Moxon has fallen in love with Emma, our nut-brown maid." And Leigh Hunt replied to a similar intimation by calling the lover, "The Bookseller of the Poets, and with no disparagement to him from the antithesis, a Poet among Booksellers."

For the young bride, Lamb was resolved to sacrifice his dearest possession—his portrait of Milton. "It might have been done by a hand next to Vandeyck's," he said. Lamb had proposed to leave it to Wordsworth, who was to bequeath it to Christ's College, Cambridge; but he could not resist the yielding it to the bride. "I have given Emma my MILTON (will you pardon me?) in part of a portion." No doubt Wordsworth forgave him.

Lamb himself could not be reconciled to an event which he nevertheless described as a happy one. "I am very uncomfortable," he wrote to Hazlitt, "and when Emma leaves me I shall wish to be quite alone. Emma will explain to you the state of my wretched spirits."

They revived under pleasant provocation; and, when Moxon presented his young *fiancée* with a watch, Lamb wrote a letter full of affectionate banter, of which this is a sample:—

"Give Emma no more watches; one has turned her head. She said something very unpleasant to our old clock in the passage, as if he did not keep time, and yet he had made her no appointment! She takes it out every instant to look at the moment-hand. She lugs us out into the fields, because there the bird-boys ask you, 'Pray, sir, can you tell me what's o'clock?'—and she answers them punctually. She loses all her time looking to see 'what the time is'.... This little present of Time! why, 'tis Eternity to her.... Between ourselves, she has kissed away 'half-past twelve,' which I suppose to be the canonical hour in Hanover Square."

Later in the letter he adds:—

"Never mind this opposite nonsense. She does not love you for the watch, but the watch for you. I will be at the wedding, and keep the 30th July, as long as my poor months last me, as a festival, gloriously."

Of the bridal there is no record. Mary Lamb

had been under temporary restraint, but she tells herself how she awoke on the wedding-day:—

"The dreary blank of unanswered questions, which I ventured to ask in vain, was cleared up on the wedding-day, by Mrs. Walden taking a glass of wine, and, with a total change of countenance, begging to drink Mr. and Mrs. Moxon's health. It restored me from that moment, as if by an electrical stroke, to the entire possession of my senses. I never felt so calm and quiet after a similar illness as I do now. I feel as if all tears were wiped from my eyes and all care from my heart."

Lamb felt the separation acutely, but he would not allow the young people to think so. He wrote to Moxon: "My bedfellows are rough and cramp! we sleep three in a bed.... Mind, our spirits are good, and we are happy in your happinesses. Our old and ever loves to dear Emma."

From a letter to Cary we see the effect on Lamb's own home: "Moxon is flaunting it about à la Parisienne with his new bride, our Emma, much to his satisfaction, and not a little to our dullness."

When the honeymoon was over, and the Moxons were established in Dover Street, Lamb wrote in the following strain to the newly-married couple:—

"Read 'Darby and Joan' in Mrs. Moxon's first album. There you'll see how beautiful in age the looking back to youthful years in an old couple is. But it is a violence to the feelings to anticipate that time in youth. I hope you and Emma will have many a quarrel and many a make up (and she is beautiful in reconciliation) before the dark days shall come in which ye shall say, 'There is small comfort in them.'"

Alluding to Moxon's sonnet to his wife, beginning—

"Fair art thou as the morning, my young bride,"

Lamb says that he dwelt upon it in a confused brain. But he hastens to do away with any idea that the parting from the adopted daughter of his heart has quite darkened his home. "Tell Emma," he writes, "I every day love her more, and miss her less. Tell her so from her loving 'uncle,' as she lets me call myself." And then, after other matters, he ends with, "I am well and happy, tell E."

In December, 1833, Lamb thanked Rogers for some active interest he took in the welfare of the Moxons. Lamb strove to keep it up, by saying, "*The Pleasures of Memory* was the first school present I made to Mrs. Moxon . . . and I believe she keeps it still. . . All the kindness you have shown to the husband of that excellent person seems done unto myself."

In February, 1834, to Miss Fryer, who had been pitying his loneliness, Lamb wrote that he had been keeping his birthday in Dover Street. "I see them pretty often," he adds, and then, referring to his own home, he says: "It is no new thing to me to be left to my sister. When she is not violent, her rambling chat is better to me than the sense and sanity of this world. Her heart is obscured, not buried. It breaks out occasionally, and one can

discern a strong mind struggling with the billows that have gone over it." Then, turning as it were from the shadow to the sunlight, he looks into the other home, and says: "Emma, I see, has got a harp, and is learning to play. She has framed her three Walton pictures, and pretty they look."

To the last, Lamb loved the child of his heart with an unselfish love; and a part of the little he had to leave fell, after his sister's death, to Mrs. Moxon. The "dark days," however, to which Lamb alluded, came still darker than he had contemplated them. At the end of a quarter of a century of married life, the "Bookseller of Poets and the Poet among Booksellers" died. There was embarrassment, a brave struggle to get clear of it, and success was for a moment grasped, but it was only held for a time. The end is almost utter shipwreck. The Emma Isola who was the youth of Lamb's house stands before the world, blameless, but in an almost destitute position. That is hardship enough for one to bear; but hers is a large family, including five daughters, nearly all in delicate health. Those among us who remember Lamb, others who know and appreciate him in his works, betrothed couples who are under the purple light of love, the newly-married whose roughest part of life is but "the crumpling of the roses," and the long-married who have not known, and are not likely to know, the dark and comfortless days—all alike may be glad to learn that at Messrs. Glyn, Mills & Co.'s subscriptions may be paid in to the "Moxon Subscription Fund." The spirit of Charles Lamb, if it can be moved by any earthly action, will assuredly smile on all who show active beneficial sympathy with Emma Isola.

Ed.

SHAKSPEARIANA.

"A ROWAN-TREE, WITCH!"

(4th S. xii. 244, 364.)

Whether this be the correct reading of the line in *Macbeth* (I. iii. 6), commonly given, "Aroint thee, witch!" I think very doubtful. The most probable derivation of "Aroint thee," I take to be that it is an imprecation, or exorcism, corrupted from the Lat. "[*Di*]averruncent!"; Avernunc being a deity supposed to avert evil. It is true, however, that the rowan-tree was held in high estimation by the peasantry in the north of England, for its supposed efficacy in depriving witches and evil spirits of their power to harm. It is the common mountain ash; and is sometimes called the "whicken [quicken] tree," and "witch-wood." I well remember, when a boy in Westmoreland, hearing my grandmother recite a ballad, narrating how a witch's intentions on a ploughboy were frustrated by his carrying a rowan-tree switch as a whip for his horses. Two lines live in my memory: "It's we'l for the lad, with the rowan-tree gad [goad], For I cannot come near him by the length of the land."

Brockett, in his *Glossary of North Country Words*, says the superstition has been handed down to us from antiquity, and probably originated with the *Druids*. Skinner is uncertain whether the tree may not have derived its name from the colour called *roan*: the more likely derivation, however, is that given by Ihre, from *runa*, an incantation.

J. C.

Zanesville, Ohio.

AROINT AND AROUGT (4th S. xii. 364.)—MR. PATTERSON is wholly mistaken in what he says of Hone's essay on Hearne's print of the Descent into Hell (*Ancient Mysteries*, p. 138). Hone certainly does not propose to turn *aroint* (whether in *Macbeth* or *Lear*) into *aroug*, any more than he proposes to turn *aroug* into *aroint*. All he attempts to prove is that the last word in the print is *aroug*, and not (as Johnson supposed) *aroug*; whence it follows that the word in the print and Shakspeare's *aroint* are two distinct words. In the print the porter of Hell-gate is represented as a conventional devil, holding a trident in his left paw, and a horn in his right. He is blowing the horn, and the sounds he is supposed to make are represented by *Out, out arougt!*

JABEZ.

Athenæum Club.

The Lancashire name for the rowan-tree was *witchen*. Rowan was a protection, not only to mankind, but also to cattle; and Lightfoot, in *Flora Scotia*, says: "The dairy-maid will not forget to drive them to the shealings or summer-pastures with a rod of the rowan-tree, which she carefully lays up over the door of the sheal-booth or summer-house, and drives them home again with the same." It is a fresh circumstance, in fact, in favour of Miss Kent's, or, as MR. BRITEN says, S. H.'s conjecture, and strengthens my personal predilection for it over every other conjecture. Nor do I consider her rendering of Michael Burgher's copper-plate drawing of the Descent into Hell, at p. 252 of her *Sylvan Sketches*, at all inferior to Hone's, and certainly not to Hearne's, for whom was executed.

According to her, it is a drawing "in which our Saviour is represented with a rowan-tree cross in his left hand, while with the right he appears to draw a contrite spirit from the jaws of Hell." But neither Hearne nor Hone touch the rowan-tree, though the superstition was one of the most ancient and extended. Only their readings of the words upon the scroll which issues from the mouth of the demon affect the subject. Hearne has them *Out, out arougt*; Hone, *Out, out arougt*, the latter arguing, with great good reason, that the last word is evidently an abbreviation on account of the unusual distance it traverses beyond the boundary line of the plate. In evident despair, he concludes with a reference to Boucher's Supplement to Johnson's article on the word *aroint*, where he alludes to the

Lancashire word *areawt*, which signifies *get out*, or *away with thee*,* and says:—

"But the authority of English manuscripts in the age of Hearne's *Calendar* was almost arbitrary. Its loose and undermined character is sorely lamented by the preface-writer to Bishop Bales's interlude to *God's Promises*; he says that 'the same words being so constantly spelled different ways makes it very certain they had no fixed rule of right and wrong in spelling; provided the letters did but in any manner make out the sound. Of the word they would express, it was thought sufficient.'"

All this I think is eminently favourable to the roan-tree reading. Supposing the word ever existed, I hold that its value would be a doubtful one, either in the *Lear* or *Macbeth* line; for the power of it must necessarily be limited to command or imprecation, and it is contrary to the system of demonology to suppose that witches were either obedient to orders or terrified by oaths.

ROYLE ENTWISLE, F.R.H.S.
Farnworth, Bolton.

POETICAL RESEMBLANCES.

There are certain minds which are ever on the *qui vive* to discover resemblances of expression in the works of different writers, which they uncharitably set down as plagiarisms. I am none of these, knowing how invariable are the phenomena of nature and human life in all ages, and that the same ideas must naturally occur to all thoughtful minds, and find expression in much the same set of terms. It is related of a certain facetious Abbot, that upon being told that many of his jokes were not altogether new or original, he was wont to exclaim, "Let them be excommunicated who have said all our good things before us!" With permission, I submit a few examples which I have recently met with of similarity of idea and expression in different writers.

Amongst the numerous racy sayings preserved of Wilkes, of *North Briton* notoriety, is his observation to Sir William Staines (Lord Mayor, 1800), who began life as a bricklayer, at one of the Old Bailey dinners, when the worthy knight was eating a great quantity of butter with his cheese:—"Why, brother," said Wilkes, "you lay it on with a trowel!" In Congreve's play of the *Double Dealer*, one of the female characters, speaking of a lady of her acquaintance, exclaims (spitefully):—

"Paints!"

Why she lays it on with a trowel!"

Dean Swift, in one of his coarse, but witty, satires, has the following:—

"Not infants dropt, the spurious pledges
Of Gipsies littering under hedges."

which reminds one of Butler's lines in *Hudibras*:—

"And lovers solacing behind doors,
Or giving one another pledges
Of matrimony under hedges."

* The Lancashire equivalent to this now-a-days is *ger arew*.

Byron's celebrated line, in his apostrophe to the ocean, in *Childe Harold*:—

"Time writes no wrinkle on thine azure brow,"

has been the subject of diverse comment. It is generally acknowledged to be a great truth expressed in striking language; but hyper-critics have carped at the phrase "azure brow," an objection so contemptible that it need only be referred to and dismissed. Barry Cornwall (Bryan Waller Procter) employs the same idea in his magnificent *Address to the Ocean*:—

"Thou trackless and immeasurable main!
On thee no record ever lived again,
To meet the hand that writ it."

There is no just cause to suspect either poet of plagiarism; the truth embodied in these respective quotations is so self evident as to require for its discovery no extraordinary penetration. A counterpart to Burns's oft-quoted lines—

"The rank is but the guinea's stamp,
The man's the gowd for a' that,"

has been found in Wycherley's play of the *Country Wife*:—

"I weigh the man, not his title; 'tis not the King's stamp can make the metal better."

Sterne expresses a somewhat similar sentiment in his "Dedication to a Great Man" in *Tristram Shandy*, which I am not aware has been noticed before in connexion with Burns's famous lines. It is as follows:—

"Honours, like impressions upon coin, may give an ideal and local value to a bit of base metal; but Gold and Silver will pass all the world over, without any other recommendation than their own weight."

Needless to observe that the illustrious Scottish peasant has expressed the sentiment in by far the neatest language.

Apropos of Sterne, Dr. Ferrar, about the beginning of this century, published a small book, entitled *Illustrations of Sterne*, in which he endeavoured to prove the witty author of *Tristram Shandy* the vilest plagiarist. It is true he showed that Sterne was largely indebted, in writing *Tristram*, to Burton's *Anatomy of Melancholy*, but as Sterne himself says, "Every man's wit must come from his own soul and no other body's."

W. A. C.

Glasgow.

GEORGE CHAPMAN'S "HOMER'S ILIADS": EXTRA PROFUSE DEDICATION. — In recent numbers of "N. & Q." an advertisement has appeared, setting forth the reprinting, by Mr. Russell Smith, of Chapman's *Homer's Iliad and Odyssey*; and this notice reminded me of the extravagant dedication preceding the old edition (of 1606?) printed for Nathaniel Butter. Not contented with having two strings to his bow, honest George must needs have no less than seventeen, my notes giving the

following as the patrons to whom Chapman addressed his *Iliads* :—

"To Anne, Queens of England, &c., Sacred Fountaine of Princes, Sole Empresse of Beavtie and Vertue.

"To the Right Gracious and Worthy, the Duke of Lennox.

"To the most Grave and honored Temperer of Law and Equity, the Lord Chancellor, &c.

"To the most Worthie Earle, Lord Treasurer & Treasurer of Our Country, the Earle of Salisbury, &c.

"To the most honored Restorer of ancient Nobility, both in bloud & vertue, the Earle of Suffolke, &c.

"To the most Noble and learned Earle, the Earle of Northampton, &c.

"To the most Noble, my singular good Lord, the Earle of Arundell.

"To the learned and most noble Patron of learning, the Earle of Pembroke, &c.

"To the Right Gracious Illustrator of Vertue, and worthy of the favour Royall, the Earle of Montgomrie.

"To the most learned and noble Conductor of the Warres, Arte, and the Muses, the Lord Lisle, &c.

"To the Great and Vertuous, the Countesse of Montgomrie.

"To the Happy Starre Discovered in our Sydneian Asterisme, comfort of learning, Sphere of all the vertues, the Lady Wrothe.

"To the Right Noble Patronesse and Grace of Vertue, the Countesse of Bedford.

"To the Right Valorous and Vertuous Lord, the Earle of South-Hampton, &c.

"To my exceeding good Lord, the Earle of Sussex, with duty alwaies remembered to his honour'd Countesse.

"To the right Noble and Heroicall, my singular good Lord, the Lord of Walden, &c.

"To the most truly noble and vertue-gracing Knight, Sir Thomas Howard.

"Ever most humbly and faithfully devoted to you, and all the rare Patrons of divine Homer.

"GEO. CHAPMAN."

Observe the skill with which the poet-translator avoids any repetition of terms in the praises he sings, and how judiciously he apportions to each patron the right amount of flattering compliment. Verily, the art of vanity-tickling must have reached a lofty height in the early years of the seventeenth century, even though the above be deemed, as I believe it is, an extraordinary specimen of the dedicatory-fulsome style.

Wimbledon.

CRESCENT.

FRANCIS SCARLETT.—I observe that in the account given in Burke's *Peerage and Baronage* of this family there are one or two slight inaccuracies, as, for instance, that Francis Scarlett, sometimes called Captain, "served as member for St. Andrew's parish, in the first Legislative Assembly of Jamaica." This is an error, as may be seen by referring to the official list of the first Assembly, in 1663. Captain Scarlett does not appear either in the list of the members of the first Council.

This gentleman was styled Captain, from the fact that he commanded a vessel which traded between London and Jamaica, as may be seen in the local records of the latter island; but he does not appear to have served in any official capacity;

and, moreover, the links connecting him with the father of the first Lord Abinger (two of whose brothers were Members of Assembly in Jamaica) are, I think, imperfect, although they might be discovered.*

SP.

TAVERN INSCRIPTION.—Allow me to recommend to the notice of every true Briton (except Sir Wilfrid Lawson) this encouraging inscription, which I saw recently on the wall in a village inn, at Farnborough in Kent:—

"All who enter herein

Need not have any fear;

For when they have drank (*sic*) all the rum and gin

They can do the same with the beer."

These spirited lines are due, I understand, to the genius of the landlord.

A. J. M.

"SIMPSON."—I take it that this word, which, in the East of England, is used to denote the common groundsel, is corrupted from its botanical name *senecio*, *senecion-is* (*vulgaris*), which in some dialects of England is *senecion*. There is a tendency to corrupt *n* to *m*, and to interpolate *p*.

R. S. CHARNOCK.

Gray's Inn.

PICTURES BY MURILLO.—Those persons who are so fortunate as to possess pictures by Murillo will probably be glad to know that in the scarce catalogue of the old collection of Loridon de Ghellinck of Ghent, after minute descriptions of full-length portraits of Don Rodrigue de Silva Mendôza Gusman and of D. Inigo Melchior Fernandez de Velasco de Frias, both dated 1659, is the following note:—

"Monsieur Maelcamp les a apportés d'Espagne, avec onze autres du même Peintre, que la Famille de Madame son Epouse y avoit acquis, lesquels sont passés en Angleterre."

Although no date is given, I think these eleven Murillos must have been either the first, or among the first, brought to England. Was Maelcamp the Flemish for Malcom? Perhaps a notice of them might be found in the *Gentleman's Magazine*, or some newspaper about a hundred years old.

RALPH N. JAMES.

Ashford, Kent.

SUNFLOWER AS A PREVENTIVE OF FEVER.—The following paragraphs are extracted from *The Swiss Times* and from *The Craven Pioneer*. Similar remarks have been in several German, French, Swiss, and Italian journals, and also in medical works:—

"All those who live in malarial districts should, if possible, test the asserted influence of sunflower cultivation in removing the sources of fever. German, Italian, and French *savans* have testified as to its efficacy in this respect. An account comes to us from Holland of a landowner on the low banks of the Scheldt, who planted three or four plots of sunflowers a few yards from his house with such effect that for ten years there has not

* I myself have a clue to one of these links.

been a case of miasmatic fever among the tenants on his property, though the disease continues to prevail in the neighbourhood."—*Swiss Times*.

"No plant absorbs nitrogen so rapidly as the sunflower; it is ravenous as the stomach of an ostrich. A pigeon was buried amongst the roots of a sunflower. After some weeks not a vestige of the bird was found. The plant had devoured, and even digested, the feathers." *Craven Pioneer*.

The extract from *The Swiss Times* merits a consideration. The pigeon story in the other extract is questionable; and we may ask whether the same effect might not have been produced if the bird had been placed for some weeks amongst the roots of any other plant or flower. The sunflower is of easy cultivation; it will grow anywhere. I have had miniature specimens on an old wall. The seed is much relished by domestic fowls and cage-birds.

A. MURITHEAN.

THE DUKE OF WELLINGTON.—I was dining in company with the Duke, in 1836, at Betsanger, near Walmer, in Kent, when the conversation turned upon events in the Peninsula. The Duke looking out from the window upon the park, said:—"At such a battle" (I forget where) "I saw Soult in his tent, not further off than that clump of trees," pointing to one at a distance, "writing, with his staff about him. I'd got my glass upon him. Suddenly he handed a slip of paper, and an aide-de-camp galloped off. I saw what he was at. I made a counter-move, and I beat him." The sparkle of his eye and the compression of his lips are not easily to be forgotten.

HERBERT RANDOLPH.

Sidmouth.

AN AMERICAN MOTTO.—A humourist of the U.S.A. tells a story of an M.D. who has adopted, as a family motto to his recently "found" arms, "Patients is a Virtue." N.

TAAFFE.—In a former note it was stated that the wife of Christopher Taaffe, "generosus in Comitatu Derrie" (1745), was named Anne.* This appears to have been an oversight; her name was Mary. She was the mother of Arthur Taaffe (ob. 1750), of the Rev. Henry Taaffe, and of Anne Taaffe, and either her husband or herself had a sister married to a Mr. Wheeler, for her son Henry mentions his *Cousin Thomas Wheeler* in his will (1771) along with his own children—1, Arthur Roger; 2, Elizabeth; 3, John Armistead; 4, Richard Brownrigg; 5, Thomas Wheeler.

The author of *Annotations on King James II.'s Army List* made the following communication to the writer, many years ago, on this subject. Referring to the will of Christopher Taaffe, who died in Dublin in 1736, he says:—

"I think he is identical with the Christopher named

* It was a "Michael Taaffe," who died in 1762, whose mother was named Anne.

in the will of Arthur Taaffe, of Jamaica. . . (he) had (i. e., Christopher, who d. 1736) sons named Arthur and Henry, and I am inclined to think that he had also a son George, who passed into Connaught and settled there."

But, in the will of Christopher (1736), no mention is made of his sons; and, therefore, I should be glad to know whence he obtained his information.

S. P.

CORPSE ON SHIPBOARD.—Fuller, *Holy Warre*, c. 27, says of St. Louis:—

"His body was carried into France, there to be buried, and was most miserably tossed; it being observed, that the sea cannot digest the crudity of a dead corpse, being a due debt to be interred where it dieth; and a ship cannot abide to be made a bier of."

W. G.

BURIAL CUSTOMS.—A little more than a century ago, in Wales, the poor were not buried in coffins; they were merely wrapped up in canvas and carried away to be buried in the coffin, which was kept for common use in the church, just as a bier is now. There were two coffins kept, one a large one, another a small one.

T. C. UNWON.

OLD INDIAN DEED OF CONVEYANCE FOR OVER SIXTEEN SQUARE MILES IN MASSACHUSETTS.—Some time in the year 1846, while visiting Haverhill, Massachusetts (United States), I met with an old gentleman by the name of Capt. White (now deceased), who, ascertaining I had a liking for antiquities, pulled down from the wall an old stocking, full of old, musty, and, many of them, nearly illegible records for my examination.

Among them was an old deed of the original tribe of Indians for a large tract of land, where now stand the cities of Haverhill, Ipswich, Salem, Lawrence, &c., which conveyance, when I saw it, had been recorded at Ipswich over 190 years. The following is a copy of the same:—

"Know all white men and Indians by these presents that we, Sagaho and Passaquai, Chiefs of ye Tribe of Pasconoway, in consid of £3 16 0, have given and granted to ye inhabitants of Pawtucket 16 miles by 18 on Little River, and we will warrant and defend ye same against all white men or Indians.

"Nov. 15, 1642.

"Signed, Sagaho and Passaquai"

To this, for a seal, was affixed a picture of two bows and arrows.

The names of a dozen persons were given at the bottom of the conveyance, and who were, probably, the original grantees. Among these names were Ward, White, Dustin, Coffin, &c., whose descendants still reside there. Is there any mention of this large grant of land in the history of New England or of the tribe of Pasconoway?

WM. W. MURPHY.

Frankfort-on-Main.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"BLODIUS"—*Blood colour*, as seems most probable, and as Ducange explains it, or *blue*, as Dr. Rock (*Church of Our Fathers*, ii. 260) seems to show? In a matrimonial cause at Durham in 1451 (*Surt. Soc.*, vol. xxi. p. 31), both parties deposed as to their clothes at the time of their marriage. The man said that they were "*sanguinei coloris ambo*"; the woman, "*blodii coloris ambo*." This seems to settle it; but how are we to understand Dr. Rock's quotations?

The following occur in Ripon wills, inventories, &c., mostly of the fifteenth century. I should be glad of any satisfactory explanations, or of confirmations, or refutations, of my own surmises.

Hayr pro vstrina xxx vine; carbones de Rale; mjo pro pane micando (what is the word?); *Wayneclowtes; plogh clowtes; birne Iron* as distinct from *markyng Iron; flekes pro plauastro; j call p/c zijd* (I for calling the cattle home); *pro le graneship xij s viij d* (about the price of a fat ox in same inventory); *gresman* (I a grazier); *pescuarium* (among bed-clothes); *unum allarium blodium; j perpendicularum; unum Suster Right in Collegio S. Trin. Pontefract; les Crystynges* (a locality in the village of Shirburn in Elmet); *j dalk deaurat*, —a *dalk cum ymagine B. marie*; *blakke bokesye* and *bukkasyn* (textile fabrics), *pannus vocatus leuan* (I Louvain); *vna vlna de cremell* (I creiuell), crewel, or worsted; *j toga de mostar de velis*; *Sevent Ordigne makyth and declarit my testament*, &c. (1522); *Item in Appryware* (I in Naperyware); *byemylne* (I the town mill, so "Bye Well," the village well at N. Kelsey in Lincoln.); *ploxomegate* (now Blossom Gate, a street in Ripon); *J. D. impregnata cum W. K. alector seu cum R. S. &c.*; *in toga laxa et terrela sua.* J. T. F.

Hatfield Hall, Durham.

SHAKESPEARE'S SONNETS.—What is the earliest allusion to, or quotation from, the Sonnets? I mean, of course, after the publication in 1609, and exclude Meres's notice, which, if it refers at all to the series afterwards published, certainly only does so *inter alia*. Is there, in fact, any notice or mention of them up to 1640, the date of the new edition? SPERIEND.

"ALBUM UNGUENTUM."—Pray will some reader help me to the meaning of the following sentence, occurring in Matthew Paris under the year 1092? I refer especially to the clause which I have given in italics: "*Eodem anno, Johannes, Wellensis presul, natione Turonicus consensu Willielmi Regis, albo unguento manibus ejus delibatis transtulit in Bathoniam, sui cathedram presulatus.*" Does it

mean that he bought the consent of the king with money—silver? Rufus was not the man to do much for nothing, or "to shake his hand from holding of bribes." EDMUND TEW, M.A.

BURKE'S DORMANT AND EXTINCT PEERAGE, ed. 1866.—I was much surprised on turning over the pages of this work lately to find the following under "Archer, Baron Archer":—

"One line, descending from Fulbert L'Archer the Norman, was settled, at a very remote period, at Kilkenny in Ireland, and its descendants may still be traced in that Kingdom, one being the present Graves C. Archer, Esq., of Mount John, co. Wicklow."

How the author arrived at such an inference, and conceived the idea of placing this gentleman in so palpably inappropriate a situation, it is hard to imagine. But this we all know, that the first explanation of the origin of the Kilkenny Archers was given by a member of the Royal Arch. Society, in 1866, in an exhaustive paper, and that there is no evidence whatever, first, that Mr. G. C. Archer represents, in the male line, the Archers of Kilkenny; second, that he is in any conceivable manner connected with the pedigree of "Lord Archer"; but if the author will justify his assertion by any evidence, however weak, I pledge myself to join issue. R. C.

BÉZIQUE (OR BÉSIQUE).—What is the derivation of this word? W. J. W. JONES.

"BENE'T COLLEGE."—Corpus Christi College, Cambridge, was formerly known by this name. When and why was this familiar name dropped? T. J. B.

KNIGHT BIÖRN.—In a short German tale, by De la Motte Fouqué, called *Sintram and his Companions*, the scene of which is laid in Norway, one of the characters is called "Knight Biörn." What is the meaning of Biörn in English? The story is founded on a picture by Albrecht Dürer; I should like to know what it represents. F. E.

ANONYMOUS POEMS.—Wanted the names of the authors of the following poems, and when and where they first appeared in print: 1. *The Address to the Stars*, beginning:—

"Aye, there ye shine, and there have shone
In one eternal hour of prime," &c.

2. The stanzas quoted by Longfellow in the 1st chapter of the 3rd book of *Hyperion*, commencing:—

"Come, golden Evening! in the west
Enthroned the storm-dispelling sun," &c.

J. W. D.

HERALDIC.—To whom do these coats of arms belong? Impaled, ar., 4 pallets, vert; ar., a chev. engrailed, gu., between 3 mullets pierced, vert. They are engraved on an old sun-dial in a very old garden, which (as is stated in the parish quit-rent

roll) together with the house and property "were for many years in the Family of Symonds (noted for the succour they gave King Charles the Second in his Flight from Worcester)." From the Symonds family they passed to the Conduit, Hide, and Richards families, and to Lord Hugh Seymour, who sold them to the present possessors at the end of the last century. B. L.

SMALL TABLES.—What was the use of the pretty little walnut or mahogany tables one sometimes sees in old-fashioned houses, which are about twenty inches high, with a circular top, nine inches or so across, and always with a raised rim? I have heard they were for a kettle and stand. Is this so? P. P.

ENGRAVED PORTRAIT OF THE "FAIR GERALDINE."—I have seen an engraving by Scriven after the original picture of the "Fair Geraldine," the subject of Surrey's sonnet, preserved at Woburn. It was published by Longman, &c., in 1809. Can any of your correspondents say what work it was designed to illustrate? I believe she was the wife of Lord Clinton when the portrait was taken, but am not sure of this. Any information about this interesting portrait, and the engraving taken from it, will oblige. JAMES GRAVES. Stonyford.

THE NAIL IN MEASUREMENT.—Why is the arbitrary length of two and a quarter inches in the mercer's measure designated a *nail*? The *hand* of four inches is no doubt the average breadth of the human hand. M. D.

ADAM SMITH.—Is there any published work that gives statistics showing the average acreage of land necessary to support one man? Adam Smith (*Wealth of Nations*, page 29, Murray's reprint), says:—

"In the lone houses and very small villages which are scattered about in so desert a country as the Highlands of Scotland, every farmer must be butcher, baker, and brewer for his own family."

If I could ascertain the acreage of these farms when Adam Smith wrote, it would give the information so far as Scotland is concerned, but the sterility of the soil would prevent this giving an average data. G. LAURENCE GOMME.

FACILÆ FACETIARUM PATHOPOLI. Apud Gelastinum Severum, A° 1645.—Wanted, the name of the author, place of publication, and any other particulars about this work. G. W. O.

ISAACSON'S CHRONOLOGICAL TABLES (SATURNI EPHEMERIDES) AND THOMAS FULLER.—In the Rev. Stephen Isaacson's edition of Henry Isaacson's *Life of Andrewes* (Hearne, 1829), he says (p. xii.) that among the complimentary verses to the *Chronology* were lines by Fuller, the church historian.

These do not appear, at any rate under Fuller's name, in the 1633 edition. Were they added afterwards? J. R. BAILEY. Stretford.

DR. JOHNSON.—Where shall I find a quotation from Johnson made by Macaulay, respecting the fall of two houses in Fleet Street? P. C. United University Club.

SIR MATTHEW HALE'S MSS.—His legal MSS. are deposited in Lincoln's Inn Library; but what has become of his theological MSS., of which he left five folio volumes? I ask the question because I am anxious to examine them. CYRIL.

SIR JOHN RERESBY'S MEMOIRS.—In speaking of the Queen Dowager, Henrietta Maria, he says:—

"To give a little instance of her inclination for the English, I happened to carry an English gentleman with me to court, and he, to be very fine, had got him a garniture of rich ribbon to his suit, in which was a mixture of red and yellow; which the Queen observing, called to me, and bad me advise my friend to mend his fancy a little, as to his ribbons, the two colours he had joined being ridiculous in France, and might give the French occasion to laugh at him."—P. 163, 1st edition.

What was signified by the mixture referred to? J. C. CLOUGH. Tiverton.

PORTRAIT OF LADY CATHERINE HYDE, DUCHESS OF QUEENSBERRY.—At Drumlanrig Castle, the seat of the Duke of Buccleuch, in Dumfries-shire, there is a beautiful picture of this lady, which may be known to some of your correspondents, as it was long kept in London. The query I wish to have answered, if it can be so, is, by whom was it executed? The history of the picture is the following, and I believe it to be perfectly authentic.

When the Duchess was seventy-five years of age, Lord Thurlow, then Attorney-General (1776), gained a law-suit for her, and from a feeling of gratitude for his services, she agreed, at his request, to sit for this picture for him. It descended from him to a grand-niece, Mrs. Brown. At her death it was left by her to her nieces, the Misses Ellis. It remained with them till the last of them died, in 1860, when it was sold, and thus came into the possession of the Duke of Buccleuch. The picture represents the Duchess, of whom Horace Walpole wrote:—

"To many a Kitty Love his car
Would for a day engage;
But Prior's Kitty, ever fair,
Obtain'd it for an age,"

as still possessing in her advanced years great beauty, and showing a most winning expression. The head is curiously enveloped in a white kerchief. A copy of this picture had long been in Drumlanrig, but, when compared with the original, it is "Hyperion to a Satyr." I ask, then, if it be known by whom this picture was executed.

C. T. RAMAGE.

ROBERT MAITLAND, third son of Sir Robert Maitland, slain at the battle of Durham, A.D. 1346, married the heiress of Shives and Gight, co. Aberdeen. Who was she? GEORGE SHAND.
Heydon Rectory, Norfolk.

FERDORAGH.—What is the meaning of this Irish name, or, as it is also written, Ferdorcha and Feardoragh? It occurs in two instances in my family history. Ferdoragh Savage, circa 1580, had two sons, elder Fordarrah (another form of spelling), and Jenkin Boy, who were both killed fighting against the O'Neils in Antrim. Boy means yellow haired, and Jenkin was so called from his complexion, and his name is easily explained; but I am anxious to know the signification of his brother's and father's name. Another more remote ancestor of mine was named Jenico. Does this mean Jenkin? FRANCIS SAVAGE.

Army and Navy Club.

"As I sit within the rood loft while the thunder tones are pealing

From the deep mouth of the organ as I touch it once again."

Wanted, the name of the periodical, believed to have been a Christmas number for 1868 or 1869, in which the *Rood Loft* (the above being the first two lines) appeared. D. H. M.

MUSEUMS AND NATURAL HISTORY SOCIETIES.—How can I get the names of these throughout the kingdom? A. X. Y.

"TO GET THE SACK."—What is the meaning of this phrase? This question being put lately to one generally able to solve such inquiries, he sought to conceal his inability by saying, "Oh, ask the Chancellor"; and, upon its being pointed out that the answer of the Ex-Chancellor and that of the Chancellor *in case* would necessarily differ, his answer was, "Then ask 'N. & Q.' " WOOLGATHERER.
Athenaeum.

[And a very sensible answer it was, as our correspondent will see, if he refers to our 1st S. v. 585; vi. 19, 88.]

Replies.

ON THE ELECTIVE AND DEPOSING POWER OF PARLIAMENT.

(4th S. xii. 321, 349, 371, 389, 416, 459; 5th S. i. 130, 149.)

Before proceeding further, it is proper that I should notice the copious and learned strictures of W. A. B. C. First, I must again insist that the question is one of *fact*, not of theory; and it is most important to keep fact and theory distinct. Theories must be based on facts; and for that very reason it is necessary first to settle the facts, and not to lay down a theory, and then seek to make facts square with it. The question was raised by my denial of Mr. Freeman's statement, that the "great council of the nation" has again and again

elected or deposed sovereigns; whereas I, on the contrary, asserted that in no single instance has the "great council of the nation" asserted any such power.

If the inquiry is extended to Saxon times, the result is only more strongly against Mr. Freeman's statement; for nothing is more remarkable in those rude, barbarous, and turbulent ages than the strength of the hereditary principle and the rareness of departures from it except in cases of force and violence, which it is admitted are of no weight. Except in such cases, the rule of hereditary succession was *never* departed from in Saxon times; nor is there a single instance of election. The cases which Mr. Freeman fancies are instances of election are all cases of hereditary succession, quite regular according to the idea of it then existing, which was different from ours. The Saxons divided the inheritance, and had not adopted the rule of "representation," i. e. of a deceased son being represented in succession by his child; neither did they allow of female succession to the crown. But they adhered substantially to the rule of hereditary succession; and all writers agree that the throne never went out of the family, which alone shows the crown was not elective. The rule was hereditary descent, as then received, and it was never disturbed except by force and violence. As to the chief Saxon monarchy, for instance, whatever its extent, from Egbert to Edward, through a line of fourteen kings, the crown descended by hereditary succession, except the interruption caused by Canute's conquest and the succession of his sons; and, on their death, we are told by the Saxon chronicle that the people acknowledged Edward for king, "as was his true natural right"; that is by succession, as the son of King Ethelred, who also, the chronicle says, was called by the witan their natural lord, i. e. as is plainly implied, by birth and descent. Not a single instance of election of any one not of the royal family can be found in Saxon times.

As to instances of deposition in Saxon times, they were all cases of force and violence; and it is idle to dream of the Saxons as controlled by councils. As Milton wrote, long ago: "Their actions were most commonly wars, but for what cause waged, or by what counsels carried on, no care was had to let us know. Whereby their violence, we understand of their wisdom, reason or justice, little or nothing; the rest superstition and monastical affectation." This is very much the idea of Mr. Burke, Sir James Mackintosh, and Mr. Hallam; and it has just been enforced with great vigour in Mr. Yeatman's interesting *History of the Common Law in Saxon Times*. Even Mr. Freeman admits this, and only ventures to rely on one case of deposition in the Saxon times (earlier than Ethelred); and Mr. Stubbs, in his valuable history just out, adds another; but, on reference to the original authorities,

it will be found that both were cases of force and violence, that in neither is there the least allusion to any "council," and that in one of them, the one chiefly relied on by both writers, it was a clear case of forcible ouster by an invader, a rival claimant of the crown! Not a single instance of deposition by the act of any national council can be found in Saxon times. Mr. Freeman mentions only one prior to that of Ethelred; and both were cases of expulsion by an invader. Ethelred was driven from the kingdom by the arms of Canute, who ultimately assumed the sovereignty of all England, by conquest, and, as Mr. Yeatman says very truly, was really the first sovereign of England, which is plainly implied in the language of the Saxon chronicle. No doubt one of the chronicles says that Canute was elected or chosen king, but that only shows how loosely the phrase was used. The Saxon chronicle says that when he fought the last great decisive battle, the whole English nation fought against him, that he gained the victory, that the English nobility were destroyed, and that "then he obtained the whole realm of the English." Then a later hand added, that he was "chosen king," which, so far as the English were concerned, clearly was because they could not help it; and it must be taken as meaning that they chose to submit to him rather than wage a useless struggle. But on his death his sons succeeded, and on their death the son of Ethelred succeeded, and the chronicle says he was acknowledged for king "as his true natural right." Thus, then, at the Conquest the crown was clearly hereditary.

On Edward's death William was not the heir, and he gained the crown by conquest. The notion that the Conqueror was "elected" is rested on the statement of his chaplain, William of Poitou, who also says that the Confessor, at the advice of Stigand and Seward, had left the crown to him, a statement which, if true, would not sustain the notion of election, but which is evidently false; for the persons named were both dead at the time, and almost the last act of the Confessor was to send for his nephew as the heir to the crown. This shows that at the time of the Conquest the crown was regarded as hereditary; and the Saxon chronicle—an authority at once contemporary, and, on such a point, undoubted—describes William as obtaining the crown by conquest. It states that after the battle of Hastings he waited to see if the people would submit to him, and then ravaged the realm until they did so, and that the chief men then submitted to him—that is because they could not help it. That was the only sense in which he was ever "elected"; and Mr. Stubbs admits that William himself never urged so false and foolish a pretence, but that he claimed the crown as the chosen heir of Edward, adding, with equal truth, that it was a claim the

English did not admit, and of which the Normans themselves saw the fallacy (258). But the other idea, of election, is infinitely more absurd; and all that Mr. Stubbs could bring himself to write was "that the form of election and acceptance was observed," by which he means the coronation, in which there was no "form of election" at all, and most certainly never was an election in reality. It was the solemn recognition of a sovereign, on his solemn oath to rule according to law. The ignorant monkish chroniclers, indeed, regarded the coronation as an election. Thus the Conqueror's chaplain says he was elected king—"electus in regem"—and crowned; but by elected he meant crowned: and the Saxon chronicle explains it; for it says, "the Archbishop hallowed (or consecrated) him king, and swore him, ere he would set the crown on his head, that he would well govern the realm." But this was simply a condition imposed by the Church on the act of consecration, which, in those ages of superstition, was supposed to invest the king with a sacred character, as "the Lord's anointed." The ignorant monkish chroniclers fell into two blunders—first, in supposing that this consecration made the sovereign king; and next, in supposing that the condition imposed by the Church on consecration was a sort of election. And as the chroniclers and scribes, like the chancellors, were ecclesiastics, hence the "regnal year" was dated from the coronation, in absurd contradiction both of fact and law. For beyond all doubt, in law the royal heir was king the moment the right descended on him by his father's death; and in fact, sovereigns exercised the royal power from that time, and often for weeks or months before their coronation. Hume, with his usual acuteness, perceived and pointed out the blunder:—"Such stress was formerly laid on the rite of coronation, that the monkish writers never gave any prince the title of king till he was crowned (though he had for sometime been in possession of the crown and exercised all the powers of sovereignty" (vol. i. c. 7).

At the Conquest, the old Saxon rule of an hereditary monarchy was continued, and was strengthened by the establishment of the feudal system, which was essentially hereditary. Every sovereign who has really been recognized by the nation since the Conqueror has reigned by hereditary right. Every sovereign has so reigned except such as have not been so recognized. The Conqueror himself declared, in the charter in which he guaranteed the nation the hereditary succession of their lands, on condition of rendering the services due to him: "prout statutum est eis et illis a nobis datum et concessum *jure hereditario* in perpetuum per commune consilium totius regni nostri." How could the sovereign guarantee hereditary rights if his own sovereignty was not hereditary? The subsequent charters, also, were all based upon

the hereditary right of succession to the throne. For the king granted it for his *heirs* as well as for himself, "*pro nobis et heredibus nostris in perpetuum*,"—words which would have been idle unless his heirs were to succeed to the crown. And so as to the barons and all other freeholders of the realm, the succession of their titles and estates to their heirs was assured in the same charters, "*hæres habeat hæreditatem suam*." Thus the right of every freeholder to his estate, and of every peer to his title, rested on the same basis of hereditary right as that of the sovereign to the crown. W. F. F.

(To be continued.)

"COMPURGATORS" (4th S. xii. 348, 434, 497; 5th S. i. 72.)—The extracts given by ANGLO-SCOTUS as from the Kirk-Session Records of Glasgow are certainly not thence extracted, but appear to be taken from a book—or rather a heterogeneous mixture of books—called a *History of Glasgow* (1870, p. 168); and no better instance could be given of the danger of trusting to such second-hand information than ANGLO-SCOTUS affords when he tells us that members of the Kirk Session were paid for performing their duties! I have read of bishops in Scotland enjoying the stipends which other clergymen laboured for, but, without having seen the Session Register of Glasgow, I will venture to say that if ANGLO-SCOTUS can find there, or in any other such record, an example of lay elders of the Kirk being paid for their pious work, he will have discovered something "not generally known." Neither was it ever the duty of elders, lay or clerical, to "lay hands on" delinquents of any degree. That belonged to the civil magistracy; and elders of the Kirk could only initiate those means of reproof and correction which it has always been one of the chief duties of the Christian Church to employ.

The first extract given by ANGLO-SCOTUS refers less to ecclesiastical than to the civil procedure necessary to check the tumults that were common in the streets at that period, and most probably it records an order of the magistrates sitting in the Session. A similar instance occurs during Archbishop Lindsay's government—

"1637. Sabbath, observance of.—Aug. 18th. The Session enact, that the Ports be shut on Saturday's night, and Watchers set to observe Travellers." (*Hist. of Glasgow*, p. 150.)

The part which the Church took in carrying out such orders as those given in the second extract is shown by another excerpt from the same authority:—

"1654. Sabbath, observance of.—The Session enact that the Ministers, time about, after Sermon on Sabbath nights, do visit the Bridge with one Elder, and exhort the people that flock there to go home." (*Id.*, p. 173.)

But whatever share the Church had in these

measures, few will follow ANGLO-SCOTUS in calling her discipline of her children according to the ideas of the time "persecution"; and in the annals of the Kirk under Episcopacy we have too many instances of real persecution to leave any desire to add to their number by exaggeration. ANGLO-SCOTUS, who quotes Scott's novels as authority for historical fact, and a peerage lawyer for proof of the evil effects of the Reformation on the morals of a people, goes on to say what is usual about an unknown entity called "Calvinism," and the "sanctimoniousness" of the Scots character. I am sorry to hear that we poor Scots are so soon to lose, under the influence of "the larger country," the blessings of a Reformed Church, but I do hope that your learned correspondent is too sanguine as to the effect of that influence at least in one matter which he speaks of—I mean excessive drinking. There is no saying when one may not be overtaken in the fault, and to a quiet man like myself it must always be less painful punishment to be observed (if they find me in the street) by such as the "compurgators" of a hundred years ago were, than to have policemen dragging me off for being drunk in my own house, to be put in prison by a police magistrate, as may be done in this year of grace in Merry England. W. F.

LITHOTOMY (5th S. i. 106, 155.)—Lithotomy is older than the time of Celsus. Hippocrates (*ob. B.C. 361*) forbade his pupils, by a solemn oath, to cut for stone, as he considered that operation a speciality. He gives no account of the manner in which it was performed in his time. But Ammonius, surnamed *Lithotomus*, of Alexandria, who lived about 150 years after Hippocrates, and Mege, in the days of Augustus, both performed lithotomy in a manner admitted by Celsus to be much like his own operation of "cutting on the gripe." This procedure was certainly undertaken in this country, as in the rest of Europe, during the Middle Ages, till it was superseded by the barbarous "Marian operation," where the staff was first employed. Dr. Douglas (*History of the Lateral Operation*, London, 1726) remarks that the terms "cutting on the gripe" and "cutting on the staff" were "probably borrowed from the Dutch, in which language these two ways of cutting were expressed by terms analogous to them, and perhaps they came to be taken into the English language by being used by lithotomists, whom we have had oftener than once from Holland." The celebrated Frère Jacques de Beaulieu brought the lateral operation into vogue, but Cheselden, of St. Thomas's Hospital, in the early part of the last century, has the undoubted merit of having first brought lateral lithotomy into something like its present perfection, and comparative safety to the patient. Pirrie (*Principles and Practice of Surgery*, third edition, 1873) not only gives a clear account of the history of lateral

lithotomy, but also affords to the reader much interesting information about the origin of the median, suprapubic, and other varieties of the operation.

ALBAN DORAN.

Royal College of Surgeons.

"THE FAIR CONCUBINE; or, the Secret History of the Beautiful Vanella. Containing Her Amours with Albimarides, P. Alexis, &c. London, M.DCC.XXXII." 8vo. (5th S. i. 28, 76.)—Happening to have a perfect print, I append the required copy of the verses:—

"As the old Patriarch we in Scripture find,
Of teeming sheep by art the Breed confin'd,
And made his Lambkins o' the mottled kind,
So big Vanella, with a serious air,
Views ev'ry feature with attentive care,
To give her coming Boy his Father's Princely stare."

"The beautiful Vanella" indicates the Hon. Anne Vane (eldest daughter of Gilbert, Baron Barnard), who was Maid of Honour to Queen Caroline, and P. Alexis represents Frederick, Prince of Wales, whose mistress she became, and by whom she had a son, born in St. James's Palace, and christened Cornwall Fitz-Frederick.

On the marriage of the Prince she retired with her son to Bath, where, on 27th March, 1736, she died unmarried, aged 26, her son having predeceased her on 20th of the same month.

Johnson, in *Vanity of Human Wishes*, couples with her the daughter of Sir Charles Sedley (mistress of King James II., and by him created Countess of Dorchester) in verse:—

"Yet Vane could tell what ills from beauty spring,
And Sedley curs'd the form that pleas'd the King."

The following lines apply, and the under-mentioned publications have reference to the lady:—

"The fairest forms that nature shews,
Sustain the sharpest doom,
Her Life was like the morning Rose,
That withers in its bloom."

"Ev'n man, the merciless insulter, man,
Man, who rejoices in the sex's weakness,
Shall pity V—, and with unwonted goodness,
Forget her failings, and record her praise."

Vanella in the Straw. A Poem. 8vo. London, 1732.

Vanella; or, the Amours of the Great. An Opera. 8vo. London, 1732.

Vancasa. The Humours of the Court; or, Modern Galantry. A New Ballad Opera. 8vo. London, 1732.

Alexis's Paradise; or, a Trip to the Garden of Love at Vauxhall. A Comedy. 8vo. London, 1732.

"Oh! look Vanella, for my eyes impart
The sincere dictates of Alexis' Heart."

I have an excellent mezzotint engraving of the lady by Faber, from her portrait by Vander-Bank.

H. M. VANE.

74, Eaton Place, S.W.

"The beautiful Vanella" was Miss Vane, the well-known mistress of Frederick, Prince of Wales.

She is referred to in *A Satire on the Prince's Marriage*, 1736.

EDWARD F. RIMBAULT.

"EMBOSSED" (4th S. xi. xii. *passim*; 5th S. i. 55.)—With respect to the *All's Well* passage (iii. 1), "We'll make you some sport with the fox ere we *case* him," CROWDOWN (xii. 178) points out that "to *case* a hare is for to *uncase*, to *skin* him." This I had pointed out before (xii. 28, note). Neither of us, however, has brought forward any novelty, inasmuch as Richardson says the same, as I stated in the aforesaid note.

Indeed, all the commentators on Shakspeare, and all the dictionaries, so far as I am aware, agree in giving the word the sense of "to *skin*" in this passage. MR. FURNIVALL starts a contrary view (xi. 507), interpreting the word, as I understand, to mean "to enclose as in a case or box" (xii. 298); he says, "before he accepts the other interpretation, he must have proof that it was the custom of Lords and their followers to *skin* their foxes when they caught 'em." He then cites one passage from *L'Estrange*, in which the word "fox-skin" occurs. Another may be found in Fletcher's *Woman's Prize*, ii. 2, *ad insit.*, where the word is used figuratively:—

"Pray to Heaven that Rowland
Did not believe too much what I said to him,
For yon old *foxcase* forced me; that's my fear."

Here by "yon old *foxcase*" the lady means an aged suitor of hers. Now, it will be observed that in neither instance is any particular fox referred to; but the idea of a skinned fox seems to have been familiar to the speakers' minds: I submit, therefore, that the two passages supply sufficient evidence that the practice of skinning a fox was not unfrequent in the seventeenth century.

To turn to another point. MR. JESSE (xii. 297) says, "*case* may be a misprint for *uncase*." That it is not a misprint, appears from the following passages of Beaumont and Fletcher:—

"Bring out the cathounds:
I'll make you take a tree, whore; then with my tiller
Bring down your gibehip; then have you *cas'd*
And hung up i' the warren."

Scornful Lady, v. 1.

"And where, man, have you been? at a poulter's?
That you are *cas'd* thus like a rabbit?"

Little French Lawyer, iv. 5.

Tinker. Here comes a nightshade.

Dor. A gentlewoman whore:

By this darkness, I'll *case* her to the skin.

Corcomb, ii. 2.

Moreover, CROWDOWN (xii. 178) informs us that "to *case*" is the current word in the kitchen for "to *skin*."

It is evident that the proper word in this sense is "*uncase*"; but in course of time the negative prefix was dropped, and "*uncase*" became "*case*." There are many other words which have undergone the same process of mutilation, of which I will

two: "embowel," which is frequently "disembowel"; and "skin," which in an old phrase "to skin a rabbit" surely means "to unskin."

F. J. V.

THE RUMP AND THE FIRE: PROPHECIES, No. 3 (223).—

"The synke & the fyre shalbe gyu'fullye brought. The fyre standythe vnd' the synke / then stands out a righteous [rightful] kyng / but the vi' the synke shall vnd' / whē did men ryse there he wond' /"

This prophecy was given without any attempt at interpretation, that the readers of "N. & Q." might exercise their ingenuity upon it, if they thought a promise was subjoined that if no one found a solution, I would myself suggest one. At time having elapsed, the promise shall be deemed.

This prophecy, I apprehend, points to Charles I. Cromwell. "The synke" is the king; "the fyre," the king; "the vi'" is

the synke. The Rump Parliament, which Charles should be brought to trial, was dissolved, or sink, of the Long Parliament. A place for offscourings, and the house retained the Rump was the sink into which was poured the offscouring of the Long Parliament.

"The fyre." A passage from Shakespeare is so that no apology is needed for its introduction. Bolingbroke, the usurper, says:—

"I am King Richard and myself should meet
On less terror than the elements
Of fire and water."

"The fire, I'll be the yielding water;
I'll be his, whilst on the earth I rain
My tears; on the earth and not on him."

Richard II. Act. iii. 3.

It almost seems that the poet had "The Fire" prophecy in his eye when he wrote these words.

"The vi.'" Cromwell, as Usurper." There are five orders in a peaceful and obedient kingdom, church, lords, commons, and people. A new order, introduced to disturb the kingdom. This well represents a usurper. Cromwell was not one of the five regular orders of the kingdom, but a sixth or extraordinary one.

Regarding the things signified for the prophecies, the words may be paraphrased

as follows: "The Rump Parliament shall be brought by guile under the King. When the King has been under foot by the Rump Parliament, he shall be ruled by one who is not its king." For "the sixth shall up," the king shall be paramount, Cromwell shall be at the same time "the sink shall under," the Rump Parliament, by which he rose to power,

shall be brought under. It was not only brought under by him, it was absolutely dissolved and stamped out.

The wonder is that the nation suffered all this and did not rise in rebellion. Briefly thus:—

The Rump and the King shall be guilefully brought (together). And when the King standeth under the Rump, then stands England without a righteous (rightful) king. But Cromwell shall up, and the Rump shall under. Whē did men ryse (why didn't men rise), there will be much wonder.

The word "whē" is the Anglo-Saxon *hwēne* (whēne), scarcely, not at all. In the second line we have the contraction for "when."

These old prophecies are certainly curious, and it is still more "passing strange" that they "speak in sober meanings." I am not so presumptuous as to suppose that all "judgments, in such matters, will cry i' the top of mine," but this I will say with candour, if any of your correspondents will suggest more plausible interpretations "I will take up his opinion and forego my own."

E. COHAM BREWER.

WELSH TESTAMENT (5th S. i. 9).—The Welsh Testament now in use is not translated "merely from our English version," nor is it "merely" from the original Greek. The translators, like sensible people, used all the helps within their reach. I remember hearing the late Rev. John James, of Gellionen, who had made the subject a special study, say that the translators were largely indebted to the Vulgate. It can, however, be easily proved that they did not confine themselves to that or any other version. To a great extent they have adopted the style and language of Dr. Morgan's version, printed 1588. W. Salisbury's version (1567) appears to have been less used. Salisbury professes to translate from the Greek and Latin. To be brief, I will just point out a few cases where the translations differ, and the reader may draw his own conclusions. (a) In English the Greek words *δαμων* and *διαβολος* are rendered by the one word *devil*; but in all the Welsh versions they are rendered respectively *cythraul* and *diafol*. (b) Matt. xxv. 8, Salisbury and English Common Version agree in reading "are gone out"; Dr. Morgan and Welsh Common Version, "are going out." (c) James i. 17, English Common Version makes the one word *gift* represent two different Greek words; all the Welsh versions use two words. (d) 1 John iii. 16, the Welsh Common Version agrees with Vulgate and English Common Version, while Salisbury and Dr. Morgan differ from them and agree with the Greek. Cf. Alford's or any other modern translation. (e) John v. 2, Dr. Morgan reads "sheep-gate"; Welsh Common Version has been altered to correspond with English Common Version, "sheep-market." Salisbury agrees with Vulgate. (f) Acts xx. 28, Salisbury agrees with English Common Version, "feed"; Dr. Morgan

and Welsh Common Version have "act the shepherd towards," or "shepherdize"; Vulgate reads "regere." (g) 1 John ii. 23, altered to correspond with English.

T. C. UNNONE.

CATHERINE PEAR (5th S. i. 128.)—The Catherine pear was (and I believe is) very small, rosy-cheeked, and named after the Queen of Charles II. I am under the impression that I have read somewhere that it was not particularly palatable. This is as much "note" as can be made by

HERMENTRUDE.

When old Girard, in 1597, described the *Pyrus superba sive Katherina* as the best pear, the number of known pears was very small. Parkinson, in 1656, enumerates sixty-four varieties. Miller gives upwards of two hundred, and the Fruit Catalogue of the Horticultural Society (Lond. 1831) includes 677, in which list the Catherine pear is No. 172; most of these new, and very greatly improved, varieties having come from France.

Miller says (ed. 1807) the Catherine pear, a small red fruit, is yet common in the London markets, because it comes early, but it is a poor fruit. Loudon mentions it (*Arboret.* ii. 882, 1838) as a small, red early fruit still occasionally sent to market.

I think Shenstone's lines—

"And here of lovely dye, the Cath'rine pear,
Fine pear! as lovely for thy juice, I ween;
Oh may no wight e'er pennyless come there,—"

are to be taken as the pleasant recollection of a school-boy, to whom all fruit is lovely.

EDWARD SOLLY.

This pear is not extinct, nor has it changed its name. It is to be still found in a few old orchards in Cheshire, and it is somewhat valued by the country people, who appreciate a dry mealy pear more than they do a rich juicy one. From this it may be inferred that the Catherine pear is not of very first-rate quality; indeed its beauty, which is undoubted, is, as suggested, only skin deep; it is a dry, mealy, though sweet pear, with an intensely musky flavour. My almost next-door neighbour has a Catherine-pear tree.

We have some rather curious names of old-fashioned kinds of fruits in Cheshire, amongst which may be mentioned the *Sanjem* apple, a small, prettily streaked variety, which is so early that it is supposed to be ripe on St. James's day (July 25th), whence the name. A large and good cooking apple goes by the name of *Traddle Hole*, from a tradition that the variety was raised from a pip which a weaver found in the traddle hole beneath his loom. But we have a pear which, on account of its juiciness (juicy by comparison, for it is by no means as melting as the pears of the present day), rejoices in the elegant soubriquet of *Slobberchops*.

ROBERT HOLLAND.

THE "FREE CHAPEL" OF HAVERING-MERE (5th S. i. 89.)—Free chapels, according to Tanner, were places of religious worship, exempt from all ordinary jurisdiction, although the incumbents were generally instituted by the bishop, and inducted by the archdeacon of the place. Most of these chapels were built upon the ancient manors and demesnes of the Crown for the especial use of the king and his retinue when residing in the neighbourhood. When, however, the Crown parted with the estates in question, the chapels went with them, retaining at the same time their original freedom. But those lords of the soil who have had free chapels on their manors that do not appear to have been ancient demesnes of the Crown, such are thought to have been built and privileged by grants from the Crown. (See Tanner's *Notit. Monast.* xxviii.) Sir Simon Degge says that the king may erect a free chapel, and exempt it from the jurisdiction of the ordinary. Dr. Gibson observes that many free chapels have been in the hands of subjects, but it does not follow that those chapels were originally of royal foundation. Archbishop Stratford affirms that ministers, officiating in oratories or chapels erected by any of the kings or queens of England, or their children, have no need of the licence of the ordinary. (See Dr. Burn's *Eccles. Law*, vol. i. 275.)

In early times chapels were not unfrequently granted in the court-house or manor-house of the patron of a church as a privilege to himself and his family, or for the benefit of one or more families who lived some distance from the parish church; at the consecration there was commonly some fixed endowment given to it. (See *Gloss. of Gothic Architecture*, Parker.)

W. WINTERS.

Waltham Abbey.

Parochial chapels, or chapels of ease, have always been dependent upon the church of the parish, and are served by the clergyman of the parish, or by some priest deputed by him, and, like the church, are usually under the visitation of the ordinary. *Free chapels* were founded by the king, or by some other lord, I presume with the king's licence, and provided with a perpetual endowment and maintenance for the minister without charge to the rector or parish. They were also specially made exempt, or free, from episcopal or other jurisdiction.

JOHN MACLEAN.

Hammersmith.

"HOW THEY BROUGHT THE GOOD NEWS FROM GHENT TO AIX" (5th S. i. 71.)—The question whether this incident is a fictitious one is, I think, easily answered. First, the title is accompanied by a vague date, "16—"; an historical incident would have been definitely dated or not dated at all. Secondly, the good horse Roland carries his rider in one headlong gallop 120 miles, starting at midnight, and arriving a little after sunrise; is such a feat possible?

S. FOXALL.

Edgbaston.

THE GOTHIC FLORIN (5th S. i. 109.)—I suppose W. B. means the first florin of Queen Victoria, which is not so Gothic as the present one. Its origin was as follows:—It being determined to issue a coin value two shillings, to be called a florin, a number of patterns were struck, and, of course, the meanest-looking and worst one was selected, and a large issue of it was the result. The outcry at its appearance was natural, and it was withdrawn for several reasons; amongst others were:—

1. That the diameter was too small. 2. That "Dei Gratia" was omitted from the legend, earning for the coin the nickname of "The Godless Florin." 3. That the portrait of the Queen was execrable, being in fact no likeness at all. 4. That the design was Gothic, whilst the inscription was in dumpy Roman characters. 5. That the whole business was a fine example of "the way how not to do it."

After it had been current about a year, the present florin was issued, which is a great improvement on the "Godless one," but is not by any means the best of the patterns, one or two of which are very beautiful.

NUMMUS.

VISCOUNTY OF BUTTEVANT (5th S. i. 108.)—I am pretty sure this claim was never established at all. The title may possibly have been assumed, as claimants to peerages have occasionally done, before proof of their claims; lastly done, I believe, by the claimant to the title of Baltinglass. But that is an entirely unauthorized proceeding.

CHARLES F. S. WARREN, M.A.

"TEDIOUS" (5th S. i. 107.)—In Lancashire this word is made to do duty in another sense. It is used as almost a synonym for the word "particular." Ask a Lancashire man if he will have a glass of beer or a glass of porter, and he will answer that "he is not tedious (pronounced *teadius*) about it," i. e., he is not particular which kind of drink he takes. The use of the word is very common.

H. FISHWICK.

"WE ARE SPIRITS," &c. (5th S. i. 87.)—Poem by Christopher P. Crauch, painter and poet of New York, son of the honoured Judge Crauch of Washington, U.S.A.

W. H. C.

LT.-COL. LIVINGSTONE, 1689 (5th S. i. 108.)—The "traitor" (as MR. CLEGHORN calls him) Lt.-Col. the Hon. William Livingstone was the same person who became third (and last) Viscount Kilsyth, on the death of his brother James, in 1706. The "traitorous conspiracy," for which he was imprisoned, was a plot between himself and the Viscountess Dundee to bring over his regiment to the standard of her illustrious husband, and in this they partially succeeded. Some years later, when Livingstone had made terms with the Government and obtained his release, the widow

of Dundee married her husband's old ally. She and her infant son perished tragically by the fall of a house, in Holland; Lord Kilsyth survived, not only to marry a second wife, but to serve and suffer for the White Rose once more, in 1715.

M. L.

"BUT THOU ART FLED," &c. (5th S. i. 108.)—The lines, slightly misquoted, are from Shelley's *Alastor; or, the Spirit of Solitude*. I will transcribe the original, which will be found in the last portion of the poem:—

"But thou art fled,
Like some frail exhalation, which the dawn
Robes in its golden beams,—Ah! thou hast fled!
The brave, the gentle, and the beautiful,
The child of grace and genius."

FREDK. RULE.

ISABEL, OR ELIZABETH, WIFE OF CHARLES V. (5th S. i. 107.)—The necrology of the Escorial gives the following obituary notice:—

"Doña Isabel, Empress, Wife of Charles V., was the Daughter of King Don Manuel of Portugal, by his second Wife Doña Maria, Daughter of Their Catholic Majesties (Ferdinand and Isabella).

"She was born at Lisbon, Octo 29, 1503; died at Toledo, May 1, 1539. Her body was taken to Grenada, and deposited in the Royal Chapel of the great Church (Cathedral), and thence translated to the Escorial, Feb 4, 1574."

THUS.

The Empress, according to Ferreras, *Histoire Générale d'Espagne* (tome ix., p. 213), died on the 1st of May:—"Ayant accouché d'un enfant mort le premier de Mai, elle expira sur le champ." Some weeks previously, there had been a grand tournament at Toledo, which was preceded by a great eclipse, and, as the historian expresses it, followed by a great misfortune. The Empress was taken ill on the 12th of April, and died on the 1st of May, 1539. De Mayerne, *Hist. of Spain* (folio, 1612, p. 1000), says the infant died soon after the Empress; but the account given by Ferreras is probably correct.

EDWARD SOLLY.

"On June 8 was the goodliest solemnity ever seen for the Emprys at Polls by the King's commandment, and every church in London. Al Polls was hangyd a lowits [!] w^t blake clothe, with the arms of the Emperor and the Empress, and in the said church of Polls a goodly reche herse garnysshed about w^t armes. . . . My Lord Chancellor [Audley] presented the King's parsons; the Duke of Norfolk and Duke of Suffolk, with nine earls, were mourners, and x bishops. The Bishop of London sang mass; there was no preaching, but bells ringing in all the parishe churches from Satterday at none tyll Sondag at nythe."—Tho. Boyce to Arthur Viscount Lisle, *Lisle Papers*, ii. 42.

HERMENTRUDE.

"CRACK": "WAG": "RAKE" (5th S. i. 124.)—The explanation of "crack" given in your last number and that which I have given of "wag" in the last edition of my *Dictionary* mutually

support each other. The latter is, I doubt not, for *waghalter* (not *wagtail*, as supposed by your correspondent), and would thus be an exact synonym of *crackpots*. The proper meaning of *wag* is not "a pert person," but a rogue. "I had rather prove a *wag* than a fool," says Crispinella, in Marston's *Dutch Courtesan*; and in another passage, by the same author, we have "I am a mad *waghalter*." "Let them beware of *wagging* in the galowes"—*Andrew Boorde*, p. 84.

Rake, for *Rakehell*, is another expression of the same kind, the principle of which appears to be that, while the original term expresses the reprobation of the world at large, it is often used with little feeling of repulsion for the character in question, or even with some sneaking admiration, and in that case the sting is taken out of the designation by docking it of the element which gives it its real significance. H. WEDGWOOD.

HENRY HOARE'S CHARITY (4th S. xii. 447).—At the above reference I asked, is Henry Hoare's Charity for the gratuitous distribution of Bibles, Common Prayer Books, &c., doing equal good with that of Philip Lord Wharton, for the same purpose? My inquiry has led to a large increase in the demands upon Lord Wharton's Charity, so as to cripple its resources; and I hope to be excused for again asking what Henry Hoare's Charity is doing. The editorial note appended to my former query is simply a reference to a biographical notice in "N. & Q." 1st S. v. 229. Probably one of the published reports of the Charitable Trust Commissioners would solve my question, but these are not easily accessible to me. M. D.

THE BLACK PRIEST OF WEDALE (5th S. i. 89).—A. S. A. has evidently consulted the notice of this personage to be found in Riddell's *Tracts on Scotch Law*, Edinb., 1833, p. 153. The first word in his quotation from *Wyntoun* is misprinted "Quhae-wyse." It should be *Quhaewyre*, i. e. "whoever." Perhaps Mr. David Laing, in the forthcoming third volume of his new edition of *Wyntoun*, may tell something about the Priest of Wedale. Wedale (the Vale of Woe, as some interpret it) was the district of mountainous country lying at the head of the Gala Water, on the marches between Edinburgh and Berwick shires. It is called by this name in a deed dated circa 1180—William the Lion settling a dispute between the monks of Melrose and the Constable Richard de Merville, regarding the wood and pasture betwixt the Gala and Leader (*Lib. de Melros*. pp. 100-3).

ANGLO-SCOTUS.

DOUBLE RETURNS TO PARLIAMENT (5th S. i. 104, 153).—It is strange that W. J. M. should not have read the Ballot Act, which gives the returning officer, if an elector, a casting vote. D.

THE LATIN VERSION OF BACON'S "ESSAYS" (4th S. xii. 474; 5th S. i. 13, 79).—Hallam, *Lit. of Europe*, ii. 395, says:—

"It is generally supposed that the Latin works were translated from the original English by several assistants, among whom George Herbert and Hobbes have been named, under the author's superintendence. (Note:—The translation was made, as Archbishop Tenison informs us, 'by Mr. Herbert and some others, who were esteemed masters in the Roman eloquence.') . . . But Rawley, in his *Life of Bacon*, informs us that he had seen about twelve autographs of the *Novum Organum*, wrought up and improved year by year, till it reached the shape in which it was published, and he does not intimate that these were in English, unless the praise he immediately afterwards bestows on his English style may be thought to warrant that supposition. I do not know that we have positive evidence as to any of the Latin works being translations from English, except the treatise *De Argumentis*."

R. B. S.

Glasgow.

"LIKE" AS A CONJUNCTION (5th S. i. 67, 116, 157).—When I was a boy, I asked my Gamaliel why the conjunction *like* should have the objective case after it. He replied, it is not a conjunction; it is an adjective that requires the preposition *to* or *unto*, either expressed or understood, after it. He added, read your Bible if you wish for examples of correct English. Following this advice, I found, by the aid of Cruden:—

"So that there was none *like thee* before thee, neither after thee shall any arise *like unto thee*."—1 *Kings* vi. 12.

"Lest if thou be silent to me I become *like thee* that go down to the bottomless pit."—*Psalms* xxviii. 1.

"Man is *like to* vanity."—*Psalms* cxliv. 4.

"Art thou become *like unto us*."—*Isaiah* xiv. 10.

"Be not ye therefore *like unto them*."—*Matthew* vi. 1.

"The Kingdom of Heaven is *like unto* a treasure—*like unto* a merchant man."—*Matthew* xiii. 44, 45.

"We shall be *like him*."—1 *John* iii. 2.

"But made *like unto* the Son of God."—*Hebrews* vi. 1.

and two columns of other instances. So in Shakespeare:—

"Said I, for this the girl was *like to* him."

King Henry VIII., Act v., sc. 1.

I cannot find in any dictionary that I have that the word *like* is given as a conjunction.

The *Athenæum*, two or three weeks ago, used the expression *like he*. Can the editor justify this by any quotation from an English classic?

CLARRY.

I had supposed this was a vulgar form of speech; but I find in the dramatic criticism of the *Athenæum* for February 14 the following passage: "A man, however, so situated, and mixing in the world *like he*, would adopt," &c.

QUIVRA.

BERE. REGIS CHURCH (4th S. xii. 492; 5th S. i. 50, 117, 154).—MR. TEW is of course right as to *conculces*, and *decessor*. I had forgotten the meaning of the latter word, which is not frequent, and which properly seems to mean a predecessor in

I had been driven, in reliance on the of the Latin, to construe it (intolerably, I as if it had been "ad quisquilas cum set," and so to connect it with *seposita*.

I had forgotten (for the moment) how to derivatives of *calco*.

TEW and MR. WARREN are also no doubt to *prædicator*, a word I had never noticed. good classical authority besides that Mr. signs to it.

ama after *narcoticum*" was a slip of mine on," as indeed appears from my own version. "ence" is a misprint, which I should have d. I wrote "where," which I still think some sort of authority will be found for it lexicons. Even allowing for the bad Latin, w's version seems to me most awkward, the relative after the antecedent, requiring to be supplied after "devictus," and dis- the whole construction.

y, I have to admit yet another blunder: I d MDCXXXIHX as if it was MDCXXXIX.

LYTTELTON.

ESTER JOHN" AND THE ARMS OF THE SEE CHESTER (4th S. xii. 228, 294, 457; 5th)—The question seems to be, to my mind, was there not a *more ancient* seal of this a those mentioned by Mr. Woodward a WALCOTT? As Bishop Seffrid II. (1109) building the church altered the style of ion, might he not, at the same time, have the Episcopal seal? It was first dedicated Peter, most probably by Stigand, after his l of the see from Selsea. And it is a curious at this translation took place just at the ne when the accounts of *Prester John* were so much noise in the world. "Towards the ion of the preceding century" (the 11th), Mosheim, "died *Koïremchan*, otherwise *Genchan*, &c." "This was the famous *Prester* whose territory was, for a long time, con- by Europeans as a second paradise, as the opulence and complete felicity." (*Ecel.* ol. iii. p. 9, 8vo. 1782.) I submit then, that or might have taken hold of Stigand equally bers, and have led him to adopt it, or rather ject of it, as the blazon of his seal. Mr. rt seems to conclude that his view must ect, because "the church was dedicated to y Trinity," and that "the dedication was ither Holy Trinity, or Christ Church"; and ould be force in this, if the blazon on the re always emblematical of the dedication special reference to it, but this is certainly fact. I will add to this that "the latter the seventeenth century" seems a very odd changes such as this to have taken place. er who, in those days, knew much, or anything of *Prester John*.

MR. WOODWARD speaks of the "Mythical Prester John," evidently insinuating that no such person ever existed. I take exception to this wholly, believing it to be a *fact* as well authenticated as any in history of a date so distant. Canon Robertson says (*Hist. of Christian Church*, vol. iii. p. 141):—

"About the middle of the eleventh century stories began to be circulated in Europe as to a Christian nation of north-eastern Asia, whose sovereign was, at the same time, king and priest, and was known by the name of Prester John. Amid the mass of fables with which the subject is encumbered, it would seem to be certain that, in the very beginning of the century, the Khan of Keraït was converted to Nestorian Christianity," &c.

The whole passage is too long for quotation. I refer the reader to the book; also to Jeremy Collier's *Dictionary*, *sub voce* "Prester John."

EDMUND TEW, M.A.

POLYGAMY (4th S. xii. 427, 500; 5th S. i. 99.)—Dioscor. 3, 16, has *θηλυφθόριον*, which Stephanus renders, *i. q. abrotonum*. R. S. CHARNOCK. Gray's Inn.

"SPURRING" (4th S. xii. 44, 295, 398; 5th S. i. 37, 56.)—This word has strangely exercised the minds of some, and to small purpose, your last correspondent merely repeating a previous one. Yet *spor*, *spur*, *sper*, *speer*, &c., is a word by no means unknown to dictionary-makers, or strange to our tongue, whether spoken or written, ancient or modern. It is (1) a common household word in Scotland, and sometimes heard in the north of England; (2) frequent in old English: see Mr. Skeat's *Havelok the Dane*, and his *William of Palerne*, or Mr. Morris's *Sir Gawayne*, or the *Promptorium*; (3) in the Anglo-Saxon (if one dare still use that term) and the Icelandic; (4) in German under the form *spüren*, which stands phonetically between the Lancashire or Hallamshire "spur" and the Scottish "speir"; (5) in modern book-English as "spoor." The spoor of an elephant is its track or footstep. So the German *spüren* means to track, to follow the trail of, to search, to "speir" or ask after, to investigate. Near the beginning of his well-known *Ballad of the Bell*, you may remember that Schiller says of Labour:—

"Das ist's ja, was den Menschen zieret,
Und dazu ward ihm der Verstand,
Dass er im innern Herzen spüret
Was er erschafft mit seiner Hand."

R. E. A.

"INGS" (4th S. xii. 401, 482; 5th S. i. 35.)—I remember with gratitude M.'s first article on this and other Cumbrian words, and am happy to be able to report at least four Yorkshire Ings. *Rawcliffe Ings* and *Clifton Ings*, in the Wapentake of Bulmer, and *Haddlesey Ings* and *Kellington Ings*, in the East Riding, are all of them familiar to me from childhood. *Currs* also are to be found

in the county; *Grithorpe Carrs* near Filey, for instance.

M. deserves our thanks for seeking to extend the knowledge of such words as these: they may be "obscure," but, like many other obscure things and persons, they are both apt and beautiful. As to the word *Ings*, it is not wholly unknown to contemporary verse, as appears by the following stanza, which I take from a book at hand:—

"Not now upon the silent Ings,
Alone with fancy's make-believe,
I watch the grey decline of things
That marks another New Year's Eve."

A. J. M.

SCOTTISH TITLES (4th S. xii. *passim*; 5th S. i. 17, 57.)—In reply to W. M., I would say that, in my opinion (which must be taken at its worth), if Sir John Schaw held Greenock under a subject superior, he was only, according to ancient usage, *Gudeman* thereof; and as such his wife *might* have been called, without impropriety, the "Gudewyfe of Greenock"; yet *would* not in general be so, but rather Lady Schaw, Lady being a higher title, enjoyed by her from her husband being a knight or baronet. I place the right to use the title *Lady Greenock*—distinct from that of *Lady Schaw*—upon Sir John's being Dominus, or Laird of Greenock. There is in this no subtilty perceivable; and a correct is always the safer answer. There is an old rhyme applicable to a Duke of Hamilton, illustrative of the distinction and my idea, which is here given; it being premised that the dukes were once, if not now, *de facto* lairds of Kinneil, yet only *Gudemen* of Draffen:—

"Duik Hamiltoun and Brandoun,
Erl Chatelrow, and Arran,
The Laird of Kinneil,
The Gudeman of Draffen."

L. L.

LORD LIGONIER (4th S. xii. 490; 5th S. i. 55.)—I beg to refer M. to 4th S. xii. 489, from which he quotes, where he will find these words—"I have not *tested* the allusions and *references* to persons," &c. The "statement" was *not* made by *me*, but is simply a reference, or annotation, by the Rev. A. M'Whorter.

On referring to Burke's *Peerage*, consequent on reading M.'s query, I find that I am in perfect accord with the latter, who may perhaps be sufficiently interested in Earl Beauchamp's pedigree to refer the question to Mr. M'W., whose address I shall be happy to give, but who, *prima facie*, seems to have made a slip, so *apparent*, however, as really to be of very little consequence.

J. H. L. A.

"JACARANDA" (5th S. i. 28, 76.)—If B. will refer to Loudon's *Cyclopædia of Plants*, he will find the *Jacaranda* accurately described, just as I myself have seen and identified it, as in British Guiana. It

is not suitable for private conservatories, but would be a great ornament to those of Kew and Edinburgh, which now contain lofty palms, &c. Colonial botanical nomenclature is often very deceptive; in other words, many plants are known by wrong names, like the Himalayan *Daisy*, the Cape of Good Hope *Gooseberry*, &c. SP.

TWELFTH DAY (5th S. i. 107, 155.)—My authority for fixing on July 10 as St. Knud's day is Baron von Reinsberg Düringsfeld, who, in his work entitled *Das Wetter im Sprichwort*, p. 155, says, "In Dänemark (man spricht); St. Knud (10 Juli) treibt die Bauern mit Sensen aus." There were at least two saints of this name, as one, an account of whom is given in Baring-Gould's *Lives of the Saints*, vol. i., p. 289, *sub* Jan. 19, was slain in 1068; while, in Thorpe's *Northern Mythology*, vol. ii., p. 217, another is referred to as having been murdered in 1129. CHARLES SWAINSON.
Highhurst Wood.

EPITAPH ON A TOMBSTONE AT —, NEAR PARIS (5th S. i. 46, 95.)—Having wasted my time over this inaccurate epitaph, allow me to revenge myself by pointing out that not one of your four contributors really solves the riddle, which is, in fact, insolvable. Of course, if step-sons and step-grand-daughters are to be considered the same as sons and grand-daughters, and half-sisters and half-brothers to be counted as sisters and brothers, the puzzle is explicable; but it is hardly fair to conceal the mysticism, and still less so to parade a sham.

To show how easily people get confused over terms of relationship, let me refer to the recent discussion about Canning's parentage, where father and step-father were deliciously mixed up, and the matter nearly settled by arranging that the wife's sister's husband was the man's brother-in-law, which he was not.

Sam Weller addressed his step-mother as mother-in-law, and followed the practice of his class, but he must not be considered as thereby giving authority to an error in language. W. T. M.
Shinfield Grove.

HART HALL, HERTFORD COLLEGE (5th S. i. 51, 74, 133.)—Why did Lord Holland send his son, who would have been joyfully received at any College, to one which never was of even secondary importance? Its lowest state, in 1818, is thus noticed by Boone:—

"He too was here, whose bright, undying ray—
Why saved it not his college from decay?
Yet still that college lives, though empty halls
And silent eloquence of mouldering walls
Tell how one doom awaits the great and sage;
And Science yields to Fashion and to Age:
Yet still it lives—the memory of that name
Secures a bright eternity of fame;

patriots dear shall be the patriot's home,
where Fox was, oblivion shall not come."
Oxford Spy, Dict. ii., p. 20. Oxford, 1818.

H. B. C.

Club.

Lockhart's story of *Reginald Dalton*, we

o' Hart Hall has disappeared, we trust the
es have preserved the window from whence the
as C. J. Fox made the memorable leap, when
sed to join his companions in a *Town and Gown*

T. J. BENNETT.

ES OF CHORENE (5th S. i. 49, 113.)—See, in
son's *Bampt. Lect.* (notes to *Lect.* ii., n. 48,
p. 274 :—

us or Hiag, the fifth descendant of Japhet, son
oth, or Togrimah, revolts from Belus or Nimrod,
hdraws from Babylon to Nineveh, where he
es himself."—Moses Choron., *Hist. Arm.*, i. 6-9,
Lat., Lond., 1736.

ED. MARSHALL.

MONIC CALENDAR FOR 1874 (5th S. i. 5,
he use of the old mnemonic distich—

Dover dwelt George Brown, Esquire,
and Christopher Ford, and David Fryar,"

greatly simplified by discarding all refer-
the dominical letter of the year, treating
ve twelve words as representing the twelve
from January to December, but considering
s of the week represented by their initials
ive only to each other, and not to the
d of a known dominical letter. For instance,
quired, on Monday, the 4th of May, to
what day of the month the first Monday
ember of the same year will fall. May
represented by Brown, and November by
the 4th of November will fall on the day
the same reference to Monday as D has to
on Wednesday, and the previous Monday
fore the 2nd day of the month. J. F. M.

ALL (4th S. xii. 516; 5th S. i. 34.)—This is
ss the same as stoolball, still common in
and also called "women's cricket." It is
by girls and women at fairs, &c. At school-
the clergymen's families and neighbouring
frequently join. I have known matches
by the gentry of one parish against those
her parish. The rules are, I believe, the
at cricket. The wicket consists of a board
t a foot square, nailed to the top of a strong
stake, of from four to five feet high, stuck
into the ground. The bowler aims at this
The bat is a flat piece of wood, in shape
ing like a battledore, but with a shorter

I have never heard any satisfactory deri-
meaning for the name. B. Y. H.

Miscellaneous.

NOTES ON BOOKS, &c.

Calendar of State Papers. Domestic Series of the Reign
of Charles I., 1639, preserved in Her Majesty's Public
Record Office. Edited by W. Douglas Hamilton.
(Longmans.)

OUR limited space would not suffice to show how im-
portant, interesting, and amusing this volume is. We can
only record the fact, and add that the roar of the coming
hurricane can almost be heard throughout the whole
record. Church, State, and People seem all equally dis-
turbed. Actors and dramatic poets are as sharply looked
after as other people. We can hardly realize the idea
now, that to ridicule aldermen on the stage, or for
dramatists to speak of proctors as knaves, brought down
the law on the offenders. We read, too, with some
astonishment, that "the players of the *Fortune* were
fined 1,000*l.* for setting up an altar, a basin, and two
candlesticks, and bowing down before it upon the stage;
and although they alleged it was an old play revived, and
an altar to the heathen gods, yet it was apparent that
this play was revived on purpose, in contempt of the
ceremonies of the Church." "If," says the writer, Edmund
Rossingham, to Lord Conway, "my paper were not at an
end, I would enlarge myself on this subject, to show
what was said of altars." We have gone to the other
extreme, and now-o'-days even the Cross figures in
medieval processions in burlesques!

The Family Worship Book. (Bagsters.)

THIS book contains portions of Scripture, with com-
mentary, for family reading throughout the year.
Justifiable credit is taken for "the elimination of unsuit-
able passages." This, in one instance at least, breaks up
a story in some confusion. Thus, in the reading from
the 39th of Genesis, the verses between 6 and 19 are
omitted. Potiphar's wife's complaint is rendered un-
intelligible, and perhaps the story might well be omitted
altogether.

Clarendon Press Series.—German Classics: Lessing,
Goethe, Schiller. Edited, with English Notes, &c.,
by C. A. Buchheim, Ph.D. Vol. III. (Macmillan.)
Minna von Barnheim. A Comedy. By Lessing. (Oxford,
Clarendon Press.)

DR. BUCHHEIM, as the editor of this series, requires no
praise. He has long ago secured it, and deserved what
he has secured. His life of Lessing shows his merits as
a biographer; his critical analysis and his notes give the
more than usual proof of his scholarship and sound judg-
ment; and this comedy of Lessing's is one of the most
amusing in the German *répertoire*. There is, indeed, almost
as much "talk" in it as in any of Iffland's; but, if it is not
always to the purpose, it is never dull. Students will
do well to profit by this work and the help afforded them
by Dr. Buchheim to comprehend it. Lessing indicated
his own bent when, at five years old, his portrait was
about to be taken with a bird-cage at his side: "You
must paint me," he said, "with a great, great heap of
books, or I won't be painted at all."

Sheffield, Past and Present. Being a Biography of the
Town during Eight Hundred Years. By the Rev.
Alfred Gatty, D.D. (Sheffield, Rodgers; London,
Bell & Sons.)

DR. GATTY'S volume is an excellent example of how much
a man may say to useful purpose in a small space, if he
will only keep to his subject, and not go astray in search
of what is not worth looking after. The story of Sheffield
is capably told between a modest preface and a good
index. In these times it is something very agreeable to
find a gentleman so competent as Dr. Gatty, having the
leisure as well as the inclination and ability to complete

such a history of Sheffield as the one before us. It shows how a writer, having the rare power of condensation, can say more in a handy volume of little more than 300 pages than some of the old dry-as-dust collectors in half-a-dozen folios. There are many incidents of great interest in the volume. More than one will raise a smile. As, for instance, when we read of John Bright, of Greystones and Whirlow, wasting his estate by folly and dissipation, and having "boon companions" helping and helped to go the same way.

In *Dark Sayings of Old* (James Nisbet & Co.), by Rev. Joseph B. McCaul, are a series of ten lectures elucidating certain difficult Scriptural passages. The author's announced firm allegiance to the Anglican Communion is a key to his writings; he defends Catholic Christianity from the assaults of Deistic teaching; mere acquiescence in the existence of the Creator is not religion; Unitarianism must be guarded against by Trinitarians. Mr. McCaul proceeds to show the reality of a future retribution. This will be of such a nature that a spiritual, immortal essence can undergo it. To pretend that beasts co-exist with man, expecting the Judgment Day, is to state a palpable folly, and to employ miserable sophistry. Mr. McCaul concludes his book with a series of sermons thoughtfully composed, and worthy of being carefully read.

DEATH OF WILLIAM SANDYS, Esq., F.S.A.—(From a Correspondent).—Who that loves an old carol, who that knew the amiable and accomplished author of *Christmas Carols, Ancient and Modern, with the Airs to which they are Sung*, but will hear with deep regret of the death, on the 18th inst., at the ripe age of eighty-two, of William Sandys, one of the oldest Fellows of the Society of Antiquaries. When he left Westminster to follow the profession of the law, he took with him a love of scholarship, which showed itself in his first book, a volume of *Specimens of Macaronic Poetry*, and led him to occupy his leisure hours in literary and antiquarian studies, the results of which often appeared in "N. & Q." Many great and good men were among Mr. Sandys's contemporaries at Westminster,—among others, Archbishop Longley and the late Duke of Richmond. The good Archbishop and the gallant Duke have gone to their rest, but there remains one who still discharges, with advantage to the public service and credit to himself, a high official appointment; and having said this, we may safely add that Westminster School never turned out a truer gentleman than William Sandys.

MR. C. SHIRLEY BROOKS.—The London newspapers have recorded the death of the above-named gentleman, whose name has sometimes appeared subscribed to his contributions to "N. & Q." Trained to the law, he turned from it to literature. He was a parliamentary reporter, a journalist, an "own correspondent," a dramatist, a novelist, and, finally, editor of *Punch*. One of the most characteristic traits of "Shirley Brooks" the chroniclers have not told. Some years ago, a fellow journalist suddenly died; "Shirley" took his old comrade's work, in addition to his own, for a year, in order that the widow might receive that year's salary. It was a noble subscription in her behalf.

MR. ROBERT WHITE.—We regret to learn, from the *Newcastle Daily Chronicle*, the death, at the age of seventy-two, of this self-taught and able Scotsman. He was distinguished as a northern poet, historian, and antiquary; and he was an occasional, but always welcome contributor to "N. & Q."

MR. THOMAS WISE, Brighton, writes:—"I am seeking for materials for a monograph of the life of George Fox, the most distinguished of the founders of Quakerism, as a representative religious system. In his remarkable and instructive journal, Fox mentions that his mother (Mary

Lago) was descended from the Lago family, which had given its quota to the roll of Christian martyrs. The late B. B. Wiffen (brother of J. H. Wiffen, the poet), a Spanish scholar, suggested to me, some years since, the idea that the Lagos were Spanish martyrs. Can any one aid me with a solution of the question?"

THE following shows how names undergo change:—"Cariole, Carryall.—In an American account of the last illness of the Siamese Twins, it is stated they were conveyed in a waggon or carry-all. HYDE CLARKE."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the person by whom they are required, whose name and address are given for that purpose:—

USHER'S ANNALS. The English folio edition of 1833.

CAMBRIDGE IN THE XVII. CENTURY.

LIVES OF NICHOLAS FEARRAR. By Prof. Mayer.

TRACTS relating to Basing House in the Civil War.

CHANDLER'S HISTORY OF BASING HOUSE.

Wanted by J. E. Bailey, Esq., Stratford, Manchester.

Notices to Correspondents.

WICCAMICUS.—"A light that never was on sea or land," Wordsworth, "suggested by a picture of Pele Castle in a storm."

RES. SEA.—On the occasion to which you allude, the lecturer did not quote the exact words in which Addison wrote of Chaucer, but only alluded to the fact. The lines occur in *An Account of the Greatest English Poets*, addressed "To Mr. Henry Sacheverell," and are as follows:—

"Chaucer first, a merry bard arose,
And many a story told in rhyme and prose.
But age has rusted what the poet writ,
Worn out his language and obscur'd his wit:
In vain he jests in his unpolish'd strain,
And tries to make his readers laugh, in vain."

COLUMB.—There was an edition of Molière's works published in 1666; but the first edition, of which Molière was himself the editor, appeared in 1673, the year of the author's death. Thierry was the publisher, as he was of the edition of 1674. As the edition of 1673 is pronounced by the *Revue Bibliographique Universelle* to be "introuvable," and as that of 1674 is said to have been prepared, if not seen through the press, by Molière before his death, it is possible that the issues of the two consecutive years really formed one and the same edition.

C. A. JONES.—We do not wonder that only "a very small portion" of the papers you have sent to "N. & Q." was delivered at the University named. We can only wonder that any one present survived that portion.

"HIC ET UBIQUE."—The late Chief Justice Chase (U.S.) originally kept a school in Georgetown, D.C., where Major-General Meade, when a boy, was one of his pupils.

J. H. says that the "Conversion of Colonel Quag" (5th S. i. 148) is a story which appeared in *Houshold Words*, vol. x. 459, Dec. 30, 1854.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, MARCH 7, 1874.

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Notes.

ITIES OF CORPORATION RECORDS.

orporation of Weymouth, entertaining a se of the value of their remaining Records, mined on re-binding and restoring such times as need attention.

t of the list, a large manuscript folio, records of the law courts held during the James I., Charles I., the Commonwealth, earlier part of the reign of Charles II., rough my hands recently, and gave me mity of dipping into its interesting con- te items are, of course, mostly of local e only. There are two or three matters, which I should like to descant upon, with f eliciting further information from your antiquarian subscribers.

t concerns the eating of bull beef:—

: Court of Weymouth and Melcombe Regis. 1618.

his present day Edward Hardy Butcher one chers sworn and appointed for the viewinge singe of corrupte flesh killed within this and Towne sayeth and presenteth upon his at John Hingston Boucher there within this and Towne upon ffryday beinge the fourteenth instant moneth did kill a Bull *unbayed* and flesh thereof unto sale and thereupon he is Mr. Mayor att iij. iiijd."

In 1646 a similar entry occurs against a member of the same family apparently. This time the entry is in Latin, or, to speak more correctly, law-Latin:—

"Item presentant Justinianum Hingston quia duos tauros occidit qui canibus non fuerunt pulsati."

In the following year the same hardened offender is fined for a repetition of the offence, the non-baiting being translated "sine verberacione cum canibus."

During the Commonwealth also prosecutions for the like offence are not unfrequent.

I at first thought that in all probability the desire to have some sport out of the animal had as much to do with this curious regulation as regard for the tender stomachs of the burgesses, but the fact that the Puritans still insisted on the baiting before killing, induced me to look a little further and see what I could find on the subject amongst the few volumes that form my antiquarian library.

Isaacus Judæus, de Victus Salubris Ratione et Alimentorum facultatibus, &c., A.D. 1568, does not mention, amongst his most elaborate remarks, the fact of bull-baiting, although he refers, in the following words, to the unwholesomeness of Old-beef, p. 178:—

"Senes (improperly printed juvenes, and altered by an old hand) ergo capræ et boves sunt pessimi, carne duri, in digestionem tardi; et digesti grossum sanguinem generant et melancholicum. Quæ autem animalia in quarta sunt ætate, scilicet decrepita, omnia duplici de causa sunt pessima. Una, quia caloris naturalis extinctioni sunt propinqua. Altera quia cæteris carnibus sunt sicciora, ex humiditate sua propemodum assumpta; unde ad digerendum sunt durissima: quia carne sunt nervosa, quæ nunquam ferè digeritur: maxime si animalia naturaliter fuerint sicca, sicut bos et capra quæ dupliciter pessima sunt, et propter naturalem siccitatem et siccitatem ætatis."

John Baptista Porta, *Magiæ Naturalis*, libri xx., A.D. 1650, has a passage much more to the purpose:—

"Bubulæ carnes ut tenerescant. Presertim veterum boum, nam sicce et duræ sunt, et concoctu difficiles, lanii canibus venatorum objiciunt, eisque in prædam condonant, qui se cornibus defendentes aliquibus horis, canum multitudine post abruti, dilaniatis auriculis, ac morsibus excoiati coincidunt, his in macellum adductis, et dilaniatis, carnes plus solito teneræ evadunt. Cum uris aperto Marte congregientes, et aliquando devicti, si aliquid corporis supererit, ita tenellum evadit: ut ore liquescat. Possumus idem consequi, si animalia aliquantisper in mortis metu detinebimus, et quo diutius, eo teneriora fiunt," &c.

Thomas Venner's *Via Recta ad Vitam Longam*, A.D. 1622, says of

"Bull's Beefe (that it) is of a rancke and unpleasant taste, of a thicke, grosse and corrupt juyce, and of a very hard digestion. I commend it unto poore hard labourers, and to them that desire to look big, and to live basely."

In *Healths Improvement, or Rules Comprising and Discovering the Nature &c., of Food*, by Thomas

Muffett, Doctor in Physick, A.D. 1655, I find the following:—

"Bull Beife, unless it be very young, is utterly unwholesome and hard of digestion, yea almost invincible. Of how hard and binding a nature Bull's blood is, may appear by the place where they are killed: for it glaseth the ground and maketh it of a stony hardness. To prevent which mischief either Bulls in old time were torne by Lions, or hunted by men, or baited to death by dogs, as we use them; to the intent that violent heat and motion might attenuate their blood, resolve their hardness, and make their flesh softer in digestion. Bull's flesh being thus prepared, strong stomachs may receive some good thereby, though to weak, yea to temperate stomachs, it will prove hurtful."

There can be no doubt, therefore, that the bull-baiting practised by our ancestors was not merely a cruel sport intended to gratify the lowest and basest of passions, but a means of rendering wholesome and nutritious a large quantity of flesh that otherwise could scarcely have been utilized. That the lower classes enjoyed the exhibition, and bred dogs for the express purpose of bull-baiting, there is ample evidence, but what "sport" of these enlightened days even is not, in some degree, cruel. In fact, "sport" of any kind is only redeemed from unmitigated barbarity by the fact that it is not merely cruel but also useful; and so much and no more can be said in vindication of our much abused forefathers in the matter of bull-baiting.

THOMAS B. GROVES, M.P.S.

ROBESPIERRE A POET.

To those who imagine "the sea-green incorruptible" perpetually seated at a small classical table, signing death-warrants, and with a plate of oranges by his side, ~~will be surprised~~ to hear that Robespierre ever wrote verses, yet such is the case. In early life, the future fanatic of the Revolution was a member of the Rosati Society at Arras, the members of which met periodically in a garden, to sit on rose-leaves, drink champagne, and recite compliments in verse. Carnot was also a member of this laudation Society. To judge from the following lines by one of the Rosati, Robespierre possessed a sympathetic voice:—

"Ah ! redoublez l'attention !
J'entends la voix de Robespierre ;
Ce jeune émule d'Amphion
Attendrait une panthère."

Robespierre's own *vers de société* are the following, certainly written without much aid from Minerva:—

"LA ROSE.

Remerciements à MM. de la Société des Rosati.

Air : 'Resiste-moi, belle Aspasia.'

Je vois l'épine avec la rose,
Dans les bouquets que vous m'offrez, (*bis*)
Et lorsque vous me célébrez,
Vos vers découragent ma prose.
Tout ce qu'on m'a dit de charmant,
Messieurs, a droit de me confondre ;

La Rose est votre compliment,
L'Épine est la loi d'y répondre. (*bis*)

Dans cette fête si jolie,
Règne l'accord le plus parfait. (*bis*)
On ne fait pas mieux un couplet,
On n'a pas de fleur mieux choisie.
Moi seul j'accuse mes destins
De ne m'y voir pas à ma place ;
Car la rose est, dans nos jardins,
Ce que vos vers sont au Parnasse. (*bis*)

A vos bontés, lorsque j'y pense,
Ma foi je n'y vois pas d'exces; (*bis*)
Et le tableau de vos succès
Affaiblit ma reconnaissance.
Pour de semblables jardiniers,
Le sacrifice est peu de chose ;
Quand on est si riche en lauriers,
On peut bien donner une rose. (*bis*)

MAXIMILIEN ROBESPIERRE."

WALTER THORNBURY.

REGISTRUM SACRUM BATAVIANUM, A.D. 1724—1873.

The following table of the succession of the Dutch (Jansenist) church, from 1724 to 1873, is drawn up from the late Dr. Neale's valuable *History of the (so-called) Jansenist Church of Holland* (1 vol. 8vo., Parker, Oxford, 1858), Dr. Tregelles' small work on *The Jansenists* (1 vol., Bagster, London, 1851), and other authorities, printed and MS., in Dutch, Latin, and Italian, from my own library; while for the later events, since 1858, the *Guardian*, and other newspapers, especially two interesting articles in the *Scottish Guardian* for June, 1873. But these latter authorities are wanting in several dates; and as I am, at present, unable to supply them correctly, I have left blank lines for every unauthenticated fact. However, as the P.S. to my notice of Mgr. Varlet in "N. & Q." of Jan. 24, appears to have excited inquiry, I willingly forward the catalogue asked for by Mr. WARREN, as it may be acceptable also to others. The previous history of the three sees of Utrecht, Haarlem, and Deventer must be looked for in *Batavia Sacra* (Bruxelles, fol. 1714), *Hav. Hist. Episcopatum Federati Belgii, Castillon. Sacra Belgii Chronologia*, &c. The two latter bishoprics, "Harlemensis" et "Daventria," became extinct in the years 1577 and 1587 respectively, by the deaths of their titular occupants, on the liberation of the Dutch peoples from the Spanish yoke; and they continued without episcopal rulers from that period, until restored in 1742 and 1757, by Abp. Meindaerts, of Utrecht, as his two suffragans, which arrangement has since continued. The Catholics of the United Provinces of Holland were governed by Vicars Apostolic during this interval, as no diocesan appointments were tolerated by their High Mightinesses the States-General until the middle of last century. A. S. A.

Names of Bishops.	Name of See.	Date of Election.	Date of Consecration.	Place of Consecration.	Consecrator.	Assisting Prelates.
Steenoven, ob. pr. 3, at Leyden.	Utrecht	1723, Apr. 27	1724, Oct. 15	Amsterdam	Dominique-Marie Varlet, Bp. of Babylon	Johannes - Christiaan van Erkel, Canon of Utrecht, and Wilhelmus -- Frederik Van Dallenoot, Canon of Utrecht.
Johannes-Johannesman - Wuljters, ob. May 13, at 42.	<i>Ibid.</i>	1725, May 15	1725, Sept. 30	The Hague, ('s Graven-hage)	<i>Idem.</i>	...
Van der Croon, ob. June 9.	<i>Ibid.</i>	1733, July 22	1734, Oct. 28	...	<i>Idem.</i>	Canon W. F. Van Dallenoot, and Willibaldus Kemp, Canon of Utrecht.
Johannes Mein- ob. 1767, Oct. 31.	<i>Ibid.</i>	1739, July 1742,	1739, Oct. 18	...	<i>Id.</i> (ob. 1742, May 14, at 67, at epis. 24)	...
mus de Bock, ob. Dec. 11.	Haarlem	June 26	Sept. 2	...	P. J. Meindaerts, Abp. of Utrecht, 4	...
Van Stiphout, ob. Dec. 16.	<i>Ibid.</i>	1745, May 15	1745, July 11	...	P. J. Meindaerts, Abp. of Utrecht, 4	...
meus - Johannes dt, ob. 1778, June 65.	Deventer	1757, Sept.	1758, Jan. 25	...	P. J. Meindaerts, Abp. of Utrecht, 4	J. Van Stiphout, Bp. of Haarlem, 6.
Michael Van en - Huijsen, ob. April 14.	Utrecht	1767, Nov. 19	1768, Feb. 6	...	J. Van Stiphout, Bp. of Haarlem, 6	B. J. Bijveldt, Bp. of Deventer, 7, and Franciscus Meganck, Canon and Dean of Utrecht.
Johannes - Johannesman, ob. 1800, 5.	Haarlem	1778, May 2	1778, June 21	Amersfoort	W. M. Van Nieuwen-Huijsen, Abp. of Utrecht, 8	...
Nellemans, ob. May 5.	Deventer	1778, Sept. 2	1778, Oct. 28	...	<i>Idem.</i>	A. J. Broekman, Bp. of Haarlem, 9.
Jacobus Van ob. 1808, June Utrecht.	Utrecht	1797, May 10	1797, July 5	...	A. J. Broekman, Bp. of Haarlem, 9	N. Nellemans, Bp. of Deventer, 10.
Nieuwenhuijs, ob. Jan. 14.	Haarlem	1801	1801, Oct. 28	...	J. J. Van Rhijn, Abp. of Utrecht, 11	N. Nellemans, Bp. of Deventer, 10.
de Jong, ob. July 9.	Deventer	1805	1805, Nov. 7	...	J. J. Van Rhijn, Abp. of Utrecht, 11	J. Nieuwenhuijs, Bp. of Haarlem, 12.
Van Os, ob. Feb. 28, at 81.	Utrecht	1814, Feb. 10	1814, Apr. 24	...	G. de Jong, Bp. of Deventer, 13	...
Bon, ob. 1841, 5.	Haarlem	1819	1819, Apr. 25	...	W. Van Os, Abp. of Utrecht, 14	G. de Jong, Bp. of Deventer, 13.
Vet, ob. 1853, 7.	Deventer	1824, Oct. 7	1825, June 12	The Hague, in church of S. Jacobus	J. Bon, Bp. of Haarlem, 15	...
Van Santen, ob. June 3, at 86.	Utrecht	1825, June 14	1825, Nov. 13	Utrecht, in church of S. Geertruida.	J. Bon, Bp. of Haarlem, 15	W. Vet, Bp. of Deventer, 16, and Cornelius de Jong, Dean of Utrecht.
Johannes Van ob. 1862.	Haarlem	1842	1843, May 10	...	J. Van Santen, Abp. of Utrecht, 17	W. Vet, Bp. of Deventer, 16.
Heijkamp.	Deventer	1854, March	1854, July	...	J. Van Santen, Abp. of Utrecht, 17	H. J. Van Bui, Bp. of Haarlem, 18.
Loos, ob. 1873, at 61.	Utrecht	1858, July 8	1858, Sept. 21	Utrecht, in church of S. Geertruida	H. J. Van Bui, Bp. of Utrecht, 18	H. Heijkamp, Bp. of Deventer, 19.
de Jong, ob.	Haarlem	1862	1862, Nov. 30	...	H. Loos, Abp. of Utrecht, 20	H. Heijkamp, Bp. of Deventer, 19.
Johannes	Haarlem	1873, Aug. 11	1873, Aug. 11	Rotterdam, in church of S. Laurent	Hermanus Heijkamp, Bp. of Deventer, 19	Cornelius - Johannes Mulder, Treasurer of Metropolitan Chapter of Utrecht, and Vicar - General of that diocese.
Hubert Reinkens (ilos. of Leipzig).	"Alt-Katholiken v. Deutschland."	1873, June 4	<i>Idem.</i>	<i>Ibid.</i>	<i>Idem.</i>	— Vicar-General of diocese of Haarlem. Two German Ecclesiastics.
Diependaal.	Utrecht	1874, Feb. 5	...	...	...	Not yet consecrated.

THE LIFE AND OPINIONS OF PIETRO SARPI,
ALSO KNOWN AS PADRE PAOLO OF VENICE.

I am most anxious that this note should not even appear to be the result of a partiality for either side in the struggle now going on in Germany. Yet, if we look at it *strictly as a matter of history*, it is impossible not to be reminded of the quarrel—no less violent—that raged between the Papal Court and the Venetian Republic at the beginning of the seventeenth century. I have, therefore, read lately with much interest a little book, entitled *Vita del Padre Paolo, dell' ordine de' Servi; e Theologo della Serenissima Repubblica di Venetia*, MDCLVIII.

From internal evidence, it is certain that this Life—which was published without even the printer's name, in 1658—must have been written not long after Sarpi's death, by some intimate friend of his, perhaps Fra Fulgentio; and we may therefore take it as expressing correctly Sarpi's opinions—those of the celebrated theologian and jurist who was the confidential adviser of the Venetian Senate for seventeen of the most eventful years in the history of Venice, namely, 1606 to 1623.

Pietro Sarpi, otherwise Padre Paolo, was born in Venice, the 14th August, 1552. His father, Francesco di Pietro Sarpi, was of a family originally of St. Vito, in Friuli. He was a little man, who had a great deal of the "bravo" in his composition. His wife, a Venetian, named Isabella Morelli, was the very opposite of her husband. She was tall, fair, and very gentle; in all which her son resembled his mother. She had two children. After the death of her husband she became a nun; as did also her daughter. The mother died of the plague, 1576, which numbered Titian among its victims. Her brother, Ambrosio Morelli, was a priest attached to the Collegiata di S. Ermenegonda. He was a learned man; and under his care the young Pietro Sarpi was educated with Andrea Morosini, the historian, and many other young Venetians who afterwards distinguished themselves.

Besides the instruction he received from his uncle, he studied under the Padre Capella da Cremona, a theologian, who lived in the friary of the Servites; and on the 24th November, 1566, Sarpi entered there upon his novitiate. Yet, although admitted secretly before, it was not until the 10th May, 1572, that he became openly a friar of the order, of which he was so bright an ornament.

From his earliest years Sarpi's memory and aptitude for learning were prodigious, and by the age of twenty he had not only mastered Latin, Greek, and mathematics, but acquired a profound knowledge of theology and canon law, and had commenced the study of several sciences.

He then went to Mantua, where he became intimate with Camillo Olivo, who was Secretary to

the Cardinal Ercole of Mantua, when he was legate at the Council of Trent. Olivo had been persecuted by the Roman Court after the death of the Cardinal; and it is probable that this intimacy with Olivo gave Sarpi thus early a clear insight into the secret influences at work in the Roman Court, and the possible effects of the Council of Trent. At this time Sarpi continued the study of secular history, Hebrew, and particularly theology, under the Dominican Fra Bernerio da Correggio, whom Sixtus V. made Cardinal D'Ascoli. To these studies Sarpi added that of astronomy and astrology, but for the latter he always expressed the most profound contempt. Although Sarpi was very young, the Duke of Mantua was so much pleased with his erudition, exemplary conduct, and piety, that he appointed Sarpi his theologian and reader on theology and canon law in the Cathedral. At the age of two and twenty Sarpi was ordained a priest, and going shortly afterwards from Mantua to Milan, at the time when Cardinal Carlo Borromeo was urging on the reform of the Church, he treated Sarpi with much respect, and frequently consulted him. Yet, even before he finally left Mantua, an absurd accusation, brought against Sarpi before the Inquisition, led him to appeal to Rome, where the proceedings were at once set aside, without his having even been examined. Unfortunately his too great devotion to study, probably assisted by the annoyance of this affair, brought on a state of health which produced infirmities that rendered him an invalid for life. Nevertheless, he passed rapidly through the degrees of Bachelor, Master, and Doctor of Theology at Pavia; and was, in 1579, amid universal applause, named Provincial of his Order, and Regent of the Study of Theology. His biographer observes that, in the 340 years the order had existed, no Provincial had before been chosen at so early an age as twenty-six. The duties of his office called Sarpi back to Venice, and subsequently to Rome, where the reforms consequent upon the Council of Trent were then being discussed. His profound knowledge of canon and civil law, and of all that had passed at various Councils, recommended him to Cardinal Alessandro, Farnese, and to Pope Gregory XIII.; and he left in Rome a great reputation for learning and aptitude for business.

After his return to Venice, Sarpi applied himself again to his favourite studies, and anatomy, chemistry, and medicine. His knowledge of the first became so great, in despite of the repugnance he felt for vivisection, which it appears was then constantly resorted to in Italy, that the celebrated anatomist, Acquapendente spoke of him as an authority on the subject, and the author of Sarpi's Life says that it was well known, to persons living when he wrote, that some discoveries as to the circulation of the blood, attributed to Acquapendente were, in reality, made by Sarpi. His

researches in chemistry enabled him to hold up to ridicule the absurd pretensions of the alchemists, who then made so many dupes in Italy; and his medical knowledge appears to have rendered him very unwilling to use any but the most simple remedies when treating himself. Sarpi's great intimacy with Acquapendente continued throughout their lives.

At the expiration of three years Sarpi was named Procurator-General of his Order, a position next to that of General. To that dignity, as he who held it had to defend the interests of the Order at Rome, none but men who combined great learning with equal skill in the management of secular affairs were ever advanced.

Sarpi passed the three following years in Rome, and became intimate with Padre, afterwards Cardinal Bellarmine, whose friendship for Sarpi lasted until his death, and with Cardinal Castagna, subsequently Urban VII. Sixtus V., who succeeded him, entertained also the highest opinion of Sarpi's judgment, and frequently asked his advice. This leads his biographer to relate the following anecdote:—"He (Sarpi) was present at the discussion of the question, if a dispensation could be given to the Duc de Joyeuse, then a Capuchin, during which, by one who wished to flatter, so many extravagant expressions were used about unlimited power, or rather pontifical omnipotence, that Padre Bellarmine whispered to Sarpi, '*These are the things which have caused Germany to revolt, and which will do the same by France and other kingdoms.*'"

The favour shown Sarpi by Sixtus, and the treachery of one of his own Order, who wished to conceal his own malversations, and to whom, in a letter, Sarpi had expressed himself rather freely relative to the abuses in the Court of Rome, led to a violent hostility to Sarpi on the part of Cardinal Santa Severina, who was then not only Protector of the Order of the Servites, but also chief of the Holy Office of the Inquisition. This caused Sarpi a great deal of trouble, owing to the factions in the Order, and the persecution of an innocent friend of his, to save whom Sarpi, who was in Venice, went to Rome.

Having settled this troublesome affair, Sarpi returned to Venice and his favourite studies; and when speaking of his extraordinary memory, his biographer says that, although he read all the books of any importance that were published, he had not any books of his own, but only read such as were lent to him. Yet, that when he had read a book once, he remembered not only its contents, but the page in which he had met with anything that he wished particularly to retain; and this, notwithstanding that his reading embraced every branch of human learning and science, as known in his time. Besides fulfilling strictly his duties as a priest, and devoting never less than eight hours each day to study, Sarpi, at this period of his life,

was almost a daily visitor to the shop of a certain Bernardo Secchini, which, as he was a man of good education, was the common resort of many distinguished Venetians and foreign merchants, from whom it was Sarpi's great delight to draw information relative to their voyages in Europe, and the East and West Indies. Indeed, although often silent himself, he seems to have possessed a singular skill in extracting information from persons of all ranks and professions. This, about 1586, appears to have been the happiest portion of Sarpi's life; but it did not last long. The Order of the Servites was then divided into two violent factions. Accusations against Sarpi were laid before the Inquisitors of Venice and Rome, and the letter I have mentioned was produced.

Unfortunately Sarpi had replied to one party in the Servites—who had proposed that the two factions should await in the Chapter the inspiration of the Holy Spirit—that they had better settle their differences by human means. He was thereupon accused of having refused the assistance of the Holy Spirit. Moreover, among those who frequented Secchini's shop was a French Jew, known for his honesty and good qualities; and Sarpi, having in jest said of him, "*Hic est verus Israelita in quo dolus non est.*" Sarpi's enemies at Rome accused him of associating with Jews. The Inquisitors of Venice refused to receive the accusation; yet the mere fact of its having been made, combined with the letter, excited a strong prejudice against Sarpi at Rome: although Padre Maffeo, a Jesuit, observed, *à propos* of the charge, that Ignatius Loyola, then a canonized saint, had been not only accused but cited before, and examined by, the Inquisitors no less than nine times; whereas Sarpi had not even been examined once.

The violent disputes in the Order of the Servites lasted many years, in despite of the moderate counsels of Sarpi, which only began to be followed in 1597, when he and Cardinal Santa Severina succeeded in appeasing them. Sarpi was then obliged to take a journey to Rome, from which he returned to the quiet life in Venice that was most agreeable to him. This calm lasted for about six years; and the few works by Sarpi, which were published, were written in that time.

RALPH N. JAMES.

Ashford, Kent.

(To be continued.)

A TEST FOR THE GENUINENESS OF SOME OF CHAUCER'S POEMS.

Any reader who has ever read Chaucer's poem of the *Book of the Duchess* must have been struck with the curious way in which paragraphs are linked together by the rime. Thus the first paragraph ends, in Tyrwhitt's edition, with—

"Is alway wholly in my minde."

The second paragraph begins with—

"And well ye wote, against kinde."

Suppose we call these by the name of rime-linked paragraphs. Let us now see with what frequency they recur.

The test, as I shall propose it, will furnish but a very rough approximation to the truth. To be of much value, the paragraphs should be very carefully marked off, according to the sense. Instead of this, I am merely going to look at the paragraphs as they *happen* to be divided in Tyrwhitt's edition (ed. 1855, published by Moxon); but even thus the results are worth observing.

I may not have counted quite carefully, but I observe, in the *House of Fame*, about 58 rime-linked paragraphs in the 2,170 lines, or at the rate of 26 rime-linked paragraphs in 1,000 lines.

In the *Book of the Duchesse* I find about 47 such links in 1,334 lines, or at the rate of 35 of them in 1,000 lines. Both these poems are clearly genuine.

In the poem called *Chaucer's Dream* the paragraphs are of great length, but I observe *no* such links; and if the paragraphs were shortened, I doubt if any would appear. Now this poem is certainly spurious, and the work of some other hand. It was not printed till 1597!

But the point most to be noticed is the result of a similar examination of the *Romaunt of the Rose*. Such linkings *do* occur in that poem, but with no great frequency. As the paragraphs stand in Tyrwhitt, I can only count up to 37 rime-linked paragraphs in the whole 7,700 lines, or at the rate of less than 5 links per 1,000 lines. This is very different from the two results first obtained, and is one of the various considerations which contribute to my opinion, that the writer of that particular translation of the *Romaunt* which has come down to us was a skilful and clever man, but that he and Chaucer were two different persons.

Of course this test applies only to the poems in which the lines contain but four accents.

WALTER W. SKEAT.

Cintra Terrace, Cambridge.

MONUMENTAL INSCRIPTIONS.—A. H. B. challenges (5th S. i. 105) the production of genuine epitaphs to equal three he gives. What will he say to the following? They are Salopian:—

At Ercall Magna:—

"Elizabeth,
The wife of Richard Barklamb,
Passed to Eternity on Sunday, 21st May, 1797,
in the 71st year of her age.

Richard Barklamb,
The Anti-spouse Uxorious,
Was interred here 27th January, 1806,
in his 84th year.
William Barklamb,
Brother to the preceding,
September 6th, 1779, aged 68 years.

When terrestrial all in chaos shall exhibit effervescence,
Then celestial virtues with their full, effulgent, brilliant
essence,
Shall with beaming beauteous radiance through the
ebullition shine,
Transcending to glorious regions, beatifical, sublime;
Then human power absorbed, deficient to delineate such
effulgent lasting sparks,
Where honest plebeians ever will have precedence over
ambiguous great monarchs."

At Wigmore:—

"Mike was in tempur and in sole sinsere
Ann Husband tendur and a fathur deer
He was a fathur kind
And modist was in mind
A greeter blessin to a umman
Never mor was givn
Nor a greeter loss eksept the loss of heavn."

I extract the foregoing from the "Bye-gones" column of the *Oswestry Advertiser*. A. R.
Croeswylan, Oswestry.

PARALLEL PASSAGE.—Tennyson's translation from Homer, printed at the end of the volume which contains *Enoch Arden*, is curiously like a version by Prof. Wilson in *Blackwood*, which runs thus:—

"But as when the stars in heaven, around the shining
moon
Shine beautiful, when the air is windless,
And all the eminences appear, and pinnacles of height.
And grove, and the immeasurable firmament bursts
from below,
And all the stars are seen, and the shepherd rejoices in
his heart:
So numerous, between the ships and streams of Xanthus,
The fires of the Trojans burning, the fires appeared be-
fore Troy,
For a thousand fires were burning on the plain, and by
each
Sat fifty men in the light of the blazing fire;
And the horses eating white barley and oats,
Standing by the chariots, awaited the beautiful throated
aurora."

I take the note of this coincidence from the *Press* of 24th January. MORTIMER COLLINS.
Knowl Hill, Berks.

FIFTY YEARS AGO.—I was staying with my father, at the house of his old friend "Tom Wickham," incumbent of Yatton, near Bristol, a man of ready and singular wit, when a note was brought to our host from a neighbour, announcing that his wife had presented him with two fine boys. He immediately wrote his reply and handed it to my father, concluding—

"When Greville his twin sons did first espy
He clasped his hands, and cried, Oh, Gemini!"

HERBERT RANDOLPH.

SIR ISAAC NEWTON.—In the *Gentleman's Magazine*, some time ago, in an article on "Smoking," an incident is quoted of Sir Isaac Newton using the little finger of his "ladye love" as a pipe-stopper! In Sir David Brewster's *Memoir* (2nd vol., p. 410) I find the following statement regarding the great

her:—"When asked to take snuff or he declined, remarking 'that he would necessities to himself.'" Brewster's story characteristic. I fear the incident of the *an's Magazine* is apocryphal, and has been easily invented by some lover of the weed.

A. A. R.

Queries.

Just request correspondents desiring information of matters of only private interest, to affix their names and addresses to their queries, in order that the same may be addressed to them direct.]

LONDON CHRONICLE.—"Can you furnish me the date at which the *London Chronicle*, a weekly evening paper, started in 1756, to be published? The introduction, or introductory discourse, was written by Johnson for it, "the humble reward" of a guinea, and Boswell credits him with only two additional contributions—one in 1764, and the other—it is generally supposed that he wrote a larger number. At all events, Johnson, if contributor to a large extent, was a regular writer, for in one place Boswell says it was his paper he constantly took in." In 1778, writing to Johnson from Edinburgh,

"alarm of your late illness distressed me but a little, for on the evening of the day that it reached me it contradicted in *The London Chronicle*, could depend upon as authentic concerning you, than being the printer of it."

In an old directory I find that the *Chronicle* existed in 1823, being then published at Court, Fleet Street; but I can find no mention subsequent to that date. I have in my library an all-but-complete file for 1764, the publisher being "J. Wilkie at the Bible, in St. Paul's Churchyard." Johnson's review of *Dr. Sugar Cane*, a poem, appears in three of the issues for July of the above year. The *Chronicle* did not escape the common fate of its contemporaries, during the early years of its existence, is evident, for I find from Andrews's *History of British Journalism*, vol. i. p. 208, that on separate occasions, viz., in 1760, 1762, and 1764, the publisher, had to attend and stand "on his knees" at the bar of the House of Commons, the first time for the then heinous crime of publishing reports of the proceedings of the House of Commons. ALEXANDER PATERSON, York, Yorkshire.

OF MARSHALL OF CARRIGONON, CO. DOWN. In Harleian MS., 6140, fo. 41, there is a list of a grant of a crest, "a lion rampant, a cross pattée fitchée," with the coat of arms borne by several north country families, viz., Barry of six, argent and sable,

a canton ermine, quartering Bruse, Hawke, and Brown. The docket states—

"This crest is proper to Marshall of Tadcaster, in the co. of Yorke, and now may be borne by Robert Marshall of the Castel of Carrigonon, in the com. of Corke, and on of his Ma^{ty} Counsell in the Province of Munster, and George Marshall, his brother, on of his M^{ty} Esquiers, dated the xvith of May, Anno, 1608."

Robert Marshall of Tadcaster married —, daughter of Thomas Lacock of Tadcaster, by whom he had issue, Robert Marshall, who married Anne, daughter of John Huddleston, who had issue by her George Marshall of Tadcaster, who married Mary, daughter of Robert Ward, *alias* Robinson, by whom he had Robert Marshall, the grantee of the crest, and George, who afterwards became Sir George Marshall, Kt. of Cole Park, co. Wilts., Equerry to King James I. He was buried at Putney, 27th July, 1636. He married Cysceley, daughter of Sir Owen Hopton, Kt. She died 23rd April, 1625. They had issue Anne, daughter and sole heir, who was wife of Marmaduke Marshall of Morton-upon-Swale, Gentleman Sewer to the Duke of Lennox, 1639. They had issue four daughters, and, I presume, co-heirs, one wife of Thomas Pennington, another of Nicholas Baxter; one of the others was named Anne. Marmaduke Marshall was son of John Marshall by a daughter of Marmaduke Wilson of Tanfield, who was son of John Marshall of Morton-on-Swale by a daughter of — Fox of Clyffe, in co. York. I am anxious to find out where and by whom this grant was made. If Robert Marshall the grantee left issue, I shall be much obliged for any genealogical particulars relating to either of these Marshall families, or any other persons mentioned in the above brief pedigree. I add my name and address, should any of your correspondents be able and willing to afford me the information I ask.

GEORGE W. MARSHALL, LL.D., F.S.A.
New University Club, St. James's Street, S.W.

SEAL OF HON. THOS. ST. LAWRENCE, LL.D., DECAN. ECCL. CATHEDRAL, ST. FINBAR, CORK.—A brass seal, recently brought to Philadelphia, was placed in my hands a short time ago, which had been found in the mud on the shore of the Mississippi River, in the State of Louisiana. It is oval, and about two and a half inches long. In the centre, depending from a bow of ribbons, and flanked on either side by a string of flowers, is a shield, party per pale; on dexter side, the arms of office, St. Finbar, Cork; on sinister, gules between four roses or, two swords per saltier (or crossed) argent. On the margin of the seal, a ribbon surrounding all, containing the words—"SIGILL: HON^{ble} THOS: ST. LAWRENCE, LL.D. DECAN: ECCL: CATHED: ST. FINBAR: CORK, 1796."

What were the circumstances of the loss of this seal in the Mississippi River? Are any of the

family of St. Lawrence now living, and do they wish to have the seal restored?

G. ALBERT LEWIS.

325, South Eighteenth Street, Philadelphia.

"QUINTUS SERVINGTON."—In 1825 a Mr. Henry Savary, a sugar-baker at Bristol, committed forgery, and (though counselled by Judge Gifford to amend the plea) pleaded guilty. He was condemned to death, but was transported for life. A writer in the *Tasmanian Journal* (Natural Science, Agriculture, Statistics, &c.), vol. i., for 1842, published by John Murray, says that Savary embodied the "romance" of his life in a work published in Hobart Town in 1830, called *Quintus Servington*. Though having every opportunity for collecting books published in the Australasian Colonies, I have failed to meet with this one. Can any of your readers aid me to procure a copy?

MARCUS CLARKE.

The Public Library, Melbourne.

OWEN GLENDOWER: MORTIMERS, LORDS OF WIGMORE: VESTYNDEN.—Where is to be found a history of the doings of Owen Glendower, e.g., his fight with Howel Sele, and the true version of the case as regards the battle of Shrewsbury, when no doubt, had the Welsh taken Henry IV.'s army in flank, the history of England would have been different? Also, where is to be found an account of the origin of the family of the Mortimers, Lords of Wigmore, one of the most splendid Norman type, no doubt? Did it derive its name "de mortuo mari," or from some town in Normandy? Is there any descendant of the family extant now? Also, does any one know whether the name of "Vestyn-den" has died out? Ralph Vestyn-den, a Kentish man, carried Edward IV.'s standard (a black bull) at Towton, and had a grant of 10*l.* per annum for his services.

GEO. J. STONE.

Oxford and Cambridge Club.

HERALDIC.—Can any of your readers identify the following arms: azure, 6 walnut (!) leaves, 3, 2, 1, argent; on a chief of the second, three mountains, inflamed; impaling argent, a tree eradicated; and ensigned with the coronet of a French marquis? The arms are engraved on a spoon which was ploughed up on the battle-field of Saratoga.

BEVERLEY R. BETTS.

Columbia College, New York.

Az., a chevron between 3 annulets, or; over all, on a fess of the second, as many martlets, gu.

Az., two chevrons between three falcons, arg., legged, belled, and beaked, or. Crest, a falcon, arg., holding in the mouth a buckle, or. To what families do the above two coats belong?

JNO. PARSONS.

SWALE OF SOUTH STAINLEY, LIBERTY OF KNARESBORO.—How did this family become extinct?

I have a pedigree in my possession of a family that descends from a certain Robert Swale, M.D., born 1635, said to be the fourth son of Sir Solomon Swale. If this fact can be established, the baronetcy did not become extinct, as I presume it is said to be, on failure of issue of Henry, third son. I shall be obliged if any one can tell me whether any evidence is likely to exist of the fact that there was a Robert Swale, M.D., practising in London before 1690, and also whether that person was a son of Sir Solomon.

J. H. CHAPMAN.

Harewood, Leeds.

A "COAST" OF LAMB.—In *The Kentish Register* for June, 1794, p. 228, I find this expression. Is the term "coast" still used, and to what joint of lamb does it refer? The circumstance related occurred in the city of Canterbury.

T. N.

THE SAVOY CHAPEL, LONDON.—I shall be obliged to any one familiar with the history of the Savoy and its precincts who can say to what years the following passage may apply:—

"Then said Oxford, when I come to Cambridge do not you write up in your St. Mary's, in capital letters, for Oxford men; which place is no more kept for me than the Savoy in London for poor people, which the good Duke founded for a Spittle, and now it's turned to a house for ladies."—(*Collectanea Curiosa*, 1781, p. 226.)

J. E. BAILEY.

"AIMLESS," A POEM.—A short poem, thus entitled, appeared in one of the magazines some years ago—probably between 1850 and 1860. Can any one assist me to trace it?

W. A. B. H.

United Service Club.

WILLIAM MASEY.—A family document states that "William Masey left the West of England for Ireland in the reign of William III." Can some of the obliging readers of "N. & Q." give any information respecting such family in the West of England at that time?

P. E. M.

CUMIN FAMILY.—Frost and other local historians refer to a sale of land to the monks of Meaux, near this place, by Maude, daughter of Hugh Cumin, and wife of Robert de Melso, about 1160. Are there any records or pedigree of this Cumin family extant?

YORKSHIRE.

Hull.

PALACE OF ALCINA.—In Lord Macaulay's essay on *Frederick the Great* the following passage occurs:—"Potsdam was, in truth, what it was called by one of its most illustrious inmates, the Palace of Alcina." Who was Alcina, and what was the palace alluded to?

J. N.

"MONSTRAT PER VULTUM QUOD SIT SUB CORDE SEPULTUM."—I shall be glad if any of your contributors can send me to the author who is thus cited from, by one of our old law writers.

ALFRED C—.

"ALL LOMBARD STREET TO A CHINA ORANGE."
—Wanted, the author of this jocular proverbial
wager. W. P. P.

"A DRIMBLE-PIN TO WIND THE SUN DOWN."—
An elderly lady told me this expression was used
by her grandmother, to signify idle or unprofitable
employment. Can you help me to the origin of
the phrase? A. S.

"SCOTS WHA HAE."—When was a parody on the
above, commencing—

"Dull men in the country bred,
Dolts whom Diz. has often led"

(referring to a rumour of Disraeli's losing the
leadership of the Conservative party), published?
Query, in *Punch*? J. C. S.

LULWORTH CASTLE.—Wanted, the name of the
artist of the two large pictures, *The Birth and
Crucifixion of Our Lord*, in the Roman Catholic
Chapel at Lulworth Castle. S. W.
Byde.

Replies.

ON THE ELECTIVE AND DEPOSING POWER OF PARLIAMENT.

(4th S. xii. 321, 349, 371, 389, 416, 459; 5th S. i.
130, 149, 169.)

(Continued from p. 171.)

Permit me to correct an error in my last, in
which for "Stigand" read "Godwin." I desire
to add, as to the reign of the Conqueror, that the
tendency was so strong to extend and strengthen
the hereditary principle, that descent—though in
that age female succession, either to the kingdom
or to earldoms, was not established—through
females began to be allowed; for the chroni-
clers tell us that William gave the Earldom of
Northumbria to Cospatrick, grandson of Uchdred,
the former Earl, through his daughter Alghitha—
"nam ex materno sanguine attinebat ad eum
honor illius comitatus. Erat enim ex matre
Alghitha filia Uthredi comitis." This may explain
the rival claims of Stephen and Henry II., both of
whom claimed through female heirs. Stephen was
a grandson of the Conqueror through a daughter.
Henry II. was great-grandson of the Conqueror
through the daughter of Henry I. The course of
hereditary descent was still not quite settled,
though Mr. Freeman seems to fancy it was always
the same; but it is idle to suppose that the crown
was not hereditary when even earldoms and
baronies were so.

A "feudal kingdom," says a learned writer on
the cognate subject of the peerage "is to be con-
sidered as one great seignior, or dominion, of which
the king is the chief lord" (*West On Peers*, 2-10).
He was the ultimate lord of all the land; his
vassals were bound by their oaths to maintain him

and his heirs in the sovereignty. The oath of fealty
was due, on his death, to his heir; and the refusal
or delay of the oath when required would be a
breach of the feudal obligation, which involved for-
feiture. The land, in such case, reverted to the king
as chief lord, from whom it had been derived.
"Revertitur terra ad dominum capitalem ad ipsum
de cujus feodo est" (*Glanville*, lib. vii., c. 17;
Bracton, lib. iii. p. 170). It was a fundamental
principle of the feudal system that the vassal who
knowingly renounced his lord's oath forfeited his
estate; "Vasallus, si conditionem feudi ex certa
scientia inficiatur, eo quod abnegavit feodum ejusque
conditionem, expoliabitur" (*Dig. Feud.*, lib. 2 to 26,
p. 523). And the acknowledgment of the right of
the sovereign's heir, which descended to him on his
father's death, was an essential condition of the
feudal tenure, though of course it presumed know-
ledge of the heir; and hence the importance of his
being recognized as such. The right of the vassal's
heir descended to him immediately on his father's
death, and so did the right of the sovereign's heir.
And for a vassal to have denied it or disclaimed it
would have been a forfeiture of his own land and
dignity.

It is so clear that the feudal system involved
hereditary sovereignty, that those who dislike the
idea of it strive to get rid of the feudal system.
And so W. A. B. C. says that the Conqueror "miti-
gated it" in some way, so as to "preserve to the
people their ancient right of elective sovereignty,"
for which there is not a vestige of authority in the
Conqueror's acts or words, and it is contrary to
their whole tenor. In another place, he says
that the "feudal system" never existed at all as "a
system"; an assertion so strange that it is not
necessary to refute it, any more than another
assertion that all law is made by Parliament.
"The bulk of our common law," says a learned
author already quoted, "is nothing but feudal
customs" (*West On Peers*, 3). And another learned
writer observes, "The radical principles of govern-
ment remain unaltered. The feudal system, so
firmly fixed in this island, has never been wholly
abolished; and to it we must continually have
recourse to explain what might otherwise seem
dictated by caprice" (*Watkins On Tenures*).

The Conqueror, twenty years after the Conquest,
made the barons renew their feudal oath, and then,
says Mr. Charles Butler, "the feudal system ap-
pears to have been more completely established in
this kingdom." Of that system the basis was the
hereditary character of the sovereignty, and of the
vassal's dignities and estates. Each mutually pro-
tected and guaranteed the possession of the other
and the succession of his heir. And history shows
that this right was always recognized, and that
an elective sovereignty never was once recognized
by the nation.

No doubt, as already stated, it was always ex-

petent to the sovereign, with the assent of the peers, to alter the *future* succession to the crown; and so, as William's eldest son, Robert, rebelled against him, William, with the assent of the barons, excluded him from the succession to the English crown, and the two next sons succeeded in due order. It is expressly stated by William of Malmesbury that William, the second son, was adopted as successor of the Conqueror in his lifetime; and this, as it involved the exclusion of the elder brother, involved also the succession of both his younger brothers, who therefore succeeded by hereditary right.

On the death of the Conqueror, his second son William—the elder son Robert having been excluded—succeeded by hereditary right. The Saxon chronicle says:—"After his death, William took to himself the kingdom, and was consecrated king, 'in regem consecratus est.'" And it is added that all the men of England *acknowledged* him and swore allegiance to him. There is not a word as to election; he was clearly acknowledged king by hereditary right. The antiquaries and historians who say that, as he was a second son, he had no hereditary right have erred through ignorance of law, and they have fallen into the same error as to Henry I., who also succeeded by hereditary right. It is true that Malmesbury says he was elected king; but so one of the chroniclers said of the Conqueror; and it is clear, from the context, that the *coronation* was meant, which, as a fact, was no election at all, but a solemn recognition of a right. And when the chronicler says that the barons about him "*chose him king*," what was meant was, that they chose to recognize and receive him as king, and swear fealty to him; for, on the one hand, a few of the barons would, on no theory, have a right to choose a king; and, on the other hand, if he had ~~no~~ right to succeed, they would *the* peril their estates by refusing or delaying to recognize it. That Henry I. considered the crown hereditary is beyond a doubt; for Malmesbury states that, when he caused the nobles to guarantee the succession to his daughter, he claimed it as a right, observing that death had taken away his son, to whom the kingdom had *by right* belonged, and that the succession then *belonged* to his daughter, *to whom it had descended from her grandfather, uncle, and father* (lib. i. c. 1). And he also traced her title as niece of the Confessor (ibid. and lib. v.). So he claimed for her hereditary right by both sides of descent.

The case of Stephen shows how strong was the principle of hereditary right, even in that early age; for he was an able popular prince, and was nephew of the Conqueror, though through a daughter. Yet the nation never acknowledged his right as against that of Henry's daughter, though she was unpopular, and had contracted a marriage disagreeable to the nation, and at the time her

father died was abroad, where she remained for some time. She had, therefore, only *strict* hereditary right in her favour, as the daughter of the last sovereign, against all the attributes which could attract the national choice or approval. Yet there was no general acquiescence in the substitution of Stephen by election. He set up, of course, the pretence of an election, as usurpers have always done; but that it was only pretence is plain from what Malmesbury says, that scarcely any of the barons assented to his coronation. No doubt, in a sense, every usurper has been elected, that is by those who adhered to him; but that is not enough to make out a case of election to the crown. The question is whether the Parliament, or the great council of the realm, ever assumed to elect a sovereign, or sanctioned such an election, or ever assumed of *themselves* to set aside a right of succession to the throne. In the case of Henry II. we see the strongest instance, on the contrary, of the persistent assertion of hereditary right and its ultimate success.

Matthew of Westminster states that Stephen, in the last year of his reign—in a great Council—recognized Henry's hereditary right to the crown, and that Henry hardly consented to Stephen retaining the crown for the rest of his life. On his death, says Matthew, Henry went over to England and was anointed king. So Henry of Huntingdon says, "*in regem benedictus est*." In the annals of Waverley it is "*ab omnibus electus et in regem creatus est*." De Monte, "*ab omnibus electus est*."

Mr. Stubbs cites the last, and omits all reference to the recognition of hereditary right. No mention is made of his mother; and it is previously stated that he had "*inherited*" Normandy from her, which shows she was dead or had waived her claim. Hence Henry's reluctance to allow Stephen to reign, for, as the crown of England was equally hereditary, he had the same right to England as to Normandy. He only waived his right, and on Stephen's death succeeded by hereditary right, and transmitted that right to his heirs, among whom, as I shall show, is Her Majesty.

First, his eldest son Richard succeeded; and the case is a strong instance of the descent of hereditary right. Matthew of Westminster says that "*Henry II. being dead, Richard, his son, succeeded him in the kingdom*," *i.e.* at once, upon his father's death; and then he adds, "*and he was crowned in the same year*." But he was not crowned until *September*, his father having died in *July*. Yet the chronicler states, and states truly, that he succeeded to the kingdom on his father's death, as he undoubtedly did in law and in fact; and during the intervening period he exercised fully all the rights of sovereignty, and the administration of justice went on in his name.

In the case of John, who had *not* hereditary right so long as his elder brother's son lived, the

chronicler avoids saying that *John* succeeded to the crown on his brother's death; but the doctrine of hereditary right is clearly implied in what is stated. For it is said that many of the barons adhered to Arthur as their natural lord, and that this was the beginning of the struggles which ensued, for they said it was the custom and established law that the son of the elder brother should succeed to the inheritance as his father would have done if he had lived (Matt. West. c. 7). Nothing could more clearly imply hereditary right in Geoffrey, and in Arthur as representing him. John, therefore, was not the heir to the crown, and though he tried to set up hereditary right, he was forced, like all usurpers, to rely chiefly on election. He was in actual possession by means of armed force, and the Primate, for the sake of peace, acquiesced in his election, though denying his hereditary right. The passage cited from his speech shows this, and shows no more. It is very far from showing that the barons generally, or the great council of the realm, ever elected John, or acquiesced in his election; and we know that, in fact, they did not. For this reason, finding he was not regarded as having any real title by election, he got rid of his nephew, in order to obtain an hereditary title, as he then did. Although the crime by which he had acquired it covered him with fresh odium, moreover,—and, having set up an elective title, the great body of the barons, who had not concurred in his election, felt themselves the less bound to observe allegiance to him,—yet, after Arthur's death, he had hereditary right and asserted it, and that it was recognized by the barons, is clear from the great charter in which he grants for himself and his heirs, "pro hereditibus nostris."

W. F. F.

(To be continued.)

"A BIOGRAPHICAL PEERAGE," &c. (5th S. i. 128).—This was edited by, or under the sanction of, Sir E. Brydges, and, from its very personal character, used to be called *The Scandalous Chronicle*. The first three volumes, containing the English and Scottish peers, were printed in 1808. The fourth volume, containing the Irish peerage, was published in 1817. According to Lowndes (Bohn's ed., 297), the notice respecting Lord Spencer was so ill-natured that it had to be cancelled. I do not know if this refers to a subsequent edition, but it certainly is quite ill-natured enough as it stands in that of 1808. The book contains information not to be met with elsewhere, but the facts must be received with caution.

EDWARD SOLLY.

A complete copy of this book consists of four volumes—I., 1808; II., 1809; IV., 1817. In my copy of the first volume of this work is

gummed the following note, in the handwriting of Archdeacon Wrangham:—

"Chester, Jan. 7, 1830.

"Extract from a letter of Sir Egerton Brydges to me, dated Geneva, Dec. 27, 1829. FR. WRANGHAM.

"You will find them—my little volumes of *The Biographical Peerage*—an useful epitome of character and historic celebrity. The woodcuts were all burnt in Bensley's fire. . . . S. C. B."

The same volume contains the following note on a fly-leaf. It is not in the autograph of the Archdeacon:—

"The four volumes of *The Biographical Peerage*, 1808, 1809, and 1817, in 32mo., were compiled by me, with the exception of some of vol. 4, which was by Mr. Alexander Stephens. All the numerous wood cuts were afterwards burned at Bensley's fire.

"So says Sir Egerton Brydges, in a note to *Læx Terræ*, p. 123."

I saw, a short time ago, a copy of the fourth volume of this work with Sir Egerton Brydges's name as author lettered on the back.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

PICOT OF CAMBRIDGE (4th S. xii. 475).—Some time since I received a letter from the late Mr. John Gough Nichols, in which he stated that Vicomes meant sheriff.

In a MS. in the British Museum, Harl. Coll., folio 71-102, No. 1364, I find the following particulars, viz.:—

"Othemyles Picot was Viscount Hereditarie of Cambridgeshire or Grantbridge, and Baron of Boorne, or Brane, in said County, in the Conqueror's time, by the record of divers cronicles amongst whom Doctor John Cayus, in his History of Cambridge University, page 10, makes note of him, and states that the Lord Picot descended of Norman Noble Linage, and whose wife had to name Hugoline, was by the gracious favour of William the Norman Count of Cambridge Province, that he built the Churches of St. Ives in Huntingdon and St. Gules in Cambridge, and held 22 lordships in the County.

"This Othemyles Picot had one son, the Lord Robert Picot, who succeeding him in the Baronie, forfeited the same by taking part with Robert Duke of Normandie against William Rufus, and Hen. 1st gave the same to Payne Peverell. This Peverell married the sister of the said Lord Rob. Picot, as Mr. Camden noteth in his description of Cambridge, and had issue W^m Peverell."

I am unable to say whether this MS. has ever been published or not, but it does not trace the descent further than this Lord Robert Pigot. The next one of the name mentioned is a martial knight named Roger Picot, called Pontium Procurator; he was one of the forty knights that had charge of the abbot and monks of Ely, and lived with the monk named Haykette, the mark on whose shield was three silver pickaxes in a sable field. There is a pedigree in the MS. commencing with Randolph Pigot, last of Melmorby and Ripon in co. Ebor, knight, in the reign of Edward III.; he had issue Geoffrey Pigot of Melmorby and Ripon, and a daughter who married, first, Marmaduke

Darrell, of Gorey, the younger, knight, and, secondly, Peter Routh. The pedigree traces this descent clearly down to the Pigots of Horwood and Whaddon, co. Bucks, but it does not give the relationship that existed between the Lord Robert Picot and Randolph Pigot. Thornton, in his history of Nottinghamshire, gives the pedigree of Picot, Vicomes, and styles his son "Robertus fil Picoti Exhæredatus." Perhaps TEWARS would kindly let me know of any documents or histories that would assist me in tracing this Lord Robert Picot's descendants. There are numbers of pedigrees of Pigot mentioned in Sims's *Catalogues of the British Museum*, but, unfortunately, I never have had an opportunity of referring to them.

WM. JACKSON PIGOTT.

Dundrum, co. Down.

SCOTTISH FAMILY OF EDGAR (5th S. i. 25, 75.)—SP. is obviously not a lawyer, and is unable, therefore, to perceive the exact nature of the proceedings, and the precise effect of the judgment, in *Molle v. Riddell*. He may be assured of this, however, that the pedigree of the Rev. J. Edgar was admitted by the defender, and that if such pedigree had not been certain, the questions of law adjudicated upon by the Court of Session and the House of Lords would never have been raised. Indeed, the pedigree was substantially proved by the disposition of Richard Edgar, of Newtown, on which the claim was founded, as has already been pointed out. SP. says, "there were two contemporary Richard Edgars in the same county, and each had a brother Andrew." If he will consult Capt. Lawrence-Archer's book, and compare the genealogical table of Edgar of Newtown with an entry (1730, Sept. 2) in page 70, he will find that both Richard Edgars married a Margaret Bell. It appears from this entry that Richard, eldest son of Andrew E., of Farneyrigg, had seisin of the lands of Farneyrigg, &c., and by the disposition of 1706, Richard E. of Newtown disposes "the lands and estates of Birgham, Newtown, and Farneyrigg," &c. Here are two Richard Edgars of the same county, and, it may be added, of the same parish, each with a brother of the same name, a wife of the same name, and lands of the same name. There is no evidence that the lands of Farneyrigg were ever conveyed by Richard of Farneyrigg to Richard of Newtown, but there is evidence indicated by Capt. Lawrence-Archer, in page 68, that the latter took Newtown as heir to his grandfather, George Edgar. There being no proof to the contrary, the inference is, therefore, obvious and certain that there were not two Richards, but one Richard of Farneyrigg, and also of Newtown.

There is another matter connected with Capt. Lawrence-Archer's Newtown pedigree which may be mentioned. He makes Oliver Edgar, who married Margaret Pringle in 1564, the son of Richard

Edgar of Wedderlie. But on looking at page 62 of his book, it will be apparent that this Oliver was the son of Richard E. of West Monkrygg. A little reflection also might have suggested a doubt whether the Oliver who had a charter of lands in Bassindean in 1528, and was tutor of Wedderlie in 1530, was the same person who married in 1564, and died in 1586. Capt. Lawrence-Archer seems to have omitted two descents. All this makes the genealogical table he has propounded of very little authority. X.

CYMBLING FOR LARKS (5th S. i. 27, 94.)—I cannot speak quite positively, but I believe that the instrument used was composed of a triangular piece of steel wire, on which were suspended several iron rings, which, on being struck with a rod of wood, gave forth a sound which by courtesy might be called music. This kind of cymbal was long in use amongst the gipsies. The art of catching birds with the aid of noise-producing instruments was practised at a very early date. Your correspondent will find two woodcuts, of the fourteenth century, illustrating this in Lacroix's *Mœurs, Usages et Costumes au Moyen-Âge* (vol. i., p. 228 and 231). Only last year a farm-servant of mine told me he was going to catch a corn-crake with some such kind of instrument, the exact nature of which I have forgotten. H. FISHWICK.

Rochdale.

BROWNING'S "LOST LEADER" (4th S. xii. 473, 519; 5th S. i. 71, 128.)—May I suggest that Mr. Bouchier's note (p. 138) on the *Lost Leader* is of too polemic a tone for "N. & Q."? Probably thousands of your readers would agree with me that neither Wordsworth nor Coleridge was "frightened" into change of opinion; that they did not mistake non-essentials for essentials; that their final faith was that to which all great minds attain in time—which Shelley might have reached if he had lived—which perhaps Mr. Browning may arrive at. MORTIMER COLLINS.

Knowl Hill, Berks.

"CHAFFWAX" (5th S. i. 80.)—The name of the officer should be "Chafewax," as in a very old edition of Jacobs's *Law Dictionary* the word is used, and it is there stated that his duty consists in the preparation of the wax for fitting the writs issued from the Court of Chancery; and Jacobs adds, "So, in France—Calefactores cerie sunt, qui regis literis, in Cancellario, ceram imponunt." I have been shown a receipt given in the reign of Queen Elizabeth by Chafewax to the vendor or manufacturer of wax supplied to him for the use of the Court of Chancery, so I think I am not far out in my conjecture, that the sale and manufacture of this wax was a monopoly granted by Queen Elizabeth, and that the office of Calefactor thereof for writs in Chancery was created by some Chancellor

for the benefit of himself or family. I am told that in 1816 a Report was made by certain Royal Commissioners appointed to inquire into the origin of the then existing Patent Offices, and the duties and emoluments of the holders thereof, and doubtless therein will be found all particulars relating to "Chaffwax."

FREDK. RULE.

"Chaffwax," or "Chafewax," from *chauser*, to heat [hence "chaffing"; also "chafing-dish"], was an officer who provided the wax for official seals to commissions and writs issuing out of Chancery. The whole establishment was pensioned off thus: Cursitor, 210*l.*; sealer, 804*l.*; chaffwax, 1,145*l.*; deputy sealer, 209*l.*; deputy chaffwax, 305*l.*; cursitor and acting deputy chaffwax, 400*l.* They were drones who looked after bees'-wax (see Parl. Paper, No. 100, 11th March, 1862, p. 164). F.

MEDLEVAL WINES (5th S. i. 107).—Malmsey is a wine easily procured in the present day. The French call it Malvoisie, and this, according to Ménage, is changed from Malvasie, the name being derived from Malvasia, a city in the Morea, near Argos. The modern name of this city, he says, is Monembasia; and this supplies the key to the introduction of the letter *m* instead of *v* in our word Malmsey. The Venetians were great importers of wine into England in the fifteenth century. They dealt largely in the productions of their Greek neighbours, and, probably, Malmsey was more frequently quaffed in the days of George, Duke of Clarence, than now. That he was drowned in it, is another question.

"Claret or clary"? Are not these the same wine? What was it? Now claret means the wines of Bordeaux; formerly, some clear red wine. But the name has also been applied, as it would seem, to some sweet medicated wine, flavoured with aromatics; in Spanish *claree*, and called by the Germans and Belgians *Hippocras*. So Ménage, *sub voce* "clairer." Landdis defines it, a white sparkling wine. Whichever of these wines is the best, that is the one wherein to pledge your always interesting correspondent, HERMENTRUDE.

CROWDOWN.

Malmsey is simply the English form of the name "vin de Maluesie"; and seems, in fact, to be nearer the original than that French form. This extract, from the *Encyclopædia Metropolitana* (xxi. 718), will show it:—

"The grape from which Malmsey is made is originally derived from an island, connected with the coast of Laconia by a bridge, in the bay of Epidaurus Limera, formerly a promontory called Minoa. Its modern name Monembasia (*μονὴ ἐμβασία*, single entrance) was corrupted into *malvasia* by the Italians, *malvoise* by the French, and *malmsey* by the English."

C. F. S. WARREN, M.A.

Malmsey, or what is now so called, is a rich, sweet, luscious Madeira, seldom put upon the

table, but by no means obsolete. I had a relative extremely partial to it, and had I a bottle left, I should be delighted to send it to HERMENTRUDE.

P. P.

I can assure HERMENTRUDE that at the tables of my father and uncle, both long since dead, I have tasted Malmsey. It was a straw-coloured wine, in taste resembling Constantia; but I am writing of five and thirty years ago, and have not met the wine since.

W. T. M.

Shinfield Grove.

"CLOTH OF FRIEZE," &c. (5th S. i. 127).—In Percy's *Relics*, iii. 168 (ed. 1767), is a note containing this epigram. The ballad of "The King of France's Daughter" contains this verse:—

"He clothed his children then
(Not like other men)
In party colours strange to see;
The right side cloth of gold,
The left side to behold
Of woollen cloth still framed he."

On which Percy notes as follows:—

"This will remind the reader of the livery and device of Charles Brandon, a private gentleman, who married the Queen Dowager of France, sister of Henry VIII. At a tournament which he held at his wedding, the trappings of his horse were half cloth of gold, and half frieze, with the following motto:

'Cloth of Gold, do not despise,
Though thou art matched with cloth of frieze;
Cloth of Frieze be not too bold
Though thou art matched with cloth of gold.'

See Sir W. Temple's *Misc.*, vol. iii., p. 336."

The Bishop of Dromore is, however, wrong in calling the bridegroom "a private gentleman," for the marriage was in 1515 (Anderson's *Roy. Geneal.*, p. 748); whereas he was created Duke of Suffolk in 1514 (Burke's *Extinct Peerage*, p. 71), being a K.G. since 1513 (Nicolas's *Orders of Knighthood*, II. lx.).

C. F. S. WARREN, M.A.

I have seen the lines referred to in a very old print of the Duke and Duchess of Suffolk, and I think that the appropriate distich was represented as coming out of the mouth of each.

FREDERICK MANT.

The quatrain asked for appears on two portraits, one by Holbein and the other by Jan de Mabuse, numbered respectively 76 and 80 in the National Portrait Exhibition of 1866, each representing Charles Brandon, Duke of Suffolk, and his wife Mary Tudor, sister of Henry VIII., and Queen Dowager of France.

J. F. M.

F. B. will find the information he seeks in Granger (vol. i., temp. Henry VIII.), in his account of a picture of Mary, sister of that king, and Charles Brandon. I believe this is the earliest notice in print of the lines in question.

H. PORTER.

Chelsea.

BALLAD ON MARTINMAS-DAY (5th S. i. 127.)—This ballad, or the greater part of it, has been often printed. Four stanzas are given in the *Times Telescope*, for 1814, p. 285, as "some extracts from a little ballad, entitled *Martilmas*." Four stanzas are given in Forster's *Perennial Calendar*, 1824, p. 627; four stanzas in Hone's *Every Day Book*, p. 1472; four stanzas in Sir H. Ellis's edition of Brand's *Popular Antiquities*, i., 403.

Numbering the stanzas as they are given in "N. & Q." as above, the *Times Telescope*, Forster, Hone, and Ellis omit No. 2. Ellis also omits No. 3; and the three former also omit No. 4. The last stanza, of which only two lines are given in "N. & Q.," is thus given in all the above-printed copies:—

"Martilmasse shall come againe,
Spite of wind, and snow, and raine;
But many a strange thing must be done,
Many a cause be lost and won,
Many a toole must leave his pelfe,
Many a worldlinge cheat himselfe,
And many a marvel come to passe,
Before return of Martilmasse."

I have examined many collections of old ballads for a complete copy, but unsuccessfully. E. V.

SHOTTEN HERRING (5th S. i. 146.)—

"Ask for what price thy venal tongue was sold!
A rusty gammon of some seven years old;
Tough wither'd truffles, ropy wine, a dish
Of shotten herrings, or stale stinking fish."

C. Dryden's *Translation of Juvenal*, vii. 153.

"Go thy ways, old Jack; die when thou wilt, if good manhood be not forgot upon the earth, then am I a shotten herring."—*Henry IV.*, Pt. i., Act ii., sc. 4.

That "shotten" means simply "having ejected the spawn" seems clear. I see Dr. Latham gives as a local word *shote*, young trout or salmon, and derives it from A.S. *scota*. Can there be any connexion between the two words? "Shotten" is, I suppose, the old past tense of "shoot."

SPARKS HENDERSON WILLIAMS.

18, Kensington Crescent, W.

Bailey, s. v. "shotten," says, "(spoken of fish) having spent the roe, spawned." This agrees entirely with the usage of the word in this pre-eminently herring county of Norfolk, as well as with the Irish use of it quoted by MR. PATTERSON. MR. HALLIWELL's explanation is, I have no doubt, incorrect. Of course many shotten herrings are cured, and are very inferior to full fish; but the name by which they are known has nothing to do with the manner in which they are cured.

N—N.

"THE GROVES" (5th S. i. 132.)—This word is easily explained. The district at York called "The Groves" consisted of inclosures from the forest of Galtres, called, in 1370, *Paynley Croftes*. There is a modern street called Penley Grove Street in the district.

W. G.

JOCOSA (5th S. i. 108.)—This is the Latin form of "Joyce" (the joyous or happy one), which was a common female name, at one time. I have met with instances even later than MR. BRITTON's. But I think it is now out of use: if people want to give a girl such a name they generally at present take Felicia, which is a good deal less grammatical.

C. F. S. WARREN, M.A.

In the chancel of Iwade Church, Kent, there is a monumental brass in memory of Symon Snellyng, and Jokuosa his wife. The brass is undated, but I have found Symon Snellyng's will, in the Archidiaconal Registry, from which I learn that he died in 1467.

M. D. T. N.

SIR THOMAS STRANGEWAYS (5th S. i. 127.)—Katherine Neville was most likely the eldest child of the second marriage of Ralph, first Earl of Westmoreland, with Joan Beaufort. The royal assent was given to her parents' marriage-settlement, Nov. 29, 1396; and "Ralph Neville and Joan his wife" are mentioned Jan. 24, 1397. As Katherine's eldest child was born in 1415-6 (Inq. patris), the date of her birth cannot be placed much later than 1399. Her eldest brother was born in 1400. Katherine married (1) John Mowbray, Earl of Norfolk, grant of marriage July 20, 1411; (2) Tho. Strangeways, pardon for unlicensed marriage, Mar. 15, 1442; (3) John Widville, about 1465. I do not see any indication of a Beaumont marriage. Katherine, Viscountess Beaumont was daughter of Thomas de Everingham, and her Inq. was taken 1425-8.

HERMENTRUDE.

UNSETTLED BARONETRIES (5th S. i. 125.)—The best way to manage with regard to these would, perhaps, be for them to be considered by a committee of the House of Lords, in the same way as disputed claims to peerages are considered. If it be said that the House of Lords would thus be judging with regard to persons not possessed of a seat in that body, this would not be any more than they do at present, when the dispute is about a title which does not qualify for a seat in the Upper House.

THOMAS STRATTON.

DEATH'S HEAD AND CROSS BONES (5th S. i. 128.)—This badge is simply composed of the head and crossed arms of a recumbent effigy. The addition of the words "or glory" makes the application of it by the famous 17th Regiment of Lancers obvious. The Black Brunswickers denoted by it "No Quarter."

MACKENZIE E. C. WALCOTT.

In 1759, when Colonel John Hale (who came to London with the news of Wolfe's fall and the conquest of Canada) raised the 17th Light Dragoons, now styled Lancers, King George II. ordered that "on the front of the men's caps, and on the left breast of their uniform, there was to be

a death's head and cross bones over it, and under, the motto 'or Glory.' This grim device they still retain, like the famous Pomeranian Horse, who since the days of Gustavus Adolphus have worn skulls and cross bones on their high fur caps, and in Sweden are now known as the King's Own Hussars.

This device was also borne by the celebrated "Black Brunswickers," who charged so gallantly at Quatre Bras in 1815, where their leader, the young Duke of Brunswick, "foremost fighting fell." They were called the "death or glory men" from wearing the skull and cross bones on their helmets. They never gave nor took quarter, on account of the Duke's father having been mortally wounded at the Battle of Jena, in 1806.

J. W. FLEMING.

Brighton.

PHILIP OF SPAIN AND THE ORDER OF THE GARTER (5th S. i. 148.)—The Spanish fleet anchored on the 19th July, 1554, opposite Cowes. On the 20th a great barge, having on board the Earls of Arundel and Shrewsbury, and others, went alongside the Spanish ship to convey Philip to Southampton. It was on board this barge, during the transit from the ship to land, that the Earl of Arundel presented the insignia of the Garter, which were borne by a herald to Philip. The prince put them on, and so decorated, landed on the pier. The account of Noailles (*Ambassades*, iii. 285) and the official account sent by the English Council to Wotton (Paris, Ministère des Affaires Étrangères) concur in naming Arundel as the presenter of the insignia, while this official report, as well as that of D^{no} Juan de Figueroa, who was present on the occasion (Figueroa to Charles V., Simancas, *Estado legajo* 808, fol. 30, 26th July, 1554), states that it was on board the barge that Philip received the Garter.

PAUL FRIEDMANN.

HERALDIC (5th S. i. 130.)—The strawberry leaves in coronets are or, the balls argent, the precious stones proper. Counties have no arms. Look for those of the principal towns.

MARY BOYLE.

No county in England has any arms. They are merely districts, which had neither banners nor corporate seal; and though of late the arms of ancient earls may have been assumed by topographers to adorn their publications, there can be no foundation for the practice.

In Yorkshire no county arms have ever been adopted; the white rose as a badge is generally used, but this is a questionable modern practice, for in the Wars of the Roses it would seem that Yorkshire was strongly Lancastrian. Percy and Clifford, and I think also the Westmoreland Nevilles, were Lancastrian, and the men of the north followed Queen Margaret, and entered into

a covenant to divide all spoil got south of the Trent. Doubtless against them the Earl of Warwick would muster a formidable minority.

W. G.

THE "CHRISTIAN YEAR" (5th S. i. 128.)—It is well known that there are several somewhat crabbed phrases in the *Christian Year*, and this is one of them. I apprehend the line in question is to describe a bird's-eye view, in which, though the landscape (whatever it be—here a lake) "spreads many a mile," it is all "gathered," or embraced, in one rapid glance; "one eager bound" meaning, by a very strained use of language, as it were a dart, or *clan*, of the eye. It is the Greek *εὐρίνοπος*, one of the most admirable specimens of the power of condensation in that language.

LYTTELTON.

The third line expresses the concentration of the many miles of the Sea of Gennesaret into one stream as the Jordan rushes rapidly out of it. Such is its impetuosity, that all its waters would seem to be endeavouring to escape in "one eager bound." Lynch, the commander of the United States expedition to the Jordan and Dead Sea, says (p. 172), "The lake narrowed as we approached its southern extremity. At 3.45 we swept out of the lake,"—a phrase well suited to the rapidity of the current at that point.

W. E. BUCKLEY.

Premising that there is an old technical meaning of the word *eager*, signifying *brittle*, *inflexible*, as well as *sharp*, I suggest that the lines of Keble may be thus paraphrased:—

"The lake, though, in fact, it spreads over many a mile, appears when looked upon from a distant height to be contracted within a sharply-defined and inflexible boundary."

Those who have observed the appearance of lakes, as seen from mountains, must be familiar with the hard, rocky look of the water, and with the view of the lake as a whole, having a definite and strongly marked outline, which, of course, could not be seen while the spectator was on the level of the shores.

This use of the word *eager* is by no means to be admired, but it may be that Keble intended to convey a meaning something like what is suggested above.

JOSCELINE COURTENAY.

Athenæum Club.

JAY: OSBORNE (5th S. i. 128.)—The name Jay may sometimes be derived from Jay, co. Hereford; at other times it may be a corruption of Gay, from *Caius*. Conf. Gaeta (*Caida*). The name will also corrupt both from *Ιωαννης* and *Jacobus*. Mr. Fergusson renders Osborne "divine bear" (say "divine man"); but the name is quite as likely to be from Ousburn in Yorkshire.

R. S. CHARNOCK.

Gray's Inn.

SHORT-HAND WRITING (5th S. i. 126).—Perhaps some expert writer will be able to state whether a system based on thin and thick characters, or one based on all thin characters, is better calculated for reporting purposes. The system of Duncan Macdougall seems to have been, like so many others, based upon that of Samuel Taylor. I have invented a system applicable to thin and thick, or all thin, principles, and should like to have an opinion as above suggested.

J. BEALE.

DR. ISAAC BARROW, MASTER OF TRINITY (5th S. i. 69).—I was always under the impression that he, or some of his family, belonged to the parish of Frodsham, in Cheshire; because, having recently been through all the early registers, down to the end of the last century, for the purpose of a history or "chronicle" of the parish, I have found several Isaac Barrows. As Dr. Isaac Barrow was, I suppose, Bishop of St. Asaph, it is not at all improbable that he belonged to the parish referred to. At the same time, his celebrity, particularly at a time when Scripture names became of very frequent adoption, may have induced Barrows of no relationship to pay him the godchildish compliment.

H. T.

[Our correspondent is mistaken. Isaac Barrow, Bishop successively of Man and St. Asaph, was the uncle of his namesake, the celebrated Master of Trinity. It is generally said that the family were of Suffolk.]

CAPTAIN GRANT AND SIR WILLIAM GRANT (5th S. i. 50).—I have made inquiries amongst some of the oldest surviving branches of my family as to who this "Captain Grant" was, with the following result:—

"My grandfather," writes a friend who was applied to for information, "Captain John Grant, R.N., recollects meeting Captain James Grant, R.N., when he (Captain John Grant) was a schoolboy and staying with a relation in Red Lion Square. At that time (about 1804 or 1805) Captain James Grant was staying there, and had his arm tied up from a wound received in action. He was a great friend of Admiral Schank's, at Dawlish, who always took a liking to any Grant. (The Admiral married Miss Grant, Sir William's only sister.)"

"This James Grant was a clever surveyor, and got the 'Lady Nelson,' through Admiral Schank's interest, for the purpose of surveying Botany Bay, as it was then called. After the above-mentioned meeting, my grandfather knew no more about him till the former's return from South America, in or about 1838, when he again met Captain Grant at dinner at a Mr. Cumming's, a great naturalist, in Dawlish. The Captain was then staying with Mrs. Schank, and talked a good deal about Botany Bay. My grandfather does not recollect hearing that he was any relation either of Sir William Grant or of any of the family."

The fact is, the Grants are rather a numerous body, and are apt to hold together after the fashion of their nation, without seeking for any nearer tie than that involved in the magic of clan and name. I have not succeeded in learning anything more of Captain Grant's career than the above quotation furnishes.

ALAN GRANT CAMERON.

GRINLING GIBBONS (5th S. i. 128).—The *Imperial Dictionary of Universal Biography* contains a short account of the life of Gibbons written by Mr. R. N. Wornum, in which reference is made to "Walpole, *Anecdotes of Painting in England*, vol. ii. ed. Wornum." The *Building News*, vol. xiv. p. 635 (Sept. 13, 1867), also gives an account of his life and works.

F. A. EDWARDS.

DR. JOHNSON (5th S. i. 168).—

"Here falling houses thunder on your head,
And here a female Atheist talks you dead."

London, a Poem, lines 17, 18.

T. W. C.

UNLAWFUL GAMES OF THE MIDDLE AGES (5th S. i. 47, 91).—In confirmation of the explanation of the word *kayles*, *keels*, or *cayles*, &c., I may state that the game of *kyles* is frequently played in Lanarkshire, and I have no doubt in many other parts of the Lowlands of Scotland. It is really the game of ninepins, differing from skittles in that the bowl is spherical, and a special alley is not required to play it. The ball is generally from nine inches to a foot in diameter; and the player, stretching his legs apart, pitches it at the *kyle*. There are two sorts of games, one being the usual skittle game, to see how many can be knocked down in a given number of throws; and in the other two players strive to excel in knocking down at one blow the various numbers, beginning with one (the centre) pin and going on to nine. I have not met with the word *closh*.

H. SKEW MUIR, M.D.

DR. NICHOLSON tells us that there were two kinds of *cayles*, *closh-cayles* and *club-cayles*; but he goes very wide of the mark in the explanation of the word *closh*, which is simply the Dutch *klos*, a bowl, whence *klossen*, to play at bowls; *klos-baas*, a bowling alley—Kilian. In *closh*, or *closh-cayles*, the *cayles* or pins were knocked down with a bowl, as in the ninepins of the present day; in *club-cayles*, with a truncheon hurled at them, as in Aunt Sally.

H. W.

GEN. THOMAS HARRISON (5th S. i. 47, 95).—Has any one ever taken the trouble to search the registers of Newcastle-under-Lyme* for Harrisons? A great many will, I believe, be found in them, and there would be probably no difficulty in making a truthful pedigree of the General's progenitors and descendants.

S.

NEW MOON SUPERSTITIONS (5th S. i. 48, 56).—In Norfolk we say:—

"Saturday new and Sunday full.
Never was good and never wull."

W. D. B.

* So spelt officially: the small stream "Lyme" runs close by the town.

SIMPSON ARMS (5th S. i. 49, 114.)—I am glad to read K. G.'s remarks; but there are others (and their name is legion) besides Simpson and Co. who parade arms without right to bear them; and to those who have the right, this is not pleasant. But there is a remedy. Let there be a heavy prohibitory tax on all who bear arms without authority. It may not stop the practice of a *sham*, but it will largely increase the public revenue; and I hope the new Chancellor of the Exchequer, *Tros Tyrusse*, will adopt this equitable suggestion, and give the credit of it to "N. & Q." W. T. M.
Shinfield Grove.

HERALDIC (4th S. xii. 109; 5th S. i. 116.)—The arms engraved on the spoon mentioned by W. M. M. may possibly be (see Edmondson): 1 and 4, *Fitton* (Herefordshire and Lancashire), arg., on a bend, az. (not engrailed, though), three garbs, or. 2 and 3, *Patrick*, vairé arg. and sa., on a chief of the second, three roses of the first.

J. S. UDAL.

Junior Athenæum Club.

THE ACACIA (4th S. xii. 209, 314, 436; 5th S. i. 57.)—*Mimosa* (not *Minosa*) is the name given to various trees and shrubs, and to one (which may be the *nicotica*) that produces the "medicinal gum" of commerce and of Shakespeare. The term *mimosa* is said to be derived from the Greek *μῖμος* (I). The gum is called "*Acacia sugar*" in old medical works; but I do not find in the botanical books which I have consulted that any shrub of the *mimosa* tribe is used in the rites of freemasonry. As to the assertion quoted at 4th S. xii. 314, that Palestine abounds with the "*bois*"=wood, of the *acacia*—an assertion that has been disputed—I find from the *Dictionnaire Universel*, Paris, 1855, that the *Acacia Tortilla* (a tree) is abundant on Mount Sinai, and throughout Upper Egypt and Arabia Felix. The connexion of the *acacia* with freemasonry is named in various works on botany. The *Dictionnaire Universel* states, "*L'Acacia, a remplacé, dans la maçonnerie Salomonique, ou franc maçonnerie actuelle, le palmier de la maçonnerie antique ou indienne.*" I am not acquainted with the *Acacia Tortilla*, and therefore cannot say whether it has any resemblance to the common locust tree, or *Robinia pseudoacacia*. One thing, however, appears clear, viz., that it is a tree and not a shrub, and, therefore, that it might have been used for the cross of Our Saviour, and so be the *acacia* that is named in masonic, or rather in anti-masonic, works which profess to divulge the mysteries of the craft. JAMES HENRY DIXON.

"**GORDANO**" (4th S. xii. 495; 5th S. i. 14.)—DR. CHARNOCK'S answer to my query may be compatible with the explanation which I now suggest. Whether there was such a family as "*De Gordano*," or whether the family holding lands in

Easton and Weston (in Gordano) and the adjoining parishes ever bore that description as a name, is perhaps doubtful. The family owning Charlton, in the parish of Wraxall, Easton, Weston, and other neighbouring lands, bore the name of Gorges; and their arms were *Ar., a gorges*, or whirlpool, az. Now Ducange gives *Gordus* as the mid-Latin synonym of *Gorges*; so that Easton in Gordano means Easton in *agro Gordano*—Easton in the land of the Gorges. HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

THE POMEGRANATE (4th S. xii. 449, 520.)—Surely R. H. F. is mistaken in saying there were pomegranates, or any other emblem of "Peace and prosperity," on the Ark of the Covenant. Bells and pomegranates ultimately formed the fringe to the High Priest's robe. P. P.

LOGARY'S LIGHT (4th S. xii. 474; 5th S. i. 13).—That Logary's light was of the "costliest wax" is very likely, but the "comeliest mould" will not go down with such of us as have seen the curious little wax *dips* (apparently about thirty-two to the pound) which just last one service out at St. George's Chapel, Windsor, and which must be made on purpose after the ancient model. They look at first sight like the sorriest of rushlights. P. P.

SUNDAY NEWSPAPERS (5th S. i. 121, 155.)—I was in London from November, 1814, to January, 1816, and remember well the offices of the papers named at p. 121. This was a period of great excitement and impatience for news from abroad. When anything important was expected on Sundays the Strand was thronged, often crowded, by people waiting for second and third editions till late at night. I was staying with a gentleman who lived at Islington, and we attended pretty regularly the "*Église Française du Culte Anglicain*," in Hog Lane, at the end of Oxford Street, now, I believe, called Crown Street. When afternoon service was over, and the weather was fine, my friend would say, "Now, my boy, we'll go the round of the papers"; so we made our way to the Strand, and sometimes on to Fleet Street, reading the placards announcing latest news, or promising new editions. He often said (and the extra assemblages at the offices of these papers showed it to be the general opinion), "*The Observer* and the *Englishman* are the only Sunday journals we can depend on for original and authentic information." For a few Sundays during the Hundred Days there were crowds about all the offices, and there was often terrible struggling to get copies of the editions of the above papers then coming out. If we got as far as Fleet Street, we generally walked on to St. Paul's Churchyard, and turned into the "*Chapter Coffee House*," where we could read the papers. When a paper asked for was engaged, the

answer was "In hand"; and if several others were waiting for it, it was said to be so many deep. Even at this house there were readers of Cobbett on Sundays; and I remember once the inquiry for his *Register* was answered, "Six deep."

As another recollection of past times, I may mention that when we did not get tea or coffee, my old friend generally called for spirits and water. I saw he paid eighteenpence for gin or brandy, but only a shilling for rum. I inquired the reason for this, and he said, "They only keep Hollands gin at this house." ELLCEE.

MONUMENTAL INSCRIPTIONS (5th S. i. 105.)—The following unique epitaph, taken from the *Annual Register* of 1768, is said to have been then on the tomb of Louis, Count Glerchen [circa 1240], at Erfurt:—

"Here lie the bodies of two rival wives, who, with unparalleled affection, loved each other as sisters, and me extremely. The one fled from Mahomet to follow her husband; the other was willing to embrace the husband she had recovered. United by the ties of matrimonial love, we had, when living, but one matrimonial bed, and in our death only one marble covers us."

It is explained that the Count had committed what would now be called bigamy while in the Holy War. S.

PRINCE RUPERT (5th S. i. 107.)—In answer to this query, the following excerpt, taken many years ago from Guillim's *Display of Heraldry*, is, I believe, correct:—

"Quarterly: 1st and 4th Sa., a lion ramp. crowned, or; 2nd and 3rd, Lozengy, arg. and az.

"Supporters: 2 lions ramp. guard. or. Crest, a lion segant guardt. or ducally crowned, gu.; on a ducal chapenau gu., purfled erm. lapelled, Lozengy, arg. and az. Coronets (1) (as Count Palatine), an Electoral cap, gu.; purfled erm. closed by a single arch, or garnished with pearls and surmounted by a mound and cross; (2) (as Duke of Cumberland), the coronet of an English Duke."

Note that the English Royal Arms do not appear at all; nor would the Prince have been entitled to them save by Royal Warrant, as in the case of the late Prince Consort and the late King (then Prince) Leopold. His style is given as:

"The most illustrious Prince Rupert, Count Palatine of the Rhine, Duke of Bavaria, Duke of Cumberland, Earl of Holderness, K.G., Governor of Windsor Castle; Lord Lieutenant of Berks, P.C."

H. E. C.

Dundee.

As given by Ashmole in *Hist. Garter*, they were—"First and fourth, the Palatinate, viz., sable, a lion rampant, or, crowned gules; second and third, lozengy bend-wise, argent and azure, for Bavaria." They are so figured in Heylyn's *Help to History*.

EDWARD SOLLY.

Prince Rupert's armorial bearings are given on folio 32, opposite p. 32, in *Analogia Honorum, or a Treatise of Honour and Nobility*, folio edition,

London, 1677, a work written by Captain John Logan, and to be found bound up with the folio edition, dated 1679, of Guillim's *Display of Heraldry*. CRESCENT.

Miscellaneous.

NOTES ON BOOKS, &c.

A Brief Memoir of the Princess Charlotte of Wales. With Selections from her Correspondence and other Unpublished Papers. By the Lady Rose Weigall. (Murray.)

"As happy as a Princess" is one of those proverbial sayings which have no foundation in fact. The story in this book proves its utter inapplicability in the case of the Princess Charlotte of Wales. Never, around any Princess of this realm of England, did the popular love so cling as around this daughter of George IV. and Caroline of Brunswick. Her warm, impulsive, and impressionable nature is exemplified, even in her childhood, by an entry in the little book, in which, when five years old, she recorded the way in which she spent the few shillings of pocket money occasionally allowed her. There are frequent entries of modest aid to passing poor, confined to the simple fact. On one occasion, however, the little Princess seems to have been much impressed and proportionately liberal; and the entry, still to be read in her childish hand, is "poor man, man, poor man . . . 2s." This volume not only adds details to the story of the Princess, but throws new light on the personal qualities of many members of the royal family. The letters of the Princess Royal, married to the Duke of Württemberg, are as good as anything in Mrs. Chapone. The Princess Royal took the greatest interest in the welfare of her niece, and did all she could to secure it. This book is a valuable contribution to royal biography; and the story of the Princess Charlotte will always be among the saddest and most romantic of princely family histories.

"*Every Day a Portion.*" Adapted from the Bible and the Prayer Book, for the Private Devotions of those "Living in Widowhood." By Lady Mary Viner. (H. S. King & Co.)

By those interested in the matter, it is not unseldom remarked as strange that the compilers of modern devotional manuals should undertake the thankless and unsatisfactory task of writing new prayers when there are already at hand, in our Book of Common Prayer, forms of petition so beautifully worded, so adapted to "all conditions of men," that it would be no very difficult matter to frame selections suitable for family or private use. This is not the place to enter, in detail, into the demerits of this kind of modern devotional writing; suffice it to say, that the power and vigour of old times would appear to have vanished for ever. How many nineteenth-century special forms of prayer, that have issued from most reverend pens and by royal command, have escaped the severest criticism, and that, too, on various grounds, by no means undeserved! That the Prayer Book does form such a basis for selection as that suggested, the little volume now before us amply testifies. Should "I" and "me" appear throughout a little too prominent to the casual observer, he must bear in mind that the manual is intended "for the weak and weary among widowed mothers." The adaptations are always excellent and appropriate.

Plato. By Clifton W. Collins, M.A. (Blackwood & Sons.) It must have been a difficult task to include a life of Plato, and to discuss the Dialogues, so as to give the general reader a fair idea of the teaching, wisdom, folly, earnestness, and nonsense of the old philosophy within the limits of a single volume of the "Ancient Classics for

English Readers." The "Myths of Plato" will well repay perusal, the portion on "The Creation of Man" being especially full of interest. The whole volume, indeed, is of interest to thoughtful men, anxious to gain "light," and curious as to how both light and truth were sought for by thoughtful men of old. We notice but one little "slip" in the book, namely, where, in allusion to those paradoxical geniuses, Euthydemus and Dyonisodorus, Mr. Collins remarks, "According to them, neither error nor ignorance are possible,"—which is a remarkable "slip" to be made by "H.M. Inspector of Schools."

The Latin Year: A Collection of Hymns for the Seasons of the Church, selected from Mediaeval and Modern Authors. Compiled by the Rev. W. J. Loftie, B.A., F.S.A. With Illustrations by Robert Bateman. Part III., Trinity. Part IV., Advent and Christmas. (Pickering.)

THESE two volumes fully maintain the varied excellence possessed by their precursors. In Part IV. we have a translation, by Dr. Kynaston, of St. Paul's School, of Keble's "The voice that breathed o'er Eden." Such a rendering from such a hand will give a peculiar value to the volume containing it. A correspondent (N. S.) of "N. & Q." (2nd S. vii. 146) begged our insertion of the hymn 'O mi Jesu, qui subire,' "if it be only to secure its being once edited." He will be gratified to hear that Mr. Loftie has deemed it worthy of a place amongst his selection, with due acknowledgment as to the source whence obtained. But let us take this opportunity of repeating our friend's still unanswered query, as to its author. The Index, which gives a concise account of each hymn, makes the whole collection complete. A fair meed of praise, too, must be accorded Mr. Bateman for his excellent woodcuts. We cannot but congratulate Mr. Loftie on the general result.

An Account of the Township of Iffley, in the Deanery of Cuddesdon, Oxfordshire, from the Earliest Notice. By the Rev. Edward Marshall, M.A. (Parker & Co.)

THIS is a "Second Issue, with Additions," of an exceedingly pleasant book about an equally pleasant place. Among the "additions" is a notice of the Rev. Dr. Brookes, who, in 1803, bought the rectorial estate; and who, in his youth, had visited Pope and Pope's friend, Rawlinson. Rawlinson told Brookes that "Mr. Pope was a troublesome friend and an implacable enemy, who sometimes forgot favours, but never forgot enemies." The Rev. Dr. Brookes himself "was tolerant to every human being except Napoleon Bonaparte," whom he considered as the treacherous murderer of the Duke d'Enghien.

GREEK ART IN INDIA.—On the 26th ultimo, Dr. Leitner delivered a lecture, before the Society for the Encouragement of the Fine Arts, on his "Discovery of Græco-Buddhistic Sculptures in Yusufzal, on the Punjab Frontier." After describing the Punjab frontier districts where the excavations were made, Dr. Leitner proceeded to show the powerful influence of Greek art among the Buddhists, and how far that influence extended. These discoveries open up a new era in art history, and supply the missing link that Mr. Fergusson, in his recent work on Buddhistic architecture, intimated as remaining unexplained. Several of the actual sculptures, as well as numerous photographs, were circulated among the audience.

THOMAS TALLIS, who has been, styled the patriarch of English cathedral music, lies buried in the parish church of St. Alphege, Greenwich. Strype, in his continuation of *Stow's Survey*, says he saw a brass plate, on which was engraven, in old English letter, an epitaph, to be found in Burney, in four stanzas of four lines each,

giving a brief history of the composer. The stone to which the plate had been affixed was subsequently renewed by Dr. Aldrich, but the whole thing was swept away when the old church was pulled down in 1710. The Rev. H. W. Miller, Richmond Hill, S.W., with the laudable desire of placing a memorial near the grave of Tallis, is forming a small committee to effect that object, and invites donations from those interested.

CLARRY, in the word "mistal" (5th S. i. 149), refers to his query, 3rd S. x. 147, where he states that in Yorkshire *mistal* means cow-house. Our correspondent further refers to the answers, 3rd S. x. 195, where J. C. ATKINSON suggests that the word is a corruption of milk-stall; the Rev. Mr. SKEAT derives the word "misal" from the Mæso-Gothic *Maistus*=manure, Germ., *mist*, Dutch, *meest*, and finds it clearly connected with *mixen*; and the Rev. Dr. HUSBETH mainly agrees with Mr. SKEAT, who sees no etymological connexion between *mistel* and *mystole*, nor any between *mistel* and *mistletoe*. CLARRY adds that Halliwell gives the word as *missel*, not *mizsel*, as stated by T. M. Fallow.

THE Sheffield Architectural and Archaeological Society are making inquiries for the purpose of reporting upon the existence of historical and topographical material, prints, &c., relating to Sheffield and the neighbouring parts of Yorkshire, Derbyshire, and Nottinghamshire. Any persons possessing information on these points are invited to communicate with the Rev. J. Stacey, the President of the Society, Shrewsbury Hospital, Sheffield.

SHAKESPEARE students will not be sorry to hear that Mr. A. R. Smith (Soho Square) has published a *Catalogue of Books illustrating the Life and Works of Shakespeare*. It contains above five hundred and fifty entries of books, by about half that number of authors.

HERALDIC BOOK PLATES.—The Rev. Dr. Lee, 6, Lambeth Terrace, London, a collector of heraldic book plates, will be happy to exchange with any other collectors, having several hundred duplicates.

LORD LYTTELTON writes:—Bere Regis Church, 5th S. i. 177. "I beg leave to correct an obvious error, p. 177: 'The relative after the antecedent.' It should have been 'before the antecedent.'"

Notices to Correspondents.

EIKON BASILIKE.—When Millington, the auctioneer, was arranging (for sale) the library of Arthur, Earl of Annesley, he found a memorandum, in the Earl's copy of the *Eikon*, to the effect that Charles II. and his brother James had told the Earl that this work "was none of the said King's compiling, but made by Dr. Gauden, Bishop of Chester, which I here insert for the undeceiving others in this point, by attesting so much, under my hand." This memorandum has given rise to endless controversy, whereby the question remains undecided. Opposite judgments have been rendered by equally eminent and conscientious men. Macaulay, in his *History of England*, states that, in 1692, Walker, who had been Gauden's curate, "wrote a book which convinced all sensible and dispassionate men that Gauden, and not Charles I., was the author of *Eikon Basilike*." Present and future querists are referred, once for all, to "N. & Q." 1st S. i. 137; ii. 134, 255; vi. 361, 438, 607; 2nd S. iv. 347; v. 393, 464; vi. 179; viii. 356, 444, 500; ix. 27, 133; 3rd S. iii. 128, 179, 220, 254, 339; v. 484; vi. 138, 216, 540; viii. 396, 418, 458, 496, 521, 532, 551; ix. 44, 82, 207; xii. 1, 530; 4th S. i. 139; ii. 293; v. 239; vii. 9, 225; xi. 137. In the passages above referred to, correspondents will find a complete description and history of the work, its authorship, its various editions, imitations of it, and translations.

REV. J. T. FOWLER (Hatfield Hall, Durham).—We acknowledge with thanks your kind donation of a guinea to the "Mrs. Moxon Fund." We have much satisfaction in adding that an annual sum of 75*l.*, from the Civil List, has been granted to Mrs. Moxon, and that the Post-Laureate heads the list of subscribers to the Moxon Fund with 100*l.*

F. PHILLOTT.—A correspondent writes:—"A full description of the famous "House of Ice," accompanied by two illustrations, is contained in *Wonderful Things* (London, 1853, vol. ii.); and another refers to Cowper's *Task*, Book V., v. 127, *et seq.*, for a poet's description of the same.

To various correspondents, who ask for the names of authors of very commonplace quotations, in prose and verse, we can only say that they should consult any of the dictionaries of quotations now published.

S. J. M.—The anagram is perfect. "Sir Roger Charles Doughty Tichborne, Baronet," transposes into "Yon horrid butcher Orton, biggest rascal here."

M. J.—"Mrs. Grundy" first appeared in the comedy of *Speed the Plough*. The phrase became immediately popular.

MESSRS. JOHN ROSS & Co. (Edinburgh).—We shall feel obliged if you will kindly forward the work in question.

C. F. S. W.—See last edition of the *Works and Correspondence of Charles Lamb*.

W. WRIGHT.—Sir John Suckling was born at Whitton, Middlesex, 1608-9.

MONTÉ DE ALTO.—"The Sheriffs of Worcestershire." We have a letter for you.

A. A.—"Revenging Flodden." Where will a letter find you?

ENQUIRER.—Consult the authorities at the Mint.

J. M.—Refer to any second-hand bookseller.

CRESCENT.—The tracing was forwarded.

T. J. A.—Thanks for the hint.

F. B. D.—Next week.

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CAN any one tell me where to find an Advertisement which appeared in a Paper the end of May, or in June, 1716, requesting "the young foreigner" who forfeited the explosion of the Gun at Moorfields, to call on Colonel Armstrong, "as the interview might be for his advantage" (vide Murray's "Handbook for Kent," page 169). A Reward of Five Pounds will be given to the finder of the Advertisement.—Address "Alpha Beta," Hatchard's Library, Piccadilly, London.

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NOTICE of REMOVAL.—H. J. CAVE & SONS,
Railway Basket-Makers by Special Appointment to H.R.H. the Princess of Wales, Manufacturers of Portmanteaus, Travelling Bags, English and Foreign Basket-Work, &c., have REMOVED to much larger premises, 40, WIGMORE STREET (between Welbeck Street and Wimpole Street).

N.B.—New Illustrated Catalogues for 1874, free by post for Two Stamps.

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LONDON, SATURDAY, MARCH 14, 1874.

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Notes.

COMMUNION TOKENS.

ell, in narrating the visit of Dr. Johnson to
 Aulay, minister of Calder, says (Croker's
 ii. 350):—

M'Aulay received us, and told us that her
 was in the Church distributing tokens."

note he informs us that—

Scotland there is a great deal of preparation
 ministering the sacrament. The minister of the
 examines the people as to their fitness, and to
 whom he approves gives little pieces of tin,
 with the name of the parish, as *tokens*, which
 st produce before receiving it. This is a species
 ly power, and sometimes may be abused."

amieson (*Scot. Dict.*, s.v.), in explanation of
 d *token*, refers to this passage, and adds—
 first instance, so far as I have observed, of the
 ens was at the Glasgow Assembly of 1638."

en quotes Spalding (*Bann. Club*, i. 77):—
 l, within the said church, the assembly ther-
 s down; the church doors was straitly guarded
 own, none had entrance but he who had ane
 lead, declaring he was ane covenantanter."

okens were of much earlier use in Scotland
 38. The Liturgy, drawn up for the Church
 land circa 1635, not later, has this rubric
 to the Order for Administration of Holy
 nion:—

"So many as intend to be partakers of the holy com-
 munion shall receive there tokens from the minister the
 night before."

The style of this rubric shows clearly that the
 reference was to an established practice, not to an
 innovation. In a note to the first impression of
 this book (it existed in manuscript till 1871) the
 editor says (p. 107):—

"The use of tokens is mentioned very soon after the
 Reformation, and it has ever since been continued in the
 Church of Scotland. They have always been used too
 in the Episcopal congregations of old standing in the
 north of Scotland."

To this I may add that some forty years ago
 they were brought into use in the principal (at
 that time I suppose the only) Roman Catholic
 Church in Glasgow. Whether or not their use
 has been discontinued there, I cannot say.

I have not been able to meet with any trace of
 the use of tokens in Scotland prior to the Reforma-
 tion. But there is no reason to doubt that they
 may have been in use by some or other of the
 religious communities. We know that the greatest
 jealousy existed between the secular and regular
 clergy as to the very important matter of hearing
 confessions, and, in consequence, of admitting their
 penitents to Communion. Both priests and monks
 again regarded with equal jealousy and envy the
 privileges accorded to the orders of the friars (the
 Franciscans particularly) on this head. Jealousy
 would certainly give rise to exclusiveness, and that
 in turn would naturally lead to the use of some
 distinctive mark by which those admitted to
 privileges would be recognized. There still exist
 tokens, which we have every reason to believe were
 thus used on the Continent. Those interested in
 these matters are aware of the series in the
 Bibliothèque (Impériale or Nationale?) at Paris,
 known as "Abbey tokens." These are of lead,
 and are quite distinct from the copper coins issued
 by some Abbeys to supply a deficiency of small
 change in the currency, and known as "Abbey
 pieces." The tokens to which I refer are of lead,
 or pewter, and bear on the reverse the device of
 the cross, and on the obverse various other types.
 Several of these tokens are figured in the enlarged
 edition of Payne Knight's well-known treatise,
 privately printed 1865. The learned writer of the
 second part of that book (relating to mediæval
 times) says, with regard to these tokens, that they
 have been considered by antiquaries as having
 been given to the frequenters of the sacraments.
 A somewhat similar usage exists in the Roman
 Catholic Church to this day. The members of
 many (if not all) of the so-called confraternities
 are each presented with a "token" on their recep-
 tion, which they ever afterwards wear suspended
 round the neck by a piece of ribbon, and generally
 under the clothing.

Many other mediæval tokens are extant which
 were in use by the secret societies of the middle

ages. Some of these beyond all doubt pertained to the order of the Temple. So far as they departed from orthodox faith and practice, the Templars were Gnostics, as Von Hammer Pürgstall has established in his *Mysterium Baphometis Revelatum* (see Payne Knight as above, second part, and C. W. King's *The Gnostics and their Remains*).

These "Abbey tokens" were imitated by those who took part in the "Feast of Fools" and similar profanities, in which Christian practices were parodied and held up to ridicule. Such impious buffoons had also their *tokens*, with burlesque device and legend.

The figure of Abraxas was held in high esteem by the Basilidians, a sect of the Gnostics. It was by them engraved on stones (or gems), and used as a token or password among the initiated to show that they belonged to the brotherhood. Engraved stones, too, were presented to the successful candidates for Mithraic initiation on the conclusion of their trials, as tokens of admission to the fraternity, and to enable them to be recognized by other members (Augustine in Johan. I. dis. 7, quoted by King, *ut sup.*). Some of the legends on these *symbolæ* (also *symbola*, neut. plur.) are very curious and striking, such as **BAINXΩΩ** from **BAI** a prize; **NXOΠ** secret; **ΩΩ** honour; **MEC-XANAΛΩ** the Messiah be propitious to him; **ΑΔΟΝΑΙ-ΛΑΝΤΑΛΑ** Lord, Thou art the Lamb. These interpretations are given from the Coptic. Such *symbolæ* were most likely

"Carried loose in the pouch or zona, to be produced when required as credentials between the initiated, or as a means of introducing one *illuminato*, or 'ami de la lumiere,' to another."

This usage would correspond exactly to that of the *tessera hospitalis* among the ancients. To such a practice, too, does St. John allude in the passage—

"To him that overcometh will I give a white stone (*ψῆφον*, a gem), and in the stone a new name written, which no man knoweth save he that receiveth it."

One of this class of tokens is represented on plate v. fig. 7 of King's *Gnostics*. The device is a combination of symbols understood only by the initiated. In the mysteries of Paganism, also, tokens of some sort were given to the neophyte on reception. By means of these, which were carefully preserved, the *sacra*, or *symmysia*, recognized each other. Clemens Alexandrinus, in his Hortatory address to the heathen, says:—

"Ceteris . . . profiteor, si qui forte adest eorundem solennium mihi particeps; signum dato, et audiat licet, quæ ego asserverem. Nam equidem nullo unquam periculo compellar, quæ reticenda accepi, hæc ad profanos enuntiare."

This evidently refers to a password or sign. Then he proceeds:—

"Sacrorum pleraque initia in Græcia participari, eorum quædam signa et monumenta tradita initio sacerdotibus sedulo conservo. Nihil insolitum; Nihil incognitum dico. Vel unius Liberi patris symmysia qui adestis, scitis quid domi conditum celetis et . . . tacite veneramini."—Hofmanni *Lexicon*, s.v. "Symbolum."

This is quite evidently a material token; a *tessera*, or *symbola* inscribed with pious legend, or emblems of the Divinity. So the *tessera hospitalis* had for device the head of Ζεύς Σείριος: hence Plautus (*Pænul.*, V. i. 25, "Deum hospitalem et tesseram mecum fero." Under the Empire, the *tessera frumentaria* entitled the holder (*tesserarius*) to participate in the public distribution of grain. In the primitive Church the *ἀγάται*, love-feasts, corresponded in some sense to these *frumentationes*, which were in force not only in Rome, but in her colonies, at the time of the early Christian Church. These distributions had accustomed the poorer Roman citizens everywhere to a system of living more or less at the public expense, and to those converts who were not Roman citizens, the *ἀγάται* usefully supplied the place of the *frumentationes*. Then the sacrifices offered in heathen temples were followed by a feast of which the worshippers partook. The Jewish passover, too, combined the idea of a sacrament with that of a feast. So also the Lord's Supper was both the one and the other in its institution and in its primitive observance. And the fraternity of the Essenes, which had no small influence over the Eastern communities of Christians, had their common table at which all the members sat down.

Whether or not a *tessera* or *symbola* gave admission to the *ἀγάται*, there does not appear to be any means of deciding. Where the membership of the Church was limited these would most likely not be required. But where the number of members was large, some measures must have been taken to identify those who had a right to sit down at the table. The idea of the *symbola*, or *token*, was perfectly familiar to the people of those days; and there can be no doubt that it, if anything, would be used for the purpose just mentioned.

The analogy of the *tessera frumentaria*, and the use of *symbolæ* by the Gnostic sects (which were of much earlier origin than stated by the popular writers on the subject), I think justify the notion of the possibility of their use among the primitive Christians.

Ducange thus defines *symbolæ* (s.v. *Symbola*, *Symbolum*): Convivia publica, de singulorum symbolis, ἀγάται; "in his namque (ecclesiis) symbola faciebant."—Luitprandi apud Murator. *De symbolis* here may signify (1) from the common contributions, as in the *ἱεροὶ* those who took part were said ἀπὸ συμβολῶν δεῖναίν, after the manner of a picnic. The later usage was for a

er to furnish the entertainment, each person bringing with him his signet-ring, which was also a *symbolum*, and which he redeemed by paying his share. So *de symbolis* may be taken (2) in this sense. Or *symbolis* may (3) be simply equivalent to *tesseris*, tokens. The first meaning I do not, I think, be applicable to the ἀγάνη, which was furnished, not by the joint contributions of those who partook, but exclusively by the wealthy for the sake of their poorer brethren. The second meaning would apply, for there was nothing to pay as at the ἐπαινος. So the third meaning of *symbola* seems to remain as the sense which Ducange uses the word.

It would be rash to lay much stress on this *dictum* even of Ducange, unsupported as he uses it by reference to any authority, or by force of any kind. Possibly he means to reject the interpretation, *de symbolis*, to *convivia*, although he seems, I think, to include it. The quotation which he gives in illustration, it will be observed, is not under *symbole*, under the other form, *symbolum*, following.

The use of the token as a *tessera militaris*, on which the watchword was engraved, and without which no one was permitted to pass, we have a curious example from Spalding, where he shows the token to have been used precisely in the way by the holders of the Glasgow Assembly badge.

R. B. S.

ALLER'S "PISGAH SIGHT OF PALESTINE."

The following quotations from the above seem worthy, and some of them may perhaps receive corroboration from the correspondents of "N. & Q.":
Soil of Armagh.—"The soil of the county of Armagh, in Ireland, is so rank of itself, that if any corner of artificial improvement be added unto it, it turns out of sullenness and indignation, that men should at the native fruitfulness thereof; and fat upon fat the heraldry."—I. ii. 7.

Death Board.—"Those need not to play beneath who have all the visible game in their own hands."—II. 6. Above-board is a common expression; not so converse.

Bedsex and Yorkshire Miles.—"Come over into Bedsex, and what difference is there betwixt a Middlesex and a Yorkshire mile! The former the shortest, and as some will have it) every London lady when she is with walking concludes the space, though never art, to be a mile, whilst the well mounted rank-riders of a northern country, insensible of the length of the journey because of the swiftness of their horses, make miles of the largest proportion."—I. xiv. 2. What is the pre-eminence of rank-riders?

Phoenix.—"The poet's fiction of the phoenix springing out of his own ashes, being disclaimed by naturalists for a falsehood, may mythologically find a truth and probably fetch its ground from, this Phoenix or Phœnix city of Tyre, always arising fresh and fair out of its own ruins."—II. v. 13.

weeping Irish.—"Surely the Egyptians did not weep with feigned and mercenary tears."—II. xii. 15

Copper Roofs.—"We read that in Meldorpe, a small city of Dithmars in Denmark, the ordinary inhabitants therein cover their houses with copper."—III. ii. 5.

Madmen, a City of Moab.—"Noteworthy not for its own merit, but others' mistake. For in the Bibles, and those numerous, printed anno Dom. 1625, the verse in Jeremiah (xlviii. 2) is thus rendered, 'O Maiden, the sword shall pursue thee'; where the corrector of the press conceiving it incongruous to join thee, a singular pronoun, with madmen (which he mistook for an appellative, no proper name), ran himself upon that dangerous error."—IV. ii. 20.

Not Lost, but Gone Before.—"His (Job's) former children, non amissi sed præmissi, were not foregone but gone before."—IV. ii. 40. In the same section, comical is used as equivalent to happy—"Comical was the end of Job."

Jews.—After mentioning the tradition that a special ill odour attended the bodies of modern Jews, and quoting with incredulity Martial, iv. 4, Fuller adds, "More I am moved with the testimony of many creditable merchants in our age, adding hereunto that the Jewish mothers use to buy the blood of Christians from barber-surgeons (who preserve it on purpose) therein to bathe the bodies of their new born babes, so to mitigate the rank smell of their children. However, we leave this as doubtful, having formerly found their report false who (literally interpreting that commination, 'And ever bowed down their backs,' Ps. lxxix. 24, Rom. xi. 10), affirm all Jews to be crooked or hunchbacked; experience presenting many of that nation (for their stature) as proper persons and as straight as any other people."—IV. vi. 4.

Off the Hooks.—"Some children of small age (but great birth) have been made cardinals, though long since their Church of Rome had been off the hooks, had it had no stronger hinges."—Dedication to Book V. Off the hooks is now a slang expression for dead.

Proverbs.—Fuller travesties a well-known proverb when he says of Sihon, who refused Israel a peaceful passage through his kingdom, and so drew destruction on himself and his country, that he was "path wise and land foolish."—II. i. 7. That no simile runs on all fours is thus expressed—"All similitudes run like Pharaoh's chariots in the Red Sea, wanting some wheels."—II. iii. 10.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

ST. PAUL'S EPISTLE TO PHILEMON, AND PLINY'S EPISTLE TO SABINIANUS.

Among the many remarkable instances of parallelisms which are met with in sacred and profane writers, I know of none more remarkable than that which is presented to us in these two letters. The Epistle to Philemon, one of the most touching of its kind, is known to all readers of the *New Testament*; but that of Pliny is known only to the classical student, and perhaps by many of these has been read often without drawing attention to, what seems to me, the most interesting feature in it, its wonderful similarity to that of St. Paul. They are both appeals in behalf of fugitive slaves by the friends of their respective masters. That of Pliny is the 21st of the 9th book, which, if the Editor will allow me space, I will translate for the

benefit of English readers, that they may be able to lay them side by side:—

"Your freedman, with whom you say you are very angry, has come and cast himself at my feet, as he would at yours. He has wept much, besought much, and of much he has refrained to speak; in short, he has laid open his heart to me, and made a full confession. I believe him verily to be an altered man. You are incensed against him, I know, and, as equally I know, not without just cause; but your clemency will be all the greater for the greatness of the offence. You have esteemed the man, and will still, I trust, esteem him. Meanwhile content me, by suffering yourself to be entreated for him. Should he offend again, you will have the greater cause for anger, he the less excuse. Put something down to his youth—something to his penitence—something to your own indulgent nature. In torturing him, you will torture yourself, for anger to one so gentle is really torture. I am reluctant to join my prayer with his, lest I should seem rather to force than to entreat, but yet I will do so, and that as fully and as earnestly as I have reproved him sharply and severely, threatening him distinctly that I will never intercede for him again. This I said to terrify him. I do not, however, say the same to you. For probably I *should* intercede again, and, most likely, again prevail. For this time let it be, that we each act as is befitting, I entreat—you grant.

Among the few commentators who seem to have noticed, or who, at all events, have made any remarks upon this similarity, Dr. Doddridge says (*Family Expos.* Introduct. to Ep. to Philemon):—

"If this letter were to be considered in no other view than as a mere human composition, it must be allowed a masterpiece of its kind. As an illustration of this remark, it may not be improper to compare it with an epistle of Pliny, that seems to have been written on a similar occasion (lib. ix. let. 21), which though penned by one that was reckoned to *excel* in the *Epistolary* style, and though it has undoubtedly many beauties, yet must be acknowledged, by every impartial reader, vastly *inferior* to this animated composition of the *apostle*."

EDMUND TEW, M.A.

FOLK-LORE.

JEWISH SUPERSTITIONS.—It may be interesting to observe the similarity of our own folk-lore to Jewish superstitions, as, for instance, where the English notion deems it lucky to bow or curtsy three times to the new moon and wish, the Jews, on beholding her, say a prayer, and then jump three times off the ground, repeating thrice, "As well as I jump towards thee, and cannot reach to touch thee, so shall none of mine enemies be able to touch me for harm." If they have performed the new-moon ceremony, they believe they are safe from death for that month. Our folk-lore is moderate, and only promises a present during the month. With the Jews also the dead man bleeds when touched by his enemy.

SENNACHERIB.

CORNISH IDEAS.—There is a tradition in the parish of Verran, Cornwall, to the effect that when the church clock strikes during the singing of the hymn before the morning sermon, or before the collect against perils at evening prayer, there will

be a death in the parish before the next Sunday. It is rarely (says the *Cornwall Gazette*) that the clock does so strike, but many persons have noticed that on such occasions a death does follow.

R. PASSINGHAM.

GLOUCESTERSHIRE SUPERSTITIONS.—As the county comprises wold, vale, and forest, it is well to state that the locality to which my notes refer is in the north-east corner of the plain, between Gloucester and Cheltenham.

1. Pluck a few of the hairs from the dark cross on the back of a donkey; sew them up in a black silk bag, which is to be hung round an infant's neck when teething, and the child will be proof against fits or convulsions, at least, for that turn.

The old crone who recommends this practice has, as usual, never known a case of failure, during a long experience.

2. For reduction of a wen, or "thick neck," in females, an ornamental necklace is sometimes made of hair taken from a horse's tail,—some say that it must be taken from the tail of a grey stallion. This must be plaited together, and forms, when fastened in front with a neat gold snap, a rather attractive ornament amongst farmers' daughters.

F. S.

Churchdown.

CURES FOR AGUE, RHEUMATISM, AND LOST LOVE.—At an inquest held last summer, at Upwood, Cambridgeshire, on a boy who had died from the effects of a blow, the surgeon stated that he had not found any mark on his body, except one [made by tar and pitch; and that it was a custom, in that district, for credulous people to put a ring of tar or pitch round the body as a cure for ague, a complaint from which this boy had suffered. (I know more than one person in a good social position who profess to have been cured of a rheumatic affection by wearing a skein of silk round the affected part,—who still wear it, and who say that, since they have done so, they have had no return of the rheumatism.)

DEVONIAN SUPERSTITION.—The following instance of it occurred a short time since. At the close of the funeral of a man who in a fit of insanity had laid violent hands upon himself, a woman advanced and threw a new white pocket-handkerchief on the coffin. I am told that the belief is that as, in the grave of the suicide, the handkerchief decays, so will any disease depart which the depositor may have. Is this a common superstition?

F. J. BRYANT.

SUPERSTITIOUS IDEAS RESULTING FROM NEGLECT.—The following incident related to me may belong more to natural history than *folk-lore*; but it may be explanatory of the latter—*neglect*, in fact, giving rise to superstitious notions. It has been already mentioned in "N. & Q." and is

indeed, a very common superstition in the country, that where bees are kept, and the master or mistress dies, unless the bees are informed thereof, and crape placed upon the hives, the stocks invariably die. That bees have perished after the death of their owners, in various parts of the country, is no doubt true; but the probable solution is that the occupants of the hives have ceased to receive the careful attention previously bestowed upon them. In proof of this, I adduce what came under my own cognizance a few weeks since. With a friend concerned in the administration of the estate, I visited an old farm-house, once the residence of manorial lords, but which had been for many years tenanted by a somewhat eccentric gentleman, a widower, and recently deceased. He had kept many hives of bees in his garden, and numbers of pigeons in his dovecote. He was also partial to cats, and used always to feed some half-dozen of his favourites in the parlour, after he had taken his own dinner; but after his death, though a housekeeper remained in the mansion, the cats disappeared, the pigeons all flew away, and the bees were found dead in their hives. This information I had on the spot; and the deserted pigeon-cote and beeless hives were evidence to the truth of the tale, especially as my friend, a relative of the late possessor, was cognizant of cats, pigeons, and bees on the premises when the late tenant of the place was alive.

EDWIN LEES, F.L.S.

Worcester.

A RHYMING BUNDLE OF PROVERBS.—I think the following "Wholesome Advice," as it is called—and as it certainly is to those who are not beyond it—has merit enough to ensure its preservation in "N. & Q."—

"Like a fool, when near manhood, I got sick of home,
And, to better my state, was determin'd to roam;
As my father from evils was anxious to save me,
This wholesome advice, ere I left him, he gave me.
At first setting out, boy, be frugally bent,
For, 'tis too late to spare when, alas! all is spent';
And old age soon will come, so before youth declines,
You must strive to 'make hay while the sun brightly shines.'

If you'd avoid troubles, and live without wrath,
Be sure 'cut your coat as it best suits your cloth.'
Ne'er be like to those men who themselves so enthrall,
Nor like some, who 'rob Peter to pay it to Paul.'
Be not (if with good sense you'd always appear)
'Penny wise and pound foolish,' as too many are,
And take care not to say what you're told you should not;

For all will allow, 'a fool's bolt is soon shot.'

If wisely you'd act, when ill treated you are,
'Ne'er seek that by foul means which should be by fair,'
Nor insult any one, lest you meet with your match,
For, 'he who harm watches will often harm catch.'
Think not all are friends, though they seem you to prize,

For, 'if daub'd with honey, you ne'er will want flies';
But should fortune frown, you'll be left e'en to chance,
For, 'tis no longer pipe, alas! no longer dance.'

If a man's kind to you, be to him a kind brother,
For surely 'one good turn's deserving another';
But if men are ungrateful, with wine never treat 'em,
Nor, 'fool-like, make feasts, boy, for wise men to eat 'em.'

If employment you want, ne'er stand idle about;
You had best play a small game than stand wholly out;
But if you prefer the pure gold to the dross,
Remember, 'the rolling stone gathers no moss.'

For my own part, I never could see much wisdom in the last, though it is the most hackneyed proverb we have; and I dare say it has suggested a reverse to other minds besides my own—about a standing stone and what is generally its fate. But for the matter of that, there is a rider to the whole bundle, and it is this: "It is useless to expect mankind to take advice, when they will not so much as take warning."

R. E.

Farnworth, Bolton.

AUTHOR AND PUBLISHER.—Charles Patin, in his *Relations*, 1673, has expressed in a curious manner his opinion of a publisher named Pauli. Speaking of Frobenius, he says:—

"La qualité de libraire ne le deshonne pas; il avoit toutes les parties d'un grand homme, mais je crois que la comparaison qu'on en feroit avec ces ames laches & mercenaires qui font aujourd'hui le mesme profession, lui feroit la dernière injure.

"* * * que je ne pretens pas noter icy le Sr Pauli, Danois, Libraire demeurant à Strasbourg, quoy qu'il n'ait que trop mérité de n'estre plus de mes amis."

RALPH N. JAMES.

Ashford, Kent.

"CAN."—This verb in English has a past tense, but no future. In Ulster, the people give it a future when they say, "I'll not can do it." I have heard the past tense, *could*, as also *would* and *should*, with the *l* strongly sounded by the late Bishop Mant in the pulpit. He also used to say, "he shall wound," pronouncing it like the past tense of the verb *to wind*.

S. T. P.

SHEFFIELD EXPRESSIONS.—A curious expression, prevailing here, is the use of the word "gamest" as applying to the most direct road to a place. A cabman will tell you that he knows "the gamest" (meaning the shortest) road to such and such a place. Another curious phrase is that of "mashing" instead of *making* the tea. Is this a provincialism?

F. B. DOVETON.

The following epitaph, by Porson, may be unknown by many of your readers:—

"Here lies a Doctor of Divinity,
He was a Fellow, too, of Trinity;
He knew as much about Divinity
As other Fellows do of Trinity."

S. N.

"**POLLICE VERSO.**"—The above striking picture of Gérôme's seems to be inappropriately named. From the many photographs of it to be seen at the present time in London, one can conclude that the

ladies of the Imperial court, by turning their thumbs *downwards*, seem to be interceding for the life of the vanquished gladiator. But to *extend* the thumb (*verte*) was a sign of disapprobation, and a signal that the victor might dispatch his fallen antagonist. Should not, then, the title be judging from the picture itself, "*Pollice presso*." As it stands, it is either wrongly entitled, or if it were the intention of the artist that the fight should be carried out to the bitter end, he should have represented the spectators with their thumbs *extended* or *turned back*, and not *downwards*. J. S. UDAL.
Junior Athenæum Club.

BEGGARS' BARN.—The curious facts in this letter, which appeared in the *Times* about the 18th or 20th of February, appear to make it worthy of permanent record in the pages of "*N. & Q.*":—

"Sixty years ago, there was, in this small parish (and in most others), a 'Beggars' Barn,' where travellers were entitled to a night's lodging and a meal gratis. The farmer who happened to live nearest the church was bound to furnish this measure of hospitality to all wayfarers claiming it. When I inquired of the old people still living, who remember the Beggars' Barn here, what a traveller would have done if the farmer had refused him lodging, &c., I was informed that he had a right to sleep in the church porch; and if he did so, the farmer would be both censured and fined by his fellow-parishioners in vestry. A county magistrate, on hearing this statement from an old inhabitant of this village, said he recollected hearing, when he was a boy, his aunt speaking of a woman in their parish who threatened to bring her bed and place it in the church porch to shame the people, unless certain relief was given her. This, as he said, was an evidence of the prevalence of the idea of a right to lodge in the church porch, and of other curious points in the old system of relieving the poor. I have a lithograph, or rather an engraving, published by R. Ackermann, 101, Strand, in 1815, of the Beggars' Barn of this parish.—I remain, your obedient servant, G. H. BILLINGTON. —Chalbury Rectory, Wimborne, Feb. 20."

ST. JOHN'S WOOD.—"Great St. John's Woods in Marybone Parish, and all of them except the Park, granted in reversion, after leases now in being, with the inheritance thereof, to Charles Henry Wotton, in consideration of his surrender of a debt in the Chequer of 1,300*l.* value."—Letter from Henry Ball, Whitehall, July 31, 1673, in *Letters to Sir Joseph Williamson*, i. 136, Camden Soc., 1874. F.

SAMUEL WARD, B.D., OF IPSWICH.—In the biographical sketch of this Puritan divine appended to my memoir of his brother, Nathaniel, published in 1868 ("*N. & Q.*" 4th S. ii. 216), I suggested (p. 161) that the *Wonders of the Loadstone*, which I had not then seen, might be a translation of the Latin work, by this author, entitled *Magnetis Reductorium Theologicum Tropologicum*, &c. A friend has recently loaned me a copy of the *Wonders*, and I find that my conjecture is true. The title of the book is—

"The Wonders of the Load-Stone; or, The Load-Stone newly reduc't into a Divine and Morall Vse. By Samuel Ward, of Ipswich, B.D.

'If men be silent, Stones will shew thy praise,
And Iron, hearts of men to thee will raise.'"

"London, Printed by E. P. for Peter Cole, and are to be sold at his shop, at the signe of the glove and Lyon in Cornhill, over against the Conduit, 1640." Post 12mo. pp. 282.

The original work has a copper-plate emblematic frontispiece, which is not in this copy of the translation.

The work was translated by Sir Harbottle Grimston, who, in an address "To the Reader," states that the translation was made during his "late long vacation," and adds, "the Authore himselfe, who hath a commanding power in me, did request me to undertake this taske."

The "Imprimatur" is signed "Tho. Wykes, R. P. Ep^o, Lond. Capell, domest.,"—the same person who licensed the original Latin work,—and is dated "April 29, 1640." Though the author had died nearly two months before this, no reference to his being dead is found in the book.

Another version of a portion of this work (the 42nd chapter and the "Votum Magneticum") was made by John Vicars, and printed as a broadside. A copy of these poems is to be found among the King's Pamphlets in the British Museum ("*N. & Q.*" 2nd S. xii. 311, 379).

In *Things New and Old*, by John Spencer, London, 1669, vol. i. p. 172, there is an extract from a sermon by Ward, "at Ipswich, 1636," in which is found the quotation from Herbert for which complaint was made against him to the ecclesiastical authorities. Probably 1636 is the date of printing the sermon, not of preaching it. Can any one furnish me with the title of the sermon quoted by Spencer, and other particulars concerning it? A collection of Ward's works was issued in 1636 ("*N. & Q.*" 2nd S. xii. 311); but I presume that the passage is from none of these, as I have a previous edition (1627), containing all the works named by your correspondent, and I do not find the extract there. It may, however, have been added in the later edition.

The MESSRS. COOPER, in your periodical (2nd S. xii. 426), state that Mr. Ward "vacated his Fellowship in 1604, by marriage with Deborah Bolton of Isleham, Cambridgeshire, widow." Col. Chester has recently sent me the exact date of this marriage, from the parish register of Isleham, namely, January 2, 1604, that is, I suppose, 1604-5.

A copy of the portrait of Ward, with its quaint devices ("*N. & Q.*" 2nd S. xii. 379), has, within a few years, been made for the "Memorial Hall" in Farringdon Street, London, by Mr. Gustavus A.

* The original of this verse is—

"Si sileant homines, lapides tua facta loquentur,
Saxaque dura virum ferrea corda trahent."

Sintzenich, of Exeter, who has sent me a photograph of it.

An interesting book on the life of Ward could, I think, be written by one who has access to the State Paper Office and the British Museum.

JOHN WARD DEAN.

Boston, Massachusetts, U.S.A.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

ELEANORA, PRINCESS OF SALMS.—In *The Descendants of the Stuarts: an Unchronicled Page in English History*, by W. Townend, of which two editions—the latter with additions—were published in 1858, there appears to be a mistake, when it is stated (at p. 257) that “Eleanora Christina, the second daughter of Louisa, Princess of Salms, died, *succession perishing*”; for she certainly married and left issue, as will be shown here. It is hardly necessary to state that she was grand-daughter of Edward, fifth son of Elizabeth, Queen of Bohemia, the daughter of King James I., through which descent she was one of the members of the royal family of England, who were excluded from the throne for being R. Catholics. She was born 14th March, 1678, and died in April, 1737, having married, in 1714, Conrad-Albert-Charles (then Count, and afterwards) Duke of Ursel and Hoboken, in the Netherlands (so created by the Emperor Charles VI., on 24th April, 1717), and Governor of the Province of Namur; he was also Grand-master of the Chase, and of Forests, in Flanders; Chamberlain to King Charles II. of Spain; colonel of a regiment of dragoons, and commander of the Royal Horse Guards; born in 1663, and died 3rd May, 1738. There were two children born of this marriage, a son and daughter, viz.—

I. Charles-Elizabeth-Conrad, born 1717, who succeeded his father as second Duke of Ursel and Hoboken, in 1738; he was also Prince of Arche and Charleville, Count of Grobbendorf, Hereditary Grand Marshal of the Duchy of Brabant, Chamberlain of His Imperial Majesty, General-Field-Marshal-Lieutenant, and Governor of Brussels, in 1768. He married 16th August, 1740, Maria Eleonora (born 17th Oct., 1721, and died 9th May, 1756), daughter of George-Christian, Prince of Lobkowitz, in Bohemia, by whom he had issue:—1. Charlotte, born in 1741, a Canoness of Mons, in Flanders; 2. *Henrietta*, born 9th Oct., 1744; 3. Louis, born in June, 1747, and died 26th January, 1764; 4. Emanuel, born in Dec., 1748, and died in April, 1766, in Paris; 5. *William*, born in January, 1750; and 6. N— (a son), born 30th April, 1753.

II. *Benedicta-Charlotte*, born 5th February,

1719, and married in Sept., 1739, to “her cousin,” Francis-Albert-Charles, Marquess of Bournonville, a Grandee of Spain.

So far, the descendants are clear enough; but I am unable to trace them any later than the year 1768, and, therefore, apply to “N. & Q.” for aid in completing this genealogy. The two sons and daughter—born respectively in 1750, 1753, and 1741—of the second Duke of Ursel may have married and left descendants, as also his sister, the Marchioness of Bournonville, married in 1739; and a work on the Spanish or Belgian nobility would surely afford the desired information.

There are other mistakes and omissions in Townend's work. For instance (at p. 256), he entirely omits Princess Mary Elizabeth, third daughter of Nicholas “Leopold, Rhinegrave,” the Prince of Salm-Hoogstraten; she was born 4th April, 1729, married 1st August, 1751, to Eugene-Francis-Erwin-William, Count of Schönborn in Heussenstand, and had a family of one son and five daughters, born between 1754 and 1763, of whom there may be numerous descendants, for the existing family of *Counts of Schönborn-Buchheim, “ci-devant Schönborn-Heussenstamm,”* at Vienna, appears to be their representative. A. S. A. Richmond.

AUTHORS AND QUOTATIONS WANTED.—

“All women born are so perverse,
No man need boast their love possessing;
If nought seem better nothing's worse,
All women born are so perverse.”

From Adam's wife, that proved a curse,
Tho' God had made her for a blessing;
All women born are so perverse,

No man need boast their love possessing.”

A. R. BARKER.

“Which sat beneath the laurels day by day,
And fired with burning faith in God and Right,
Doubted men's doubts away.”

In an article in the February number of *Blackwood* on “Poetry,” the writer quotes the above—“as a living Poet says, referring to the ‘White Soul’ of Socrates.” Can you refer me to the living poet and the poem quoted? J. G. H.

“And marked the yaffel laughing in the sun
Because the rain was coming.”

JAMES BRITTEN.

“Over life's road,
Dull and dirty,
I have trod till
Three and thirty.

What have these years been to me?
Nothing—except thirty-three.”

Where do the above lines come from?

J. B. D.

“Let him never come back to us!

There would be doubt, hesitation, and pain,
Forced praise on our part—the glimmer of twilight
Never glad confident morning again.”

A FOREIGNER.

"THE REST OF BOODH."—Who is the author (I rather think it is an American poet, now dead) of a poem in which every stanza, and there are only about half a dozen, ends with the words, "the rest of Boodh"? I think also these words form the title of the poem.

RICHARD PHILLIPS.

CYRUS'S NOSE.—It is said to have been of very peculiar shape, and his people, it appears, thought it desirable to have a nose similar to his, and accordingly bandaged and swathed the member daily, till some of them approximated to a resemblance. Does any historian record this absurdity of the Persians, or give any account of the means and appliances by which it was attempted to be accomplished?

C. A. W.

Mayfair.

CLOGSTOUN FAMILY.—Where is their pedigree, and is there any family of the name still living in England or Scotland? I believe it to be a Scotch name.

A. L.

REV. STEPHEN CLARKE.—Can any one supply the date of printing of an old small 8vo. volume (probably of the last century) of sermons by "the late Rev. Stephen Clarke, M.A., rector of Burythorp in Yorkshire. Malton: printed by Joshua Nickson" (n.d.); or furnish particulars about either the author or the printer? The paper has the water-mark of a crown and the Roman figure IV.

CHARLES A. FEDERER.

Bradford.

MONTAIGNE'S "ESSAYS."—Can any of your readers inform me in which one of Montaigne's essays he makes the remark that, if he had it in his power to begin life anew, he would not wish to have it any way different from what it had been? I have sought the passage, but have never been able to find it, and think the author in whose book I saw this remark attributed to Montaigne must have been mistaken. If it were not Montaigne, was this said by any well-known author?

G. G.

BATTLE OF CULLODEN.—The general and field officers present at this battle received gold medals, having on one side the head of Duke William, superscribed "Cumberland," and underneath, "Yeo, f."; on the reverse, the figure of Apollo, and at his feet a dragon pierced by an arrow, inscribed "Actum est illicet periit," with "Præl. Colod. Ap. XVI. MDCCXLVI." in the exergue. Where can an account of the presentation of this decoration be found?

TYRO.

PEDRO FERNANDEZ DE QUIROS.—He made, in 1606, a voyage of discovery New-Guinea-wards. He was accompanied by Luis Valdez de Torres (after whom is named Torres Straits). Burney (*Burney's Voyages in the South Seas*, vol. ii., 268-327) gives account of his explorations, and states,

on authority of Memorial of Arias, that he died at Lima, having presented more than "50 memorials to the King of Spain," one of which was printed at Seville in 1610. Burney says, also, that Quiros wrote, at Manilla, a Relation of his voyage to Terra Australis, which he sent to the king. Brunet, in his catalogue, mentions—

"Quir Terra Australis Incognita; or, a New Southern Discoverie, containing a Fifth Part of the World, lately found out by Ferdinand de Quir, a Spanish Captain: never before Published. Translated by W. B. London, 1617."

Who is W. B.? Can any one give me particulars of the life of Quiros before 1595, when we find him pilot to Mendana for a voyage to the Salomon Islands; or after 1607, when he wrote the account of the voyage translated (?) by W. B.?

MARCUS CLARKE.

The Public Library, Melbourne.

JOHN DE TANTONE.—At what time was he Abbot of Glastonbury, and are there any old papers or MSS. by which his pedigree can be traced back? I believe there were two De Tantones Abbots of Glastonbury; if so, was one a descendant of the other? I have heard that they were illegitimately descended from Henry I. through the heiress of Valletort, a natural son of that king.

W. G. T.

"CHARLES AUCHETER: a Tale of Music."—Who is the author of this book, published, I think, in 1851? By the same hand are also *Counterparts*, and *My First Season*. Information respecting the prototypes of the characters in *Charles Aucheter* will be most welcome to

TENEOR.

SIR RALPH COBHAM.—Of what family was Sir Ralph Cobham, referred to in articles on Mary, daughter of William de Roos, 4th S. xii. 495, 523? My answer to the former was anticipated by HERMENTRUDE, but contained a point on which I shall be glad of information. According to Dugdale, she married Sir Ralph Cobham after the death, in 1338, of Thomas de Brotherton. Was this so? What was the date of the former's death, and what were his arms?

J. F. M.

"RUYTON OF THE ELEVEN TOWNS" IN SHROPSHIRE.—What is the origin of the term, and what are the eleven towns of which it is one, and why is it so called? Some one will, perhaps, give the information.

S. N.

Ryde.

SHOTTESBROOKE.—What is the derivation of this word, at present the name of a park near Maidenhead? Old histories of the county offer no solution of the problem, though the word is spelt in various ways, as "Shotesbroc" and, I think, "Shastbroke."

ALLOWAY.

LATIN SIGN-BOARDS.—Passing through Nantwich ten years ago, I was attracted by seeing on

the opposite side to that on which I was walking a public-house sign-board—a Cock, and under it the motto, “Gallus cantu sol motu moneat.” Are there any other instances of Latin on such service?

JOHN FOTHERGILL.

MARMIT.—The marmite is well known as one of the old English cooking utensils. Two or three years ago an article on marmits appeared in the *Builder*, or some similar London weekly. I have searched for this without being able to find it. If any of your readers can supply me with a reference to it, I shall be much obliged.

G. W. M.

“DIVIDE ET IMPERA.”—Can any of your correspondents inform me of the origin of this old maxim, or where it is to be found?

F. Z.

SIR CHRISTOPHER HATTON'S DOG.—What is the story referred to by Mr. Hepworth Dixon in *Her Majesty's Tower*?

H. A. DILLON.

Morpeth Terrace.

CREDWOOD HALL, CHESHIRE.—Wanted, any information concerning the owners or occupiers of Credwood Hall in the latter half of the seventeenth century. There is a *Credwood Hall* in Eddisbury Hundred, which may, or may not, be identical with Credwood. Replies may be addressed, if preferred, directly to

THOMAS STEWARDSON, JR.

Germantown, Philadelphia.

FUNERAL SERMON ON REV. FRANCIS FULLER (Lond., 1702), by Jeremy White, Chaplain to Cromwell. I should be glad to know where a copy of this sermon can be seen. It is not in the British Museum or the Bodleian. The text is from 1 Thes. iv. 14. White is mentioned in “N. & Q.” 2nd S. ix. 49, as “a famous rascal”; and the sermon is there alluded to.

J. E. B.

SILVER BRONZE MONEY.—Is it known from what church bells in Paris this money was coined, and at what period of the French Revolution? Were the bells of Notre Dame applied to this purpose?

A. M.

SIR ROGER CHOLMELEY.—Where can I find a portrait of the founder of Highgate School?

G. P.

“THE RELICKS OF A SAINT. A right merry Tale. By Ferdinand Farquhar, Esq. London, 1816,” 24mo. pp. vii. and 135. Ferdinand Farquhar is, I presume, a pseudonym. What is the author's real name? There is a coloured frontispiece, unsigned, but which I take to be by Rowlandson.

H. S. A.

THE CRESCENT, LION, AND BEAR.—During the Russian War of 1854 some prophetic lines appeared in the papers about the Crescent, the Lion, and the Bear,—that in ten years (from date of prophecy) the Bear would get worsted; but that in

“twice ten years” the Bear should prevail, and the Crescent wane. Can you give me these lines in their complete form, and tell me whose they are, and where they first appeared?

BLACKBURNE.

Replies.

ON THE ELECTIVE AND DEPOSING POWER OF PARLIAMENT.

(4th S. xii. 321, 349, 371, 389, 416, 459; 5th S. i. 130, 149, 169, 189.)

(Continued from p. 191.)

As to Henry III., not a word is said by any chronicler of his election. Matthew of Westminster says that, his father being dead, “Henry, his eldest son, was anointed king,” which clearly implies that he was crowned king as being the eldest son; and as he was only ten years old, the idea of the election of a boy-king is absurd. Had the barons any idea of a right of election, they would not have chosen a boy. Only nine days intervened between John's death and Henry's coronation, though John died at a great distance, and the coronation must have taken place as soon as it was actually possible after hearing of the death. The sentence cited from Matthew of Paris, that the barons assembled “ut Henricum in regem exaltarent,” merely means that they assembled for his coronation.

That the king and the barons supposed that he and his heirs had hereditary right to the crown, just as they had to their titles and estates, is shown by the terms of the great charter, which he confirmed for himself and his heirs, “pro heredibus nostris,”—language which would be idle if they had no right to succeed to the crown, but very necessary if they had such right. The notion of Sir Harris Nicolas,—that his reign only began at his coronation because in the Chancery Rolls, kept by ecclesiastics, that is entered as the date,—is, for reasons already given, clearly fallacious, and so of all the other cases in which the same argument is urged.

So in the case of Edward I.: on the death of Henry III., Matthew of Westminster states, that “when the king had been buried, the barons and prelates at once without delay swore fealty to Edward, the eldest son of the late king,” that is as being his eldest son; and this although he was absent. Not a syllable about election; but Walsingham says, they recognized him as king, “recognoverunt,” and they swore fealty to him as their king already; for fealty implies a *pre-existing* right and duty which the oath only recognizes. Thus, therefore, the oath clearly implied that he was king *before* they swore fealty to him; that is, on the death of his father. By succession, I did not intend to admit anything inconsistent with this. He did not receive the oath until four days afterwards; but he was clearly

king before he was recognized as king, or how could he have been recognized?

So as to Edward II.: a contemporary annalist says, "*successit et filius suus Edwardus primogenitus paterna successione*"; or, as Walsingham says, "*jure hereditario*"; and though it is added, "*et etiam assensu procerum*," that means no more than recognition of his right as eldest son and heir. For what did they assent to? His hereditary right as eldest son to succeed to his father.

As the charters recognized the hereditary succession of the crown, so it was recognized by the Legislature. In the reign of Edward III. the Parliament directly recognized the right of hereditary succession to the crown, by passing an act which provided for the succession of children of the king born out of the realm. Mr. Freeman, of course, finds this statute in direct conflict with his theory of an elective monarchy, and so he sets himself to get rid of it, and in defiance of the universally received construction, and in the teeth of its terms, he actually asserts that a statute which in terms provides for the "succession to the throne" did *not* apply to the succession to the throne, because it also applied to succession to the titles and estates of barons! It could only be the exigencies of a false theory which could have led Mr. Freeman into such an egregious error. The history of the act shows it was passed specifically to meet the case of the Black Prince, who being out of the realm, his son, Richard of Bordeaux, could not otherwise have succeeded, and, in fact, did succeed only by virtue of this act!

The case of Richard II. is very striking, for, though a mere boy, on the very day after his grandfather died, he exercised an act of sovereignty by delivery of the great seal. It is admitted that subsequent sovereigns reckoned the day after the death of their predecessor as the first day of their reign. In one instance, that of Henry V., the proclamation of accession, after stating the death of his father, "*sic quod dicti regni successio nobis devolvitur*." There could not have been a more distinct assertion of hereditary right, and thus it appears that from the first the crown was regarded as hereditary, and descended in the right line of succession, save when the succession was disturbed by force, as it was by the usurpation of the House of Lancaster; and, so strong was the principle of hereditary succession, that it triumphed in the restitution of Edward IV. as the right heir—after two descents of the crown to the issue of a usurper. In subsequent articles I propose to trace the course of descent from Henry VII. to Her present Majesty.

During the period mentioned there were three instances of deposition of sovereigns,—Edward II. and Richard II., who were deposed by force and violence, without the assent of Parliament, and Henry VI., who was deposed with the assent of Parliament, as not having an hereditary right

to the crown. And it is a curious fact, and characteristic of the unconscious error which results from addiction to a false theory, that Mr. Freeman mentions the two former, representing them as cases of deposition by Parliament, and does not mention the *third*, which really was with the assent of Parliament, as shown in a *declaratory* act. The reason is too obvious, that this was declaratory of *hereditary right* to the crown, which Mr. Freeman was resolved to controvert. This strongly contrasts with the frankness of Sir James Mackintosh, who avows that the deposition of Henry in favour of Edward VI. is the most astounding instance of the triumph of hereditary right.

As to the instances of Edward II. and Richard II., it has been shown from the original records, the rolls of Parliament, that in neither case was there any deposition by Parliament, that in both cases the king was deposed and imprisoned by rebels without any authority from Parliament, when Parliament was not sitting, and merely for their own ends, and that in both cases, though a pretended Parliament was illegally summoned by the usurper in the name of an imprisoned king, and with a view to get a sanction to their criminal and illegal acts, the pretended Parliaments were either composed of their own creatures or under terror of military forces by which they were surrounded; and lastly, that in both cases Parliament solemnly *condemned* the deposition.

In answer to this, W. A. B. C. now cites some passages from untrustworthy chroniclers, partisans of Henry IV., who of course sought in his behalf to make the case of Edward II. a precedent for that of Richard, but who, as to the former one, cannot be regarded as authorities at all, not being contemporaries, and who, as to *neither* case, could be regarded as authorities against the authentic records and the solemn judgment of Parliament itself.

Upon comparison of the accounts given by these chroniclers with the records in the Rolls of Parliament, it will be seen that they have concocted false stories to make the case of the usurper popular. Still, like most dishonest witnesses, they betray the truth; and thus Walsingham says, after stating the pretended resignation of Richard, "*sed quia hoc in potestate sua non erat*," that is that he was not at liberty, so that the pretended deposition was, of course, void; and then he goes on to state that the estates of the realm proceeded to depose him, the truth being that the few who were present were forced to do so, as has already been shown from the records of Parliament, which afterwards condemned the whole proceeding as a wicked rebellion.

W. F. F.

(To be concluded in our next.)

COL- IN COL-FOX, &c. (5th S. i. 141.)—I believe that a simpler explanation of the element *col-* in all these compounds than those suggested by Mr. GIBBS, may be found in the notion of *cold* as the type of what is depressing, deadly, revolting to the feelings, as in cold hearted, cold blooded, cold comfort, cold welcome, &c. In the ballad of Lord Bateman we have mention of "a cup of *cold poison*," and the connexion of the two ideas was felt by Shakspeare:—

—"Sir, these *cold* ways,
That seem like prudent helps, are very *poisonous*."

When the metaphorical had quite obscured the physical sense of the word *cold* applied to poison, it coalesced with the latter term as a pejorative element in the form of the compound *cole-poison*.

In the same way we use *cold iron* or *cold steel* to express the deadly effect of an offensive weapon:—

"Ah me! what perils do environ
The man who meddles with cold iron."

Whence may be explained the prayer of the Townley Mysteries for preservation "From alle byllehagers with *colknifes* that go."

A slight extension of the metaphor gives rise to the use of *cold prophets* for false prophets, an expression found in two of the passages cited by Mr. GIBBS; while in others of about the same period it is written *col-prophet* or *cole-prophet*. In the Old Norse, mischievous or evil counsels are spoken of as cold counsels; and the word *kaldr*, cold, is explained by Cleasby as metaphorically signifying baneful, fatal; *köld-rödd*, an evil voice; *kald-yrði*, cold words, sarcasm; *kald-ráðr*, cold counsel, cunning. From this last we must probably explain *col-fox* as the cunning fox:—

"And into counsails geyng he was hald
Ane man not undegest, bot wise and *cald*."
D. V., 374, 9.

It may be noticed that *cold* occurs in the sense of deceptive, mischievous, fatal, in the same tale with *col-fox*.

"Women's counsails ben oftin ful *colde*,
And women's counsaile brought us first to wo."
l. 1371 (Urry).

This is the O. N. proverb, "*Köld eru kvenna ráð*," cold are the counsels of women.

The other words referred to by Mr. GIBBS are quite unconnected with the foregoing. "*Colle our dogge*" doubtless is rightly identified with the Scotch *collie*, a shepherd's dog, which does not, however, signify a fox-faced dog, but a bob-tailed one, as shown in my *Dictionary*, the tail of the shepherd's dog being commonly docked.

Coll, in the sense of dupe, like *cully* (but not like *gull*, which is totally different), is in all probability the Fr. *couille*, a lubberly coward, a white-livered scimme.—Cotgrave. See "Cozen," "*Cully*," in my *Dictionary*.

H. WEDGWOOD.

31, Queen Anne Street, W.

I feel convinced that *col* is put for *coal*, and means nothing more than *black*, or what black means when used metaphorically. Of anything unusually dark in colour, we say that it is *coal-black*, or as *black* as a *coal*, and this alike of things animate and inanimate. A *col-fox* may therefore mean either a *black fox* or a *sly fox*. With *col-prophet* it is different, for, no doubt, here the word is employed in a metaphorical sense only. The Romans so employed it constantly—that is, its equivalents *ater* and *niger*. Thus, to go no further than Horace, we have (*Carm.* iii., 27, 18-20),—

—"Ego quid sit *ater*
Adriæ, novi, sinus, et quid *albus*
Pecceet Iapyx."

where *ater*=*disastrous*, is opposed to *albus*=*propitious*. Again (*Sat.* i., 4, 85):—

"Hic *niger* est; hunc tu, Romane, caveto."

warning against the covert slanderer or backbiter, no bad counterpart of "Chaucer's *col-fox* (ful of sly Iniquitee)."

As we say of some atrocious action, it was a *black deed*; so of the person who committed it, he was a *black-hearted* miscreant.

A "false prophet" is an evil, wicked, lying prophet, as were the prophets of Ahab, and so he may be fitly called a *col*=*black* prophet.

I say nothing about *tregetour*, being ignorant of the word, unless it has to do with *treget*, from the French *triche*, meaning deceit.

Many, perhaps, may differ from me, but I take *atrox*, if not a derivative of, to have some affinity with, *ater*.

EDMUND TEW, M.A.

"WARLOCK" (5th S. i. 129.)—This word is, I think, not to be derived from the Anglo-Saxon *warloga*, a promise-breaker, but from the Icelandic word *varðlokkur*, spirit-charmers. The meaning of this word will be best understood from the following quotation. Towards the end of the tenth century there was an Icelandic settler in Greenland, by name Þorkell. One winter he invited a prophetess (*völva*), to foretell the seasons and other important events. When everything had been prepared for the sorcery—

"She requested to have women who knew the lore necessary for that purpose, and were called *varðlokkur* (spirit-charmers, warlocks). Such women were not to be found. They inquired of the people of the house whether they knew it, and Guðríður replied: 'I am neither a witch, nor a woman skilled in ancient lore, but my Icelandic nurse, Halldis, taught me a song which she called *varðlokkur*.' Þorkell said: 'Your knowledge is most opportune.' She replied: 'I will have no hand in this business, because I am a Christian woman.' At last, however, she consented, and sang the song so beautifully that those present never had heard the like of it before. When she had finished, the prophetess thanked her for her singing, and said: 'Many spirits who before wished to part from us, and were disobedient, have been attracted by the beautiful

"I know thee, love; in desarts thou wert bred,
And at the dugs of salvage tigers fed,
Alien of birth, usurper of the plains,"

and substitutes:—

"Now, now I know thee, Love! Thy birth must be
On horrid Tmaros, or cold Rhodope,
Or in the inmost Libya's dismall wild,
Hideous with threatning Rocks, and sand untill'd
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whilst Lauderdale renders it:—

"I know what Love is now, its birth must be
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THE PASS OF FINSTERMÜNZ (5th S. i. 148).—In this pass, during the war of 1809, the Tyrolese destroyed a band of Bavarians by rolling on them trees, rocks, &c. Southey alludes to this in his notes to *Don Roderick*. The passage on which he notes is at p. 220:—

"And forthwith
On either side, along the whole defile,
The Asturians, shouting in the name of God,
Set the whole ruin loose! Huge trunks and stones

"Sir,—Mr. Campy a Savoyard Friar is at present to be the bringer to you of this Letter. He is one of the most vicious Persons that I ever yet knew. He has earnestly desired me to give him a Letter to you of Recommendation, w^{ch} I have granted to his Importunity. For believe me, Sir, I should be very sorry if you should be mistaken in not knowing him well; as a great many other Persons have been who are of my very best Friends here. I am very desirous to advertise you to take particular Notice of him and to say nothing in his presence in any sort. For with Truth I do assure you, there cannot be a more unworthy person in the whole World. I am certain, that, as soon as you have occasion of knowing him you will thank me for this Advice. Civility will not permit me to say any more on this subject.

The real purport of the letter will be found by folding the paper so that the right edge falls exactly on the line which I have drawn down the middle, leaving visible only that which is written on the left side.

FRED. NORGATE.

Henrietta Street, Covent Garden.

[For Cardinal Richelieu's Letter, see "N. & Q." 1st S. xi. 223.]

I send the following equivoque on the state of France at the beginning of the Revolution:—

"A la nouvelle loi
Je renonce dans l'âme
Comme épreuve de ma foi
Je crois celle qu'on blâme
Dieu vous donne la paix
Noblesse desolée

Je veux être fidèle
Au régime ancien
Je crois la loi nouvelle
Opposée à tout bien:
Messieurs les démocrates,
Au diable allez-vous-en:

And loosened crags, down, down they rolled, with rush
And bound and thundering force."

C. F. S. WARREN, M.A.

S. H. Y. might consult *Von Bartholdy* (I.L.S.), *Der Krieg der Tyroler Landleute im Jahre 1809*, Berl., 1814. Speaking of the place from which the Pass takes its name, Zedler (*Univ. Lex.*) says:—

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of the Order of Saint Benedict of particular News from me & wise, discreet, and least wicked or amongst all I have convers'd with to write to you in his Favour, & credence on his own Behalf, & my merit, I do assure you more y^e to his he is one that deserves the best Esteem. wanting to oblige him by y^e being I should be much afflicted if you were, on that account, who now esteem him, & Sir, for this, & for no other motive, that you are most particularly oblig'd & to give him all imaginable respect; that may offend or displease him say, I love him as I love myself, & strong or convincing Argum^t of an than to be willing to do him an Injury cease to be a stranger to his virtue, & will love him as much as I do, & The Assurance I have of your great write any further of him to you, or to I am, &c.

MAZARIN."

Qu'il confonde à jamais
Messieurs de l'Assemblée

Tous les Aristocrates
Ont eux seuls le bon sens."

J. H. I. OAKLEY.

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Gray's Inn.

P.S. Roquefort renders O. Fr. *desier*, "desir, volonté." Desire is found in Bowditch's *Suffolk* (*American*) *Surnames*.

This is probably a mis-spelling. *Désirez* is not an uncommon French name. The Latin form, *Desiderius*, is familiar as the name of Erasmus.

HERBERT RANDOLPH.

This is probably only a phonetic spelling of *Desire*, which has been often used as a Christian name for both sexes. *Desiderius* Erasmus will occur to every one. Miss Yonge (*History of Christian Names*) gives for the feminine, *Desira*, *It*, *Désirée*, *Fr.*=beloved.

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Importunity. For believe me, Sir,
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mistaken in not knowing him well;
as a great many other Persons have been
who are of my very best Friends here.
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to take particular Notice of him
and to say nothing in his presence
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assure you, there cannot be a more
unworthy person in the whole World.
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he is one that deserves the best Esteem.
wanting to oblige him by y^r being
I should be much afflicted if you were,
on that account, who now esteem him, &
Sir, for this, & for no other motive,
that you are most particularly oblig'd
& to give him all imaginable respect;
that may offend or displease him
say, I love him as I love myself, &
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than to be willing to do him an Injury
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JOHN ADDIS.

MUSEUMS AND NATURAL HISTORY SOCIETIES (5th S. i. 169).—A. X. Y. will find the Natural History Societies that existed in 1853 in the United Kingdom, in the *Learned Societies*, &c., by the Rev. A. Hume, with supplement by A. J. Evans, ed. 1853. CHARLES MASON, 3, Gloucester Crescent, Hyde Park, W.

"LE CAFE, OU L'ÉCOSSAISE" (5th S. i. 50, 114).—Want of leisure, and the belief that the authorship of *Le Café* was so well known that others of your correspondents would give MR. PRESLEY the information he desired, has hitherto prevented me from replying to this query, but the extraordinary reply of MR. E. SOLLY, in your number of Feb. 7, compels me to do so. "*Le Café ou l'Écossaise*, par M. Hume Pasteur de l'Eglise d'Edimbourg" is a well-known squib of Voltaire, written in ridicule of Freron, who in some editions appears under the name of "Frelon," in others under that of "Wasp." Few of Voltaire's minor pieces caused more amusement to the Parisians than *Le Café*. The details of the quarrel between Voltaire and Freron, and an account of this comedy, are to be found in all the numerous lives of Voltaire, and the piece itself in all the editions of his works. MR. SOLLY, in addition to taking the piece *au grand sérieux*, appears strangely enough to have confused John Hume, of Ninewells, the brother of the historian, with his distant relative the Rev. John Home, the well-known author of *Douglas*.

THE "HISTOIRE DE LA RÉVOLUTION DE FRANCE," par Deux Amis de la Liberté, 4 vols. 12mo., Paris, 1792 (5th S. i. 50), appears to be the first four volumes of the work under that title in 19 vols. 12mo. (or 20 vols. 8vo.), written, as to the first 6 vols., by F. M. Kerverseau, and Clavelin the bookseller, and continued by V. Lombard, D. Lériquet, and Caignart de Mailly. See Barbier, *Dictionnaire des Ouvrages Anonymes*. R. C. CHRISTIE.

"THE FAIR CONCUBINE," &c. (5th S. i. 28, 76, 172).—In addition to the illustrations of the scandalous history of the Hon. Anne Vane, and Frederick, Prince of Wales, supplied by your correspondents, allow me to refer to Lord Hervey's *Memoirs of the Reign of George II.*, 1848, vol. i. p. 329, and note, and other parts of this work, which is sadly defective in lacking an index; likewise to Walpole's *Reminiscences of the Courts of George I. and II.*, prefixed to *The Letters of Horace Walpole*, edit., 1857, vol. i. p. cxxxvi, note 2; also to an engraving comprised in the British Museum "Collection of Satirical Prints," entitled "A Satire referring to the Marriage of Frederick, Prince of Wales, to the Princess Augusta of Saxe-Gotha," dated April 25, 1736, the day of the Princess's landing in England. This work the curious may see in the Print Room, on applying for the folio of satires for 1736. The design is adapted from that by Hogarth, en-

titled "Henry VIII. and Anne Boleyn," and represents a handsomely furnished chamber, with, on our left, an unoccupied throne, on the lowest of the steps of which is seated a corpulent gentleman, said to be intended for Charles Boden, who looks with great dissatisfaction at the meeting of a young man, the prince, and a lady, the princess, both of whom are splendidly dressed. The former is about to lead the latter to the throne. In the background, seated in a chair, is a second young lady, evidently in great despondency. At the side of her chair stands a little boy, with plumes in his hat. These are Miss Vane and her son. Below the design are fourteen engraved lines, beginning:—

"View here Three different States in real Life
The Pimp the Miss forsaken and the Wife
The Happy Pair with Mutual Transports smile
And by Fond Looks each other's care beguile
Backwards behold the Effects of Lawless Love
In silent Grief each heedless Maid reprove
She feels the pangs of scorn, her Lover's hate
Mourns her Undoing & grows wise too late," &c.

All the works named by your correspondents, with the exceptions, probably, of "A Satire on the Prince's Marriage," 1736, and "Alexis's Paradise," &c., are in the Library of the British Museum. The frontispiece to "*The Fair Concubine*" is described in the Catalogue of Satirical Prints, &c., in the British Museum, as "A Satire on Miss Vane (Vanella)," No. 1905, c. 1732. The entry in this Catalogue respecting the print first named above summarizes the history of the circumstance in question. There is a frontispiece to *Vanella*, &c., 1732, which has been ascribed to Hogarth, showing the prince and Miss Vane, and described in the Catalogue as No. 1905a. The portrait of this mistress of the stupidest of heirs-apparent was painted by Vanderbank, and engraved by Faber. She has pearls in her hair. (See "Bromley," Period VIII., Class IX., 2nd Subd.) F. G. S.

SUNDAY NEWSPAPERS (5th S. i. 121, 155, 197).—The *Sunday Times* must have commenced in 1820, if the date of the *Independent Whig* is correctly given in "N. & Q." The *Sunday Times* was a continuation of Mr. White's paper, the *Independent Whig*. The late John Kemble Chapman (many years the proprietor of the *Sunday Times*) assured me of the above origin of his paper. N.

At p. 222, MR. RAYNER refers to *Bell's Weekly Messenger*, and in the concluding paragraph says, "The day of publication has of late years been changed to Monday." This is not altogether correct. *Bell's Weekly Messenger*, as he says, was originally published on Sunday, and continued to be so for some years until a Monday's edition was issued, devoting itself principally to agriculture. With this edition, after a time, the *Farmer's Journal* was amalgamated, and since then the Monday's edition has been called *Bell's Weekly Messenger and Farmers' Journal*. *Bell's Weekly*

Messenger, as a general (Conservative) newspaper, is published on Saturday.

DOUGLAS COX, Publisher.

THE WATERLOO AND PENINSULAR MEDALS (5th S. i. 47, 98, 136.)—The Waterloo medal was granted to combatants and non-combatants alike, and without distinction, *not*, as stated by Mr. Dilke, "to combatants only." The military war medal, commonly called "The Peninsular Medal," of the 1st June, 1847, was conferred upon officers, non-commissioned officers, and soldiers, as "a mark of their Sovereign's gracious recollection of their services," from 1793 to 1814, not only in the Peninsula, but also in Egypt, Italy, West Indies, and America. The Queen, at the same time, granted a similar distinction for naval services from 1793 to 1815-40.

J. W. FLEMING.

Brighton.

OLD METRICAL TITLE-DEEDS (4th S. xii. 69, 170, 395; 5th S. i. 157.)—The metrical title-deed said to have been written by William the Conqueror, in his third regnal year, is, of course, a ridiculous forgery. King William was not acquainted with the language in which it is written, which is Northern English of the fourteenth century!

WALTER W. SKEAT.

"PRESTER JOHN" AND THE ARMS OF THE SEE OF CHICHESTER (4th S. xii. 228, 294, 457; 5th S. i. 15, 177.)—Can the suggestion have been made in sober earnest, that a bishop in the eleventh century re-named, as St. Prester John's, St. Peter's Church, in honour of the subject of a mere hearsay, or of a Nestorian heretic? The first historic "John, the high priest" of the Nestorian forgeries addressed to Louis of France, was killed in 1204. Stigand died in 1087 (*Ann. Winton*, sub anno). The author of the letter-press in Winkles's *Cathedrals*, reviving the grotesque blunder about the arms of Chichester, being hard pressed, gives the following mystical rationale:—

"It is seemingly born [*sic*] in allusion to the power of the Church, the book in hand, but the sword or power in the mouth is emblematical of the eloquence necessary to enforce the doctrine in the book by which the Church is maintained."

The blunder about the seal dates from the latter part of the seventeenth century, when Jeremy Taylor talks of "Mas John," and Thorndike, of "Prester John's dominion or the country of the Abyssines," and of "the Eastern churches under Prester John that are thought to come from Nestorius."

It arose from a corruption of St. Peter's, a title belonging to the parish church formerly in the north wing, and erroneously attributed to the whole cathedral in a document of Henry VIII. in 1539, and in 1742 in Ecton's *Thesaurus*.

The cathedral was built on the site of St. Peter's Minster wholly by Ralph, who succeeded in 1091

(W. Malm., 207), and dedicated by him in 1108 (*Ang. Sac.*, 297) to the Holy Trinity, according to concurrent testimony of our charters, capitular records, unbroken official usage down to the present time, and the decision of an ecclesiastical judge. MACKENZIE E. C. WALCOTT.

USE OF INVERTED COMMAS (5th S. i. 9, 75, 154.)

—The remark of JAREZ reminds me that Ben Jonson used inverted commas, or rather " (for the " are omitted), at the beginnings of one or more lines intended to convey an emphatic, or weighty, or aphoristic saying. He reserved their use for his tragedies of *Sejanus* and *Catiline*, or for such more serious parts of his comedies as the Induction to *Every Man out of his Humour*, or the like; or where, in *Cynthia's Revels*, Arete, or Cynthia herself, that is, Queen Elizabeth, speaks and introduces such a phrase as—

"Yeares are beneath the spheres: and time makes weak
"Things under heaven, not powers which governe heaven."

On examination I find them used in the quarto *Sejanus* of 1605 and quarto *Catiline* of 1611, as well as in the folios of 1616 and 1640. I have seen them also in another old book, but cannot at present remember its title. In his *English Grammar* Jonson makes no mention of this mark. Quotation in those days was denoted by italics, or if the rest were in italics or black-letter, by Roman letters—see Ben Jonson, &c., and Nash and Harvey's controversy *passim*.

B. NICHOLSON.

RINGLEADER (5th S. i. 146.)—To the instances given by Lord Coleridge and the Rev. J. Hoskyns-Abrahall, of the word "ringleader" occurring in no bad sense, the following extract from Clearer's *Proverbs* (quoted in Latham's *Johnson's Dictionary*) may be added:—

"He mentioneth the hee-goat, who being the ringleader of the flocke, not onely walketh before the same with a certaine statelines, but with cheerfulness in the sight of the rest."—Clearer, *Proverbs*, p. 532 (Ord. MS.).

Halliwell says "ringleader" occurs in the sense of "the person who opens a ball" in Hollyband's *Dictionarie*, 1593.

SPARKS H. WILLIAMS.

18, Kensington Crescent W.

TOMB OF WITTIKIND (5th S. i. 147.)—I never heard the name Trémoigne applied to Cologne, or that Duke Wittikind had a tomb there. According to the old *Sächsische Chronick*, he died in his armour in A.D. 807, and was buried in the abbey, which he had himself founded at Enger or Angria, in Westphalia. His body was afterwards removed by Henry I. to Wallersleben, near Bremen, and finally taken to Paderborn, and placed in a tomb in the Cathedral there, which bears his image.

The bones of the three kings were said to have been brought from Milan to Cologne by Count Reinold, about 1164, a man whom the old writers

describe like the gallant Montrose "da er mit der Lanze wie mit der Feder seinem Kaiser nützlich war." They were termed kings and sages, but, I think, never monks.

EDWARD SOLLY.

PICTURE BY FROBEN OF BASEL (5th S. i. 147.)—The arms cut on the panel described by G. D. T. are those of the famous Colbert, but I am unable to say whether the picture was his property or that of another of the name. The Colberts, Marquesses of Seignelay, Croissy, Torcy, Sablé, Maulevrier, Colbert-Chabannais or St. Ponange, all bore the same arms.

JOHN WOODWARD.

I have an engraved portrait which precisely agrees with the description of the painting given by G. D. T., except that the inscription on the window-sill ends with "T. Y. P.," and does not give the painter's name. Can any of your correspondents give me the name of the engraver?

GEORGE POTTER.

42, Grove Road, Holloway.

THE SHERIFFS OF WORCESTERSHIRE (5th S. i. 149.)—1778, Edward Whitcombe of Orlton; 1779, John Foster of Stourbridge; 1780, Richard Amphlett of Hadzor; 1825, Thomas Shrawley Vernon of Shrawley. My authority for the above is the *Gentleman's Magazine*.

EDWARD PEACOCK.

ELEAZAR WILLIAMS (5th S. i. 160.)—He died in America in 1858 (See *Knickerbocker's Magazine* for that year), leaving a son.

C. F. S. WARREN, M.A.

AGNES BULMER AND "MESSIAH'S KINGDOM" (5th S. i. 149.)—Several particulars of the life, literary work, &c., of this authoress are given in my *Singers and Songs of the Church*, p. 355, taken from a Memoir by her sister, Anne Ross Collinson, 1837.

JOSIAH MILLER, M.A.

142, Brecknock Road, N.

In addition to *Messiah's Kingdom*, Allibone gives, under Miss Bulmer's name, "*Scripture Histories*, 3 vols.," and "*Select Letters*, with Notes by Bunting." He mentions a Memoir of her by Anne R. Collinson, which would doubtless give MR. OAKLEY the information he seeks. In no biographical dictionary can I find a notice of this lady.

SPARKS H. WILLIAMS.

18, Kensington Crescent, W.

THE IRISH PEERAGE (5th S. i. 144.)—The provisions with regard to the Peerage of Ireland, in the Irish Union Act, are:—

"1. That there shall be a creation for three extinctions.

"2. That if any of the three be claimed and allowed, the next creation shall be for four extinctions.

"3. That the peerage being reduced to one hundred, a creation shall be for every extinction."

On 1 and 3 nothing need now be said; but 2 (a case which has already happened twice) shows that

in the mind of the framers of the Act, extinction simply meant the reduction by one of the numbers of the peerage, or rather, to speak categorically, of the individuals holding peerages.

But one way in which this may happen has not been provided for; that is, the case in which one peerage, without becoming extinct, goes to the holder of another. This reduces the number of peers by one, exactly as if an extinction took place, and I contend that it should give the Crown the same privilege which that would do.

This case has also happened twice—once in 1832, when the barony of Norwood went to the Earl of Norbury; and again in 1869, when the earldom of Kingston went to Viscount Lorton. And if these were taken into account, the result would be that the Government would soon have two Irish peerages to confer instead of one.

Practically, however, this makes little difference at present; but if the case happen again after the peerage is reduced to one hundred, there will be a great anomaly; for while the Act distinctly provides that it shall be maintained at that number, each time the case happens will reduce it by one, and (at least on the present construction of the Act) the Crown will not be able to put in practice the provisions of the very Act itself!

CHARLES F. S. WARREN, M.A.

ORDERS BEFORE CULLODEN (5th S. i. 145.)—The extract from the *Bath Journal* is an old *canard*, long ago disproved. The contents of the supposed orders are conclusive against its authenticity. "The Highlanders to be in kilts"!—as well might the Duke of Cumberland give instructions that the royal troops were to wear their breeches. Lord George Murray's character, and that of the Highland officers, and the well-known clemency of their warfare in England and the Lowlands should have prevented this revival of an old calumny. If MR. OAKLEY believes in the genuineness of the "orders," he will be able to write a history after the style of Lord Macaulay, who attached more value to broadsheets and to pamphlets than to authentic and contemporary evidence; as if one were to write an account of the late administration from election squibs and candidates' speeches.

F. R.

"DERBETH" (5th S. i. 148) is probably derived from some local name. Bath Burn is the appellation of a streamlet in Ayrshire, having its source in the town of Beith. There is Loch Batha in Perth; and Bathgate (found Batket, Bathket, Bathcat, Bathkat) in Linlithgow. One of the meanings of Gaelic *bath* is the sea, and *beith* (W. *bedu*) is a birch-tree; *daor* is earth, land; and *dearg* is red. Dergan, in Argyle, has been rendered "the red river" (*dearg-amhuinn*); and *Dearg beith*, which might corrupt to Derbeth, would translate "red birch."

R. S. CHARNOCK.

Gray's Inn.

OLD INDIAN DEED OF CONVEYANCE FOR OVER SIXTEEN SQUARE MILES IN MASSACHUSETTS (5th S. I. 166.)—In B. B. Thatcher's *Indian Biography*, New York, 1832, may be found (vol. i. pp. 316-17) the following:—

"Hubbard writes Passaconnawa; Mr. Elliot, Papassaconaway; Wood, in that most singular curiosity, NEW ENGLAND'S PROSPECT, has pointed out Pissaconawa's location on his map, by a cluster of marks representing wigwams.

"The Sachem here mentioned, and commonly called PASSACONAWAY, was generally known among the Indians as the Great Sagamore of Pannuhog, or Penacook—that being the name of a tribe who inhabited Concord (New Hampshire), and the country for many miles above and below, on Merrimac river. . . . Passaconaway is supposed to have resided, occasionally, at what is now Haverhill (Mass.), but he afterwards lived among the Penacooks.

"He must have been quite advanced in life at the date of the earliest English settlements on the coast, for he is said to have died, about 1665, at the great age of one hundred and twenty years, though that statement indeed has an air of exaggeration. The first mention of him is the celebrated Wheelright deed of 1629—the authenticity of which it is not necessary to discuss in this connexion. In 1642 Passaquo and Saggahew, the Sachems of Haverhill (Mass.), conveyed that township to the original settlers, by deed sealed and signed,—the consideration being three pounds ten shillings, and the negotiation expressly 'with ye consent of Passaconaway.'"

I believe the work from which the above has been taken is scarce in this country. It contains much interesting information about the early settlers in America, and claims to be "an historical account of those Individuals who have been distinguished among the North American Natives as Orators, Warriors, Statesmen, and of other remarkable Characters."

B. E. N.

CHARLES I.: ACCOUNT FOR INTERMENT (5th S. I. 145.)—The note from the Council Book of 1656 seems to require some further explanation. It appears to indicate that the money expended on the King's interment was not paid till then, but had been advanced by Herbert.

Whitelock notes, under date 7th February, 1648:—"The corps of the late King was removed from *St. James's* to *Windsor*, to be interred in *St. George's Chappel* there, and monies allowed for it." The records of Parliament state that the expenses of the burial were not to exceed 500*l*.

Herbert says that the Committee of Parliament gave him an order, bearing date the 6th of February, 1648, authorizing him and Mr. Mildmay to bury the King; and in his letter to Dugdale mentions that the Commissioners were Colonel Harrison, Cornelius Holland, and others, and that the order bore date the 7th of February. A little further on, he speaks of the expenses, and is very minute and explicit. He says:—

* "The original is still in the possession of a gentleman in Haverhill. See Mirick's History of that town."

"For defray of the charge wherof 200*l*. was paid us by Captain Falconberg the 8th of February, 1648, which Sum falling short, we had 29*l*. 5*s*. more paid by Colonel Harrison, the 20th day of February. The total amounting to 229*l*. 5*s*."

Finally, Herbert says, "the account being examined and proved, I had a discharge"—that is, monies of the state having been entrusted to him for the King's burial, he afterwards produced vouchers to show how the money had been applied, and his accounts were approved.

How, then, can this be reconciled with an application to the Council for payment seven years subsequently?

EDWARD SOLLY.

SIR JOHN RERESBY'S "MEMOIRS" (5th S. I. 168.)—An old saying is familiar to me—"Red and yellow, Tom Fool's colours." Doubtless the allusion is to the glaring parti-coloured dress of the Fool or Jester.

JOHN ADDIS.

Rustington, Littlehampton, Sussex.

Miscellaneous.

NOTES ON BOOKS, &c.

Letters addressed from London to Sir Joseph Williamson while Plenipotentiary at the Congress of Cologne, in the Years 1673 and 1674. Edited by W. D. Christie, C.B., Author of *The Life of the First Earl of Shaftesbury*. 2 vols. Printed for the Camden Society.

LETTERS and DIARIES are among the most interesting of the publications of the Camden Society. The present volumes yield to none of their predecessors in interest, news, and amusement. Mr. Christie has edited them with his well-known ability. The most appropriate extracts we can give from them are from letters by various writers, to Sir Joseph, respecting the arrival in England of Mary of Modena, the bride of the Duke of York. They begin 3rd Oct., 1673:—

3rd. Oct.—"Wee now begin to expect our new Dutchesse; orders are given to have a squadron of men of warr ready to goe over to fetch her, and some say that his Royall Highnesse will goe him selfe halfe seas over, if not as farr as Calais, to meet her."

10th Oct.—"The Towne will have itt that the Dutchesse of Modena's mother is coming with her daughter, and that shee is but 30 yeares old, the Pope's niece, and one that will worke wonders for the Papists; so that they will not approve at all of the marriage, and say my Lord Peterborough was forbiidd 3 times not to goe on, but that he would doe it having private instructions from the Duke. They say the French King goes himselfe to meete the old Lady, and to instruct her how to worke his interest here, and that this young Lady is not at all handsome, and are so malicious as to name her severall deformities: as croaked, redd haire, 13, and very little, with severall such indecent discourses: and so great is their feares, that they talke of desaireing the King not to consummate it here."

13th Oct.—"The 23. of this month it is said our new Dutchesse is expected at Dover; she brings a great Court with her, and is accompanied by her mother and uncle; the people say she brings a great many priests with her, and that sticks very much in their stomacks."

17th Oct.—"Wee shall now very quickly have her Royall Highnesse here; many people are much troubled at the great Court that comes with her, for her mother, uncle,

and brother accompany her, which the Earl of Peterborough says he could not prevent, but that they will not stay here above a week or ten days. The portion is 400 thousand crownes, 100 thousand to be paid in hand, and the rest as shall be appointed by the Most Christian King, to whom the matter is referred; the Earl of Peterborough gives her Highnesse a great character of faire, pretty, well shaped, good humoured, &c. so that his letters have begott here a great esteem of her, that is at Court, but the generality of people, as they never are, so cannot now be pleased, and that for two reasons, the one that she is a Roman Catholic, and then that the match is made by the French; and it is in the mouth of every ordinary person, that they wonder the Duke will be obliged to the French King for his wife's portion."

3rd Nov.—"On Wednesday last her Royall Highnesse left Paris, and on Wednesday next will be at Calais. On Saturday the Countesse of Peterborough, with a traine of above 20 coaches and the Duke's troop of Life Guards attending, went out of towne towards Dover; and on Thursday the Duke will follow himselfe with his Court."

3rd Nov.—"This afternoone the House attended his Majestie with their address and reasons to prevent the consummating of the marriage with the Dutches of Modena."

5th Nov.—"Great preparations of fine clothes and thinges are makinge to receive the Dutchesse [of Modena], who, should shee arrive to-night, that madnes has a lycence, shee would certainly bee martyr'd, for the comon people here and even those of qualitty in the country beleve shee is the Pope's eldest daughter!"

17th Nov.—"Last night arrived here Monsieur de Puis brother, who came out with her Royall Highnesse from Paris on Tuesday last and left Her Highnesse the next day on her journey to Calais, where it is supposed she may arrive to-morrow; his Royall Highnesse goes hence on Wednesday morning early for Dover to meet her. Many people had hoped still that some accident or another would have happened which might have hindered the consummation of this marriage, which is carried on so much against the liking of the whole nation."

21st Nov.—"This day her Royall Highnesse is expected at Dover, where the Duke has been ever since Wednesday last, having parted from hence that morning early. It is possible they may lye together this night at Canterbury, where the Bishop of Oxford is to marry them. It has been reported here that his Royall Highnesse will then receive the holy sacrament from the hands of the said bishop; but it is feared it is onely a report."

24th Nov.—"On Friday last, in the afternoone, her Royall Highnesse arrived at Dover from Calais, and about five in the evening the Bishop of Oxford declared the marriage in the same forme as was practised by the Archbishop of Canterbury at the marriage of his Majesty. On Wednesday their Royall Highnesses will be here in towne, and the King entertains them at dinner; they come up by water, and the King will meet them at Gravesend. In the mean time people cannot forbear makinge reflections; but the soberer sort wish that much more happinesse and comfort may attend them than the present disposition of the nation will lett us hope for. It is hardly credible how strangely jealous people are of popery, and doubtless without any reason, but yet it will be no easy thing to convince them of their mistake."

Whitehall, 28th Nov.—"Her Royall Highnesse arrived here on Wednesday last about noone, all the principall of the nobility having attended the King to goe and meet her. She landed at the Privy Stairs without any solemnity, and so went directly up to the Queen, who received her in her withdrawing roomme, and, after a

quarter of an hour's stay there, went to St James, the King leading the young Dutchesse, and the Duke her mother. As to her person, I hardly dare venture to make a description; yet some indifferent things I may presume to tell your Ex^{ty}. She is tall and slender, of a pale complexion and browne haire, which all putt together people judge variously off. Some cry her up for a very fine weoman, and generally all say she will be a fine weoman when she is somewhat more spread; and in the mean time praise her witt. Yesterday she dined in publick at St James, her mother setting at the table with her, which our nobility stomacking very highly, the Dutchesse has declared that she will not dine in publick any more, while her mother continues here; who when she was with the Queen had likewise a seat given her, which severall ladyes took so ill that, as I am told, they went out of the withdrawing roomme."

18th Dec.—"This night the Dutchesse came again to court, and her mother this day to see the King touch in the banquetting-house. It was hoped her sweete carriage would have abated her enemyes, but there is again most horrid ill verses made of all the court, and dispersed about to the great scandall of the officers, that seekes noe wages to oppress itt (*sic*)."

The above forms but a small part of illustrations of life in England two centuries ago.

EMMA ISOLA (5th S. i. 61.)—E. V. kindly sends the subjoined supplement to the above note:—"The father of this lady was Charles Isola, of Emmanuel College, Cambridge, B.A. 1796, M.A. 1799. He was elected one of the Esquire Bedells of the University in 1797, and died in 1814, leaving other children besides Emma, but scantily provided for, who were well known to the writer of this note."

C. F. S. WARREN, M.A., sends the following anagram as an addition to the one in the last number of "N. & Q.":—"Arthur Orton," "Nor art thou R."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the persons by whom they are required, whose names and addresses are given for that purpose:—

SHERLOCK ON DEATH.

Wanted by John Ball, Esq., East Sheen. Mortlake, Surrey.

BISHOP'S PORTUS TALES OF RIVER BIBLE. 1812.

DORLAND'S LATHON SPAW. 1870

CRANE'S DISCOURSE AT FUNERAL OF R. Sherlock, Rector of Winwick. 1690.

CHURTON'S LIFE OF NOWELL (ALEX.) of Roadhall. 1808.

SCARCE LANCASHIRE BOOKS OR TRACTS. (17th Century.)

Wanted by Lt.-Col. Fishwick, Cart Hill, Roehdale.

Notices to Correspondents.

ERRATA.—P. 190, col. 1, line 22 from bottom, for "if he had no right" read "if he had the right." P. 188, col. 2, for "Comin" read Camin. We cannot too earnestly impress on correspondents the importance of writing generally, but especially proper names, legibly.

W. M. J. will find a great deal about Grinling Gibbons in our 4th S. iii. 460, 504, 578, 606; iv. 43, 63, 106, 250, 327.

DUDLEY G. CARY ELWES.—Received (with cordial thanks) two guineas for the "Mrs. Moxon Fund."

A. X. Y. (Museums, &c.)—Please forward your name and address legibly written.

P. E. M. (William Masey).—Where will a letter find you?

F. E.—The *Encyclopædia Britannica*.

B. M. is an advertisement.

LONDON, SATURDAY, MARCH 21, 1874.

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Notes.

KNOX'S "HISTORY OF THE REFORMATION."

Probably no work in the language contains more racy, vigorous, dramatic writing than this book of Knox, flavoured with some coarseness here and there, which is to be attributed, perhaps, as much to the spirit of the age as to the writer. I have noted some passages of quaint and forcible expression; some of them noteworthy on other grounds. I quote the edition of Edinburgh, folio, 1732:—"Our Bischopia follow Pylatt quho bothe did condempe, and also wesche his Handis."—P. 2. The late Emperor of the French was taunted, in almost identical language, with this following of Pilate in the case of the Pope a few years ago, by one of the French bishops (Dupanloup?):—

"The said Freir Alexander . . . without Delay returned to St. Androis, causit immediatlie to jow the Bell, and to give significationne that he wald preiche."—P. 17.

"Stoute Oliver was tane without Straik, sleing full wantonlie."—P. 30.

"And so, in Dispyte of the Cardinal and his subornit Factioun, was he (the Earl of Arran) declarit Governour, and with Publict Proclamationn so denuncit to the Pepill."—P. 32.

"For the Pairt of the Clergi, Hay, Dean of Restalrig, and certane auld Bosses with him."—P. 34.

"The Bischope preichit to his Jackmen and to sum auld Bosses of the Toun."—P. 44.

Jamieson (*Scot. Dict.*) considers *bosses* here to be taken in the sense of *casks*, seasoned toppers; but there seems no reason why the word should not be understood in the sense in which our American cousins still use it. With them it is a cant word for dignitaries or masters:—

"Mony befor had promeisit, bot at the Point it (the Cardinal's banner) was left sa bair that with schame it was schotte up in the Pocke agane."—P. 42.

"And so recyting alsmony Titills of his unworthy Honours, as wald have laiddin a schip, much soner and Ass."—P. 54.

This seems to be a complimentary allusion to Cardinal Bethune:—

"The Bischope of Brichin, blind of ane Eye in the Bodie, bot of bothe in the sault."—P. 86.

Poor Brechin!—

"We beseik you that ye one no wayis mell nor assent to that ungodlie Interprys."—P. 170.

Mell, Fr. *se mêler*.—Like other Scottish books of that period, this work is full of French words taken over bodily into the Scottish language:—*Esperance, malleure, meubles, bruit, ambassade, impeach (empêcher)*, meaning to prevent, are among those I have noted from Knox. The *Complaynt of Scotland* and Sir David Lyndesay's works occur to me as conspicuous instances of this usage. In the following example Knox uses a gerundive, formed from *reculer* by the inflection of the word, showing its complete adoption:—

"Bot I can sie nothing bot sick a *reculing* from Christ Jesus, as the man that first and most spedily flyeth from Christ's Ensenzie haldeth himself most happy."—P. 332.

"Our souldiours culd be scairely *dung* out of the Toun" (to meet the enemy).—P. 191.

"Has sche not inforced thame to tak Bailies of hir Apointment, and sum of theme so meet for their office in this trubsum tyme, as a Souter is to steir a schip in a stormie Day."—P. 177.

I conclude with a query. Is this class of *Bailies* extinct?
Glasgow. R. B. S.

ULTRA-CENTENARIANISM.—No. 5.

PHOEBE HESSEL.

Under the erroneous impression—how or whence derived, I know not—that the account of Phoebe Hessel to be found in the *Circulator* was to the same effect as that to be found in Hone's *Year-Book*, I did not take so much trouble as I ought to surmount the difficulty I encountered in my effort to get sight of the former notice of this Brighton Centenarian. The reader will readily imagine my annoyance when I found myself convicted of a palpable oversight by the following letter from Mr. FOWLER:—

"Neither Mr. Erredge nor Mr. Alderman Martin gives any facts of the earlier days of the heroine in their respective works on Brighton.

"The following account may help to remove one of the difficulties mentioned by Mr. THOMAS. In

appeared, together with a full-length portrait of Phœbe, 'sketched from the life at Bognor, June 9th, 1820,' in a periodical, published in 1825, called *The Circulator*, a book partaking of the nature and character of Hone's *Every Day or Year Books*. In all probability, as the sketch was from the life, these 'missing links' were furnished by the heroine herself:—

"The father of Phœbe Hessel was a drummer in the King's service; he took Phœbe with him to Flanders at an early age, where, her mother dying, the father disguised the child as a boy and taught her the fife, in the practice of which she acquired a great proficiency, so as to be admitted into the regiment, where, after a length of time (for what reason is not stated), she became of the ranks, and in battle received a wound, in dressing of which the surgeon discovered her sex, and she was invalided on a small pension."

"Appropos of the foregoing account, Phœbe is represented in the sketch with a pocket hanging at her side, from which a fife protrudes. She has a bundle of wind-falls under her right arm, and her left rests on a T-shaped stick."

"Mr. THOMS writes, 'Erredge appears to have derived the basis of his notice from the account of Phœbe given by Hone in his *Year-Book*.' Erredge himself, however, informs us, at p. 181, that he 'has many a time and oft heard the old female warrior tell of her deeds of arms,' and again, at p. 177, he tells 'of the first incident of her remarkable career as related by herself' to him. He devotes four pages (8vo.) to Phœbe, only one of which is the extract from Hone; Martin does the same. If it had been asserted that Alderman Martin had derived the basis, not only of his notice of Phœbe, but of his book in its entirety from Erredge, it would have been correct. The two books are before me, and the passage quoted as 'Alderman Martin's account' is in reality Erredge's! Moreover, Mr. Martin himself, in a foot-note to the title of his chapter on 'Phœbe Hessel,' says, 'Quoted from Erredge's *History of Brighton*, with additions.' (!) There is not a single remark in Mr. Martin's account that is not to be found in Erredge's, and the only addition that I can find is that in 1871 the worthy alderman, on Mr. Blaker's behalf, presented her walking-stick to the Brighton Museum!"

"Carter, in his *Curiosities of War*, 1871, p. 88, says that the 5th Regiment was not present at Fontenoy, and suggests that the substitution of 5 for 3 was an error of reading on the part of the stone-cutter. A draft of the 5th may possibly have been present, and an officer of that regiment, in his forthcoming *History of the 5th Foot* (incorporating a notice of Phœbe), may satisfactorily prove it to have been so. *Nous verrons*.

"Not only did Phœbe Hessel 'disarm all suspicion as to her sex,' but Hannah Snell, who was, in turn, soldier, marine, and sailor; Christiania Davis, who served in the 'Inniskilling Dragoons,' and several other Amazons, have done the like."

"The question, 'If Golding was serving in the 2nd Foot, why did she enlist into the 5th?' presents no difficulty to a military reader: it is of frequent occurrence. An Irishman in Connemara wishes to join his brother in the 40th, which is on service in India, but its head-quarters are at Canterbury. Pat has not the money or inclination to go there, but hearing that the 39th, quartered in Limerick, are under orders for India, he enlists into that regiment, and, on arriving, say, at Calcutta, he finds that his brother is at Peshawar. Pat obtains, without difficulty, papers transferring him to the 40th, and his object is attained!"

"Permit me to point out an error which, if not now corrected, may be perpetuated. George IV. did not 'put up the stone to her memory,' but it was erected by Mr. Hyam Lewis, a well-known jeweller of Brighton; this fact is noted by Messrs. Erredge and Martin. I append a copy of the register of Phœbe's burial:—

"Page 277.

"Burials in the Parish of Brightelmston, in the County of Sussex, in the year 1821.

Name.	Abode.	When buried.	Age.	By whom the ceremony was performed.
Phœbe Hessel (sic).	Woburn Place.	Decr. 16.	108 yrs.	R. J. Carr, Vicar.

"The above is a faithful Extract from the Register of the Parish aforesaid."

"As witness my hand this 22nd day of September, 1873."

"J. J. HANNAH, Curate of the aforesaid Parish."

"JNO. A. FOWLER.

"55, London Road, Brighton."

I should have placed this letter at once before the readers of "N. & Q." but that I was in daily hopes that some of the inquiries which I had set on foot with the view of ascertaining what was the reputed age of the old woman at the time of her first receiving parochial relief from the parish of Brighton, and the place and date of her marriage with Hessel, might have elicited some materials calculated to clear up the mystery in which her story is involved. I have to thank Mr. Alderman Martin and Mr. FOWLER (the latter of whom kindly endeavoured to procure it through one of the local papers) for their assistance in this matter. But I have waited in vain; and I regret to add, that two letters which I addressed to gentlemen whom I believed to be in a position to assist me with reliable information, either never reached them or reached them at a time when it was not in their power to answer them.

In printing now (in Mr. FOWLER's communication) the account Phœbe gave of herself at Bognor, I shall content myself with pointing out how entirely it is at variance with that which she gave to Mr. Hone's correspondent, a variance which necessitates

arily suggests grave doubts whether there was any more foundation for either of them than for the unproved 108 years, on the strength of which she succeeded in awakening the deep sympathy of the good people of Brighton. I do this because this renewal of the question of Phoebe's age may call forth some further light on her history; and I want all the facts that can be ascertained clearly stated, before I sum it up with the assistance of the information which I am in possession of respecting her first husband. One of her statements is utterly without foundation. She was not "invalided on a small pension."

WILLIAM J. THOMS.

40, St. George's Square, S.W.

THE LIFE AND OPINIONS OF PADRE SARPI,
ALSO KNOWN AS PADRE PAOLO, OF VENICE.

Continued from page 185.

In 1605 Cardinal Camillo Borghese, of Sienna, was elected Pope, and took the name of Paul V. Almost immediately afterwards a violent dispute arose between the Court of Rome and the Venetian Republic. The causes of quarrel were these, as stated by a contemporary historian*—

"In the year 1603 the Council of the Preguays at Venice decreed, that no Venetian citizen, of what degree or quality soever, should in the City, without the Senate's consent, build any new Church, Hospital, or Monastery. But the Venetian Clergie, notwithstanding the Senate's decree, did dayly more and more augment their revenues and possessions as well within the City as abroad: the Senate for reducing their whole state to one conformable custome, had before (as hath been said) divulged their law over all their dominions, and added thereunto a prohibition, that none within their City or Signory, under what coullor soever, should sell, give, or in any sort alienate lands to the Clergie without the Senate's permission, which should not be granted, but with the same solemnities usual at the alienation of the publick revenue, and all alienations made otherwise to bee declared void, the lands confiscate, and notaries punished. The Pope at the beginning of his Papacie, having notice of this law, did duly examine it, and would in no sort approve it; but toward the end of October the same yeare (1605), complained thereof to the Venetian Ambassador, at the time of publick audience, saying, That whilst the See of Rome was vacant the Venetians had made a lawe, which prohibited the Clergie to purchase lands; adding (although it were made upon important occasion, and by vertue of a former decree) yet the Cannons disanulled them both; therefore his pleasure was to have them revoked, injoyning the Ambassador, in his name, to signifie as much to the Signori."

Another complaint against the Venetians was "about the detaining a Channon of Vincenza, and the Abbot of Nerveze, both of them accused of notorious crimes." The Pope was resolved to have these two laws revoked, and the prisoners delivered to his Nuncio residing at Venice. At that time the Doge Grimani died, and Leonardo Donato was

elected. On the 28th January, 1606, the Senate informed the Pope that they could not find anything in the laws "but what might be decreed by a Sovereigne Prince." The Pope, on receiving this reply, excommunicated the Venetians. The above-named author then says:—

"The Prince and Senate having intelligence what was done at Rome, made two declarations, the one directed to all the clergy of their dominions, and the other to the magistrates and officers of the State, to stop and restrain all disorders that might arise: whereupon all that yeere divers books were written on both sides, some condemning the Venetians, others the Pope, every man according to his owne passion."

Matters were in this position when the Venetian Republic determined to add to the jurists who acted as the advisers of the Senate a theologian and canonist, and Sarpi was chosen. He was found so able that, as the other jurists died off, only one was replaced; so that, after a certain time, Sarpi, who retained his appointment for seventeen years, until his death, was almost the sole adviser of the Senate on points of theology and law in general. His views upon the relative positions of the Pope and other princes become, therefore, exceedingly interesting at this moment; and I will now endeavour to translate, as nearly as possible, word for word, what his anonymous biographer gives as Sarpi's opinions, and the advice he gave. The biographer says:—

"A notable inconvenience arising from the imprudence of the ecclesiastical partisans of 1606 was, that the cause being purely and merely temporal, and a question of jurisdiction, they endeavoured by every artifice to represent it as a point of Religion, esteeming that altogether to their advantage, not seeing that it could be defended in any other manner, and yet insinuating to Courts and Nations that it was defensible. In this they passed the right line of truth and conscience, that they published by word of mouth, in the pulpits, and in print, that in Venice they wished to change religion, having begun, by declining obedience to the Roman Pontiff, with open schism. That this course should have been taken by a herd of hungry libellers, ambitious persons, and others who were ignorant of former events, will not cause astonishment; but that which is suprising is, that most learned and zealous Cardinals should have taken part in such a dance—Bellarmino, Baronius, Colonna—who ought to have known what injury such a report, although false, when most widely spread, might bring to Ecclesiastics."

"In Aristocracies, equality, owing to human nature, is most unequal as regards the ability of the chief men in a State, there never being any public body (collegio) or assembly, however select, in which there are no dregs; otherwise Aristocracies would consist of so many Kings; and there is a portion of the vulgar even among the chief men. Therefore, although among all the public bodies and Councils of Venice there was a remarkable unanimity in the defence of her liberty, nevertheless there were in all of them men of more eminent worth, who acted as guides to the others. Comparisons are not admissible in Republics, it is therefore not advisable to name any persons in particular. But speaking generally, it was by the grace and providence of God that the most resolute and active in the common defence were also the greatest, not only by nobility, honours, experience, ability and activity, but also by piety and religion; some of whom are still

* W. Shute's Translation of De Fougasse's *History of Venice*. London, 1612.

alive, most eminent Senators, and known to all for purity and zeal for the holy religion; the others, with most religious ends, have passed into the Glory of the Blessed. The above named Ecclesiastics hurled their slanderous darts particularly at these, as the most conspicuous and high; taxing them with being innovators in religion, charging them with having a design of making the Republic revolt to the religion of the Protestants. The Ultramontanes,* who were most attentive to the effects and end of such a famous controversy, reading with the greatest curiosity that which was published, believing that to be true which came from the Ecclesiastics, published with so much perseverance, that the most Serene Republic declined obedience to the Pope and would be ready to change religion, as the principal persons in the Government had such a design. And the most zealous among them, enticed by the hope of extending their religion, having observed that on all the occasions on which the Roman Church had undertaken to excommunicate Princes and interdict States some revolt had followed from it, exerted themselves eagerly to help that, with the devouring hope of change, and the Princes did not fail to obtain a clear understanding with the Republic, which, the King of Spain having declared himself protector of the ecclesiastical party, for reasons of good government, was under the necessity of listening to all, uniting itself with those who had common interests; and private Doctors did not fail to write and print many things, which, by the activity displayed in these sources of confusion, it was not possible to forbid, as they were not even seen in Venice. The object of them was to give colour to the change of which the Ecclesiastics had spread the report. The point in all was to declare that the Pope exercised an intolerable tyranny over the souls and the bodies of those who were in communion with him; the great happiness which those States enjoyed that had thrown off obedience; that at least such a large amount of property, left by pious Christians for pious works, was either employed or enjoyed by natives of the country for the common benefit; whereas in the States adhering to the Popedom, was to be seen an abominable usurpation, venality, and public robbery, and that which was more important, conferred upon seditious persons and enemies of the States themselves, the Pontifical partitions having arrived at the extreme point (*questa quinta essentia*) of supporting themselves by the whole of a dreadful faction paid out of the purses of those States upon which they conspired to bring every cause of ruin. Their Religion (that of the Protestants) was the same contained in the Holy Scriptures, in the general Councils, in the Holy Fathers of the first five centuries, and agreed with the Roman Church itself in the old Articles of Faith. They disagree only in those invented by her (the Church of Rome), which who ever examine them one by one will find do nothing towards the Glory of God, but only towards the acquisition of worldly riches, reputation and jurisdiction for the ecclesiastical order. They (the Protestants) insinuated that the Roman Religion had been insensibly bastardized, and everything reduced to Religion which served the interests of the (Roman) Court. They (the Protestants) collected all the intolerable burdens placed upon Princes, who at present make heavy and continual complaints of them. They told the inhabitants of the most Serene Republic (Venice) that, although adjoining Turkey for more than 800 miles, the House of Austria for nearly as great a tract of country, and the Pope only, it might be said, for a few miles of coast and sand, she had nevertheless more trouble from that part and more disturbances about jurisdiction in a

month, than from all the remainder in ten years; besides those which were daily. Moreover, that the Nuncios treated with Princes so imperiously and insolently, as if they were slaves—not even subjects, carrying always in front the head of Medusa, the pretext of Religion, to frighten the timid, and that they (the Venetians) did not penetrate the depth of its (the Court of Rome) secrets (and that the true object was the discovery of the secrets of the Popedom), the most politic that had ever existed in the world. This evil, although all the weight of it was occasioned by the Ecclesiastics themselves, was by them attributed, as has been said, to those most eminent subjects (Venetians), the principal maintainers of the public cause; but always our Padre (Sarpi) was the principal. He (if the courtiers be believed) it was who excited the Protestants to cause books to be issued, which would enlighten nations; he who showed those great people that changes in Religion were necessary, because the Pontiffs had become such that they wished the servitude of Italy.

“But if ever there was a thing which was false and calumnious, this is such. And although the Padre (Sarpi) cared little for defamation by the persons named, yet, as regarded the manifesting his opinions about the arrangements to be immediately made with the above named Senators, he advised and spoke, on every occasion, with inestimable vehemence and zeal; and in writing, in innumerable opinions as counsel, he has always taught and inculcated that not only by reason, truth, and by conscience, but also by necessity and reasons of good government, ought all the faithful, but more than all the Prince, to watch over the maintenance and preservation of Religion. Because, as God has constituted Princes his Lieutenants in the States among which the Holy Church is placed, that dignity is conferred upon them, that they are made the protectors, defenders, and conservators, and nurses of the Holy Church, as the Holy Scriptures speak of them: which duty the most honourable of them will never fulfil, except by a continual and vigilant care of religious matters. That God by his singular grace has placed us (the Venetians) in the Church Catholic, Apostolic, Roman, holy and good. Moreover, that this should be recognized as a divine favour, and render us (the Venetians) continually grateful; no more grave misfortune could happen to us (the Venetians) by giving way to anger than to separate from it. And if there are abuses in it that is not the fault of Religion, true in itself and holy, but of him who abuses it. And even if that were true nor could be denied, not for that ought any one to allow himself to be shaken in his firm belief; nor the Prince also permit changes and alterations to be spoken of; because perfection and entire purity is the end to which the believer and the Holy Church itself tend, not the road along which it labours. The churches founded by the Apostles themselves, and where they preached and resided, were not exempt from imperfection; of which the Epistle to the Galatians gives clear evidence, but still more the Corinthians. That as to Charity, some adhere to Peter and some to Paul, others to Apollo, with schism, and manifest division of Christ; as to Dogma, there were who denied the Resurrection; as to Concord, they dragged one another before the Tribunals of the unbelievers; as to manners, there was fornication, unheard of even among Idolators: as to rites, the Supper of the Lord was converted into banquets; where some were drunk, others ravenous; and yet the Apostle recognized it as a true Church and body of Christ. How much more ought we (the Venetians) to stand firm in the Church, in which God by a singular favour has placed us, although in the government of it there might be imperfections and abuses which might become burthens, even intolerable ones! But if these

* For the Italian, Ultramontanes are those who live north of Italy.

evils grow now, it is the fault of the Princes themselves, who not caring for the divine precept, which obliges them strongly to have a knowledge of his most holy laws and of Religion, have totally neglected this duty, as if Religion were a thing which did not affect them, and as if they might not have to render account to God, either for themselves or for their subjects, for the neglect of the care, examination, and defence of it,—contrary to the precepts of the Holy Scripture, the doctrine of the Holy Councils and Fathers, and the custom of pious Princes,—contenting themselves with a Religion, without knowing what it is, nor how it ought to be preserved free from corruption, and tolerating for interests, flatteries, and convenience the deceiving of the people with continual alterations, under form of devotion and piety; with a daily licence not only to Churchmen, but to all sorts of persons, to invent new rites for grandeur or gain, without considering that in the end every rite carries with itself its belief, and thus Religion is altered and accommodates itself to the advancement of him who handles it; and these common alterations being viewed favourably, not the less have the Princes tolerated them; which also their successors have agreed even to approve, owing to the authority assumed by time. A thing which happens in all mundane affairs, but most in religion in which the vulgar are the inventors of superstition. The Pope besides being the head of religion is also a Prince, and for more than the last 500 years has aspired to the monarchy of Italy at least, to which he so nearly attained. And what marvel if he used every means to extend his jurisdiction? The Roman Pontiff has three great charges, that of religion, that of ecclesiastical matters, and that of the temporal affairs of his States. The not distinguishing him from Princes is the source whence every ill is derived. There are three sorts of Canons, of spiritual things, of temporal, and of mixed. Of the first, the care belongs to the Ecclesiastics. In the second he (the Pope) cannot intermeddle, except in his temporal States. Of the third, it is as much the duty of the Prince to occupy himself as of the Ecclesiastics, if not more. In all its existence there had never happened to the most Serene Dominion (Venice) any contest, not even the smallest iota, on the first of these heads, because the Republic is born Catholic, and kept always such. All the disturbance arises under the second head, because the Court (of Rome) makes it serve to the increase of its jurisdiction and of the Temporal Dominion. From the third those Princes are too ignorant who allow themselves to be excluded. And if the Court (of Rome) now-a-days more than ever makes every effort to cause to be written and to pass into belief the exclusion, why do not the Princes, who have in their favour the most clear sentences of the New and the Old Testament, the doctrine of the Councils, and the Holy Fathers, and the custom of every time, defend themselves from it? If when the Nuncios and Ecclesiastics come to them always masked with Religion and the Sacred Canons, abusing the second and third by the first (he alludes to things spiritual, temporal, and mixed), if those who govern, instructed according to the Divine precept, knew which were the Canons that have to do with Faith, which the Republic observes inviolably and venerates, and those which have reference to things ecclesiastical, matters of discipline and administration of property, and secular negotiations, and which do not belong to a point of Faith or Religion, but to the greatness of the Court, and they knew (the Princes) and would maintain in these the power that God has given to Princes, they would take entirely away the mask and would make them (the Nuncios and Ecclesiastics) blush to think they could abuse thus strangely the goodness or sim-

plicity of others, and they (the Princes) would recover from the continual injury that is done them; as if they could offend Religion in defending that power which God has conceded to them, and the jurisdiction which the Prince cannot permit to be diminished without sin. From this his (Sarpi's) pious opinion we may argue the supreme reverence with which in all consultations and in his writings he had always venerated the Apostolic See and the supreme Pontiff; not failing for that to openly expound the truth in that which concerned the legitimate power that God has given to Princes. They complain without reason, those who would have Ecclesiastics without affections. *Erunt vitia donec homines*. The ministers of Princes seek the advantage of their Lords. If the Ecclesiastics make use for that of pretexts of Religion, the others suffer from themselves if they do not instruct themselves to be able with the truth in hand to keep them (the Ecclesiastics) to the point, and to show them that they (the ministers) have no less zeal for religion than those (the Ecclesiastics); not to go further. This and other discourses he (Sarpi) made, &c."

RALPH N. JAMES, F.R.H.S.

(To be concluded in our next number.)

OUR CLEVER THINGS.—"N. & Q." has frequently pointed out parallel passages and apparent plagiarisms, but I have never seen a collection of the excuses made by the perpetrators thereof. Molière said, "Je reprends mon bien où je le trouve." Mr. Charles Reade recently claimed the right of the literary artist to "set jewels" even though the gems were the property of another. In the preface to the *Heiress* by Burgoyne (who was not a plagiarist) is quoted this paragraph from the preface to the *Rivals* of Sheridan (who was a plagiarist)—

"Faded ideas float in the fancy like half-forgotten dreams, and the imagination in its fullest enjoyments becomes suspicious of its offspring, and doubts whether it has created or adopted."

In Lloyd's prologue to Colman's *Jealous Wife*, it is said of the author of the comedy—

"Books too he read, nor blush'd to use their store;
He does but what his betters did before.
Shakspeare has done it, and the Grecian stage
Caught truth of character from Homer's page."

Colman, however, honestly acknowledges in the preface his indebtedness to *Tom Jones* and the *Spectator*.

Ben Jonson, copied by Dumas père, declared that he did not steal, he conquered. It is perhaps curious to note that the younger Dumas relies solely upon himself and his own experience, while his father plundered right royally.

J. BRANDER MATTHEWS.

Lotos Club, New York.

SCARLETT.—On glancing over Burke's *Peerage and Baronetage* lately, my eye fell on the pedigree of this family, in which I observed one or two slight inaccuracies. I find that Benjamin Scarlett's "eldest son, Francis, was styled Captain, and served as member for St. Andrew's parish in the first *Legislative Assembly of Jamaica*."

1. There is a good reason for his having been styled "Captain," for it is expressly stated in the local registers that he was the master of a ship trading between London and Jamaica.

2. It is incorrect to say that Captain Scarlett was a member of the *first* Legislative (General) * Assembly of Jamaica, which was constituted as early as 1663, and of *this* he certainly was not a member, for the names of its members are well known, and amongst them that of Scarlett does not appear, nor does the latter appear in the list of members of the first Legislative Council in 1671.

SP.

THE RELATIONSHIPS OF LIFE AMONG THE HINDUS.—These we find very clearly defined, and in Maráthi, the modern language of Western India, and in Sanskrit, its parent, the following words are used:—

	Sanskrit.	Maráthi.
Father's brother	.. Pitrvya ..	Chiriatá
Father's brother's son	.. Pitrvyaputra ..	Chiriatabháu
Father's brother's daughter	.. Pitrvyaputtri ..	Chiriatabahin
Father's sister	.. Pitrushvasá ..	Ata
Father's sister's son	.. Pitrushvasiya ..	Atebháu
Father's sister's daughter	.. Pitrushvasiyá ..	Atebahin
Mother's brother	.. Mátula ..	Mámá
Mother's brother's son	.. Mátulaputra ..	Mámabháu
Mother's brother's daughter	.. Mátulaputtri ..	Mámabahin
Mother's sister	.. Matrishvasá ..	Máwashí
Mother's sister's son	.. Matrishvasbhriya ..	Máwashabhán
Mother's sister's daughter	.. Matrishvasbhriyá ..	Máwashabahin

FINELLA.

Bombay.

SEATS IN CHURCHES.—At Lydd, in Kent, there are circular stone seats round the bases of the nave-pillars. At Walton in Gordano Early Decorated benches remain. The following extract is of later date:—

"Walter Sheryngton desired to be buried in the Walden Chapelle, within the Priore of S. Bartilmeu, Smithfield, on the north side of the auter in a tombe of marbil there, to be made adjoyning to the wale on the north side aforesaide, of the height of two Parles (*sic*) fete for men to knele and lene upon the same tumbre for to here masse at the said auter 1457." (*R-g. Stafford*, folio, 1706.)

MACKENZIE E. C. WALCOTT.

EPITAPHS COPIED FROM AN OLD NUMBER OF THE "ST. JAMES'S CHRONICLE."—

"Reader, I've left this world, in which
I had a world to do;
Sweating and fretting to be rich,
Just such a fool as you."

"There is no peace
Till we decease;
Such plagues as you
Oft made me rue
That I was born
To live in scorn;
But you'll repent,
So I'm content."

Ryde.

S. N.

* It was a "representative Assembly," designated "General Assembly." The *Upper House* was styled Legislative Council, &c.

A PROPER DUAL.—My friend Jno. Fothergill tells me that Marsh, in his book edited by Smith, and entitled *Student's Manual of the English Language*, distinguishes *both* for our one proper dual, namely, a dual through its form, and not else.*

To turn this over a little, the Anglo-Saxon gives us *bá thá*=both they. With Chaucer, *Knight's Tale*, v. 883—

"For *both-e* we have served to be slayn,"

—the two elements still distinctly speaking, as the final vowel tells in the measure.

I do not know whether it may have been remarked that we here have exactly the Greek *am-φw*, and the Latin *am-bo*, in the form and in the sense. EREM.

EPIGRAMS.—Can you find room in "N. & Q." for the following imitations from the Greek, and so oblige an old correspondent?

DRINKING CUPID.

(From the Greek of Julian the Prefect.)

Once, wreathing a garland of roses in slumber, I saw Love recline,
And taking him up by the pinions, I dropped the boy into the wine.
Then seizing the goblet, I drank him: but ever since then,
in all weathers,
He keeps up his sports in my bosom, and tickles my heart with his feathers.

THE FOOL AND THE FLEAS.

(From the Greek of Lucian.)

A fool was bitten by the fleas;
So he put out the light:
And as he did it, "Now," said he,
"You cannot see to bite."

THE MISER.

(From the Greek of Nicarchus.)

So Pheidon weeps, poor miser,—
Not because death is near;
But because he bought a coffin,
And paid for it too dear.

THE VIPER.

(From the Greek of Demodocus.)

A noxious viper once
A Cappadocian bit;
But soon the reptile died,—
The blood had poisoned it.

ON A PHYSICIAN WHO WAS A THIEF.

(From the Greek.)

With medicines Rheidon takes away diseases,
But without medicines all things else he pleases.

H. B.

MAIDEN ASSIZES.—At the recent Montgomeryshire Spring Assizes, held at Newtown, on Tuesday, the 10th of March, 1874, the judge (Baron Pigott) was presented with a pair of white gloves, there not being a single prisoner for trial. There have

* *Δuo*, Lat. *duo*, A.S. *twá*, Eng. *two*, being, as numerals, dual in the sense, independently of the inflexion. But *bellum* is *duellum*. What if *-φw*, *-bo*, *bá*, be but itself the numeral, in ancienter guise?

been several maiden assizes for Merionethshire, Anglesey, and one or two other Welsh counties, but I believe this is the first instance of one in Montgomeryshire, and I therefore hasten to "make a note" of it.

R. W.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

LUCIA VISCONTI, COUNTESS OF KENT.—According to Stow's *Annales*, after the death of Edmund, Earl of Kent (September 15, 1408), Henry IV. endeavoured in vain to induce the widowed Countess Lucia to marry his (the King's) brother, Thomas Beaufort; and she, refusing this offer, married Sir Henry Mortimer. I am desirous to find out—(1) What (if any) relation was this Henry Mortimer to the Earl of March? (2) If the Countess did not marry Thomas Beaufort, why does Henry IV., on two occasions, style her "cara soror nostra"? The dates are March 16, and March 28, 1409; and the point is made more prominent by the fact of the Countess Alesia, mother-in-law of Lucia, mentioned with her on the latter occasion, being only termed *consanguinea*. Did Lucia marry Beaufort? Did she lead the King to suppose that she intended to marry him, and elope with Mortimer at the last moment?

HERMENTRUDE.

GLEBUSPENSKY.—Have any of the writings of the Russian author Glebuspensky or Gogol (or Gogoe?) been translated into English?

H. NELSON.

LOWNDES.—Has any one done for any of the Continental literatures what Lowndes has done for English? The only work I know is Brunn's *Bibliotheca Danica*, now in course of publication. Has any one catalogued German literature from the point where Panza's *Annalen* ceases?

X. Y.

Cambridge.

THE KHASIAS.—Will Dr. Hyde Clarke kindly tell me who these people are, and where I may find an account of their doings as alluded to in the *Palestine Exploration Papers* (April, 1871) in an article by him on "Pre-Israelite Palestine"?—

"On this area, near the point at which the Caucasio-Tibetan race probably descended from Thibet, we find a living race, that of the Khasias, engaged in the building of megalithic structures in our times."

PELAGIUS.

ARMS OF MILGATE.—In Glover's *History of Derbyshire*, under the pedigree of Beaumont of Barrow-on-the-Hill, it is stated that that family quarters the arms of Milgate, Edward Beaumont

having married Ann, daughter and heir of William Milgate of Lockington, but the arms are not given. Can any one inform me what are the arms of Milgate? Robert Baynbrigge, who settled at Lockington, co. Leic., *cir.* 1555, married Isabel, daughter of William Milgate of Manchester, according to the pedigree, who was doubtless the same as the father of Ann Milgate. In Lockington Church are, or were, these arms in a window: Bainbrigge, impaling, argent, 2 bends engrailed sable, a label of 3 points gules. Is it possible that these could be the arms of Milgate? I am aware that they are identical with the arms of Radclyffe of Ordeshall, in Lancashire; but there is no alliance with the Radclyffes in the Bainbrigge pedigree, and, besides, these arms are placed adjoining those of the son of Robert Baynbrigge, while Robert himself was the first of the family who lived at Lockington.

J. H. BAINBRIGGE.

Bromsgrove.

BIBLIOGRAPHY.—

"Thule. Memoirs of the Nobility, Gentry, &c., of Thule, or the Island of Love, being a Secret History of their Amours, Artifices, and Intrigues." 2 vols. 12mo. London, 1744.

"A copy is in the British Museum, with MS. notes by W. Cole."—*Lowndes*.

Who is the author, and of what nature are Cole's notes?

W.

WINDOW GARDENING.—I shall feel obliged for reference to any information relating to the early history of this now popular movement.

B.

BARDOLF OF WIRMEGAY.—Will some one of your contributors, who is conversant with our old baronial pedigrees, do me the favour to give me answers to the following queries?—

1. Whether Thomas Bardolf, who was the eldest son and heir of Hugh Lord Bardolf and of Isabel his wife, and aged twenty-two at his father's death, in 32 Edw. I., died without issue; and whether the Thomas Lord Bardolf, a K.B., who was summoned to Parliament from 26 Aug. 1 Edw. II., 1307, to 23 Oct., 4 Edw. III., 1330, was a different person, and son of William Bardolf, who was second son of Hugh, or how otherwise?

2. Whether John Lord Bardolf, son of said Thomas, who married Elizabeth D'Amorie, had a former wife, named Katherine, and by her a son Thomas, living 11 Edw. III., who died without succeeding to the barony?

3. Whether Thomas Bardolf, the last baron of that name, who died 5 Hen. IV., being then in rebellion against that king, died from wounds received at the battle of Bramham Moor, or whether on the scaffold?

G. A. C.

ST. GEORGE AND THE DRAGON.—Can you refer me to the original mystery play of St. George and the Dragon, from which the traditional fragments

still performed in Lancashire and Yorkshire are derived?—

"Who lists may in their mumming see
Traces of ancient mystery."

Intro'd. cant. vi. *Marmion*.

T. L.

MR. LORRAINE SMITH.—Probably many of the readers of "N. & Q." remarked a passage in a speech of the present Prime Minister addressed to his constituents at Buckingham, on the 10th ult., in which he mentioned a ride he once had from "Hampden to Kimbolton with a gentleman once well known in this hall" (viz., the town-hall of Buckingham), "Mr. Lorraine Smith." I have long wished to learn something about this gentleman, who was a friend of a deceased member of my own family. I desire to know whether he was of any and what profession, where he resided, and whether any account of his family is to be met with in any county history or other publication.

C. M.

SPY WEDNESDAY.—This is Wednesday in Holy Week, so I have lately been told by an Irish servant. I cannot find the name in Chambers's *Book of Days*. Is the day so called from the Jews spying our Lord in the garden, under the leadership of Judas, or from what reason? H. A. W.

ST. BERNARD OF CLAIRVAUX.—Which of his works have been translated into English?

H. A. W.

"HONEST WILL. CROUCH."—A rare mezzotint of him, signed "N. Tucker pinx. 1725," "P. Pelham fecit," bears the following tribute to his worth:—

"In constant Industry deserving praise
Honest Will. Crouch has spent his youthful days;
He pious bounties undistinguished gave,
Intomb'd the Princess,* and relieved the slave;
Age he undaunted bears, nor fears decay,
Since Art preserves what Time would take away."

This portrait is No. 2796 in Evans's Catalogue, where the so-called German Princess is named Mary Carlton. What is her history? Who was "Honest Will. Crouch"? W. R. G.

KING JOHN'S PALACE OR TOWER.—There existed, within the last thirty years, out Stepney way, a very old building, designated as above, connected with several acres of ground. Cunningham makes no mention of it. It has been improved off the face of creation, and a multitude of mean rent-yielding houses have been erected on the area. Is there any account to be had of it; whose property was it; was there any plausible historic tale connecting it with King *Sans Terre*? C. A. W.
Mayfair.

* "She called the German Princess."

BERKELEY OF BEVERSTON.—Is anything known to any readers of "N. & Q." respecting the descendants of Sir John Berkeley of Beverston Castle? He sold that very ancient home of his ancestors in 1597; went to Virginia in 1620; and is said to have fallen in an encounter with the Indians. He appears to have had ten children, of whom the eldest was named Maurice, the latter having a son named Edward.

HILTON HENBURN.

"See one physician, like a sculler, plies,
The patient lingers and by inches dies.
But two physicians, like a pair of oars,
Waft him more swiftly to the Stygian shores."

May I, with some shame, ask your aid in tracing the origin of these familiar lines? W. T. M.
Shinfield Grove.

"SELE": "WHAM."—Will any correspondent of "N. & Q.," learned in A.S. and Celtic, kindly help me to the etymons of the words *sele* and *wham*? In documents relating to the property of the Priory of Hexham, I find *sele* used as the name of a portion of land in several cases; thus, the monks of Hexham have 20 acres of arable land and meadow in Green Healey, of which 12 acres 3 roods lie "in le scele juxta le segge-strothre." Again, they hold 7½ acres of land "in quadam cultura que dicitur le sele." In Professor H. Leo's work on *Local Nomenclature*, *sele* is given as the A.S. for a dwelling; but this seems inapplicable here. The above-mentioned 7½ acres now form the public park of this town, and the field, after the lapse of above 800 years, still retains the name of the Seal.

In the Ordnance Map of the Northern Counties, the names of several farmsteads are compounded of *wham*; thus, Midge-wham, Bean-wham, &c., in Northumberland, and Wham-moss, &c., in Cumberland. *Wham* is said to be equivalent to the modern word swamp. If so, what was the difference between a *wham* and a *strother*, which has been explained in "N. & Q." (4th S. viii. 285, 379) to be a marsh?

Hexham.

THOMAS DOBSON, B.A.

"PUT TO BUCK."—A few days ago a common labourer, a native of Ashburton, told me that his day's work had not amounted to much, it had been so very difficult—that, in fact, he had "never been put to buck" so much in his life. On speaking of the phrase to a gentleman, born at Newton Abbot, about seven miles from Ashburton, I learnt that it was a common expression when a man found himself engaged on difficult work. Can any one state what is its origin, or whether it is used elsewhere?

WM. PENGELLY.

Torquay.

Replies.

ON THE ELECTIVE AND DEPOSING POWER
OF PARLIAMENT.(4th S. xii. 321, 349, 371, 389, 416, 459; 5th S. i.
130, 149, 169, 189, 209.)

(Concluded from p. 210.)

W. A. B. C., in support of his version of the case, appeals to Hallam, who, however, is no authority on disputed questions of fact, which must depend upon original evidence and contemporary records, to which I have appealed. Hallam admits that the reign of Richard II. "has been" the most imperfectly written of any in our history. "Some," he says, "have misrepresented the truth through carelessness, and others from prejudice." He says further, the reign is only to be understood by a perusal of the Rolls of Parliament "with some assistance from the contemporary historians, Walsingham, Knyghton, and Froissart"; and then he admits that these, *except* the last, are "extremely hostile to Richard" (being partisans of the new king, the usurper); and yet he proceeds to give an account entirely derived from those untrustworthy chroniclers—the usurper's partisans—utterly at variance with that to be derived from the Rolls of Parliament, which I have cited. His account, therefore, is very cursory, and is of no authority at all. Yet even from his imperfect account much of the truth may be extracted. Hallam admits that the revolution was "so far accomplished by force that the king was in captivity, and those who might still adhere to him in no condition to support his authority." "That the renunciation of Richard might well pass for the effect of compulsion," so that there was strong reason for propping up its instability by a solemn deposition from the throne, but that "the right of dethroning a monarch *was nowhere found in the law*." So that, after all, it was not, as Mr. Freeman insists, a "regular" act, of a nature well known to the law, but one utterly illegal, and devised to prop up a false pretence of a pretended abdication by a pretended deposition of a deposed and imprisoned king, in his absence, and without hearing or defence! In the face of all this, what does Hallam resort to in order to prop up this hateful measure of fraud and violence? The "sincere concurrence which most of the prelates and nobility, with the mass of the people, gave,"—an astounding assertion, contrary to the Rolls of Parliament and contemporary history, which disclose the murder of one peer and two eminent statesmen; the threat of murder to any peer who should dare to support his sovereign, and the execution of that threat by the deliberate murder of several of them soon afterwards; the disgust even of the peers whose support the usurper had obtained under false pretences; and the rebellions which disturbed his reign, in which so many peers and prelates took

part, and in the course of which, for the first time in our history, an archbishop was hanged without trial. The assertion is refuted by the fact that, after a reign more sanguinary for its duration than any in our history, the succession of Henry's son was resisted by the first peer of the realm; that his short reign was only sustained by military glory; and that in the reign of his successor, the peers solemnly decided that his family had no right to the throne, and that his grandfather had been a usurper. There is the further fact that Henry IV. was branded by Parliament as a usurper and a murderer, and that this sentence was allowed to stand by Henry VII. himself, then the head of the House of Lancaster. Mr. Hallam's version, therefore, which could not be any authority at all, is directly at variance with that of Parliament, which in this question must necessarily be conclusive. The object of Mr. Hallam's falsified version is manifest from the close of the passage, in which he seeks to draw a parallel between the rebellion of Henry and the Revolution of 1688. The only point of resemblance, however, he takes care to keep out of sight, that in neither case was there a parliamentary deposition at all, and that in both cases the king was virtually deposed before any Parliament was called at all; the radical difference between the cases being that the real object in the one case was usurpation, in the other it was not; in the one case, though under compulsion, there was a sanction given to rebellion and deposition, which in the other case was not given; in the one case a new dynasty was seated on the throne, in the other the old line of succession was sedulously preserved, so far as was consistent with the actual necessities and exigencies of the time.

It is not true, as a fact, that the Parliament of the Revolution gave any sanction to the deposition of James; and, on the contrary, they avoided doing so by asserting a falsehood, and getting up the false pretence of an abdication, which they knew was forced. This shows how they shrank from the parallel which Hallam suggests, and how afraid they were of adopting the dangerous doctrine of the right of deposition, which, indeed, Parliament expressly condemned by imposing an oath on those who were supposed to hold it, disavowing it as damnable. Not only, therefore, has Parliament never given its sanction to that abominable doctrine, but it has again and again disclaimed and denounced it, as will be clearly shown when dealing with the reign of James II. It will then also be shown that Parliament then most zealously upheld the principle of hereditary succession, and avoided giving the least sanction to the dangerous doctrine of election. The statesmen of the Revolution indeed disclaimed the doctrine of "divine right," and maintained that the crown was hereditary only by common law, but they acknowledged that it *was* hereditary, and was so because it had *always been*

so, by that ancient customary right which makes up the common law.

As to the quotation from Cardinal Pole—"populus regem creat"—ecclesiastics are not oracles of English law, and even if they were, the question is not one of right but fact. Next, W. A. B. C. quite misquotes and misunderstands the Cardinal. The Cardinal did not write "populus regem creat," but "procreat"; and his meaning was not that at each vacancy the people were to elect a king, but that originally the constitution of monarchy came from the general consent of society, instead of being directly instituted by God. In short, his doctrine was that of Bellarmine and Saurez against our James I.—that the monarchy did not exist by Divine right but by English law. This is the doctrine of all our lawyers from Bracton downwards, and yet all our lawyers have held the doctrine of hereditary right to the crown. The best possible version of Pole's meaning is conveyed in the extract from Lord Somers, supplied by Mr. Purton (vol. xii. p. 459), that kings *generally* came out of the people as being *at first* made by them, as no doubt they were; for all barbarous chieftains were originally elected; and the hereditary principle was adopted, like every other principle of law, for the sake of society, and exists only by virtue of law; from whence, of course, it follows, that it could be altered by an act of legislation. But then this implies that *it is* law, and that it requires an act of legislation to alter it, and that it could not be altered only by the will of *Parliament*, which is the question in dispute.

It is only fair to W. A. B. C. to acknowledge that his views are those of eminent writers, such as Stubbs and Freeman, and, to some extent, Hallam, whom he has followed. But, as Mr. Gardner had lately occasion to observe in the *Academy*, Hallam, Stubbs, and Freeman are not original authorities on disputed questions of history. It is an advantage to my opponent that he has a right, of course, to appeal to their opinions, but I, who dispute their facts, can hardly be bound by their opinions.

A learned writer on legal history made some observations, which I here quote in my own justification:—

"The dissipation of error is one way of establishing truth. Many are the misconceptions and prejudices which the student in all sciences has to combat on his progress towards knowledge. In that progress he will often find that the most difficult part of learning is to *unlearn*. He will soon perceive that many of the assertions of the wise had their origin in ignorance. He will soon, therefore, perceive that assertion must be attended to with caution. He must scrutinize and investigate; he must regard a blind acquiescence in arbitrary assertion, or implicit reliance on the authority of great names, as the bane of everything rational. Upon assertions and positions uttered without proof, and adopted without inquiry, how often has contradiction been piled upon contradiction, and absurdity upon

absurdity, till truth has been driven out ashamed and confused, and error usurped the heart of man!"

I hope now to be permitted to resume and continue my further papers on the subject. W. F. F.

P.S. Since writing the above, I have observed in the *Saturday Review* an allusion to the subject in an article which internal evidence clearly traces to Mr. Freeman. He there says, in terms similar to those he uses in his book, "We know very well what we have to look for when any part of our early history gets into the hands of mere lawyers. They assume, for instance, that the hereditary king must have been from the beginning." They do not *assume* anything; for one of the effects of a legal education is to train the mind to require *authority* for every assertion, and to accept no statement not capable of proof. Thus, on this very subject, it is impossible for any legal writer to avoid the conclusion that our monarchy was always hereditary, seeing that the earliest glimpses we get of it show us that it was so, and all ancient authorities, without any single instance to the contrary, except those of force and violence, describe it so. The Saxon idea of sovereignty was essentially hereditary, for it was supposed to be derived, by descent, from Woden. Thus, in Bede, we read, "*Woden, de cujus stirpe multarum provinciarum regum genus originem ducit*" (Bede. i. 15). And in the *Saxon Chronicle* we find the chronicler continually stopping to trace the descent of a king upwards to Woden. But Mr. Freeman, having a theory chiefly founded on some crotchet as to the etymology of *Cyning*, will insist upon it, in the face of all contemporary authority, that the Saxon kings were not hereditary. That is, he makes history square with his theory; whereas a legal education would lead a man to make his theory square with the facts of history. And in many other ways a legal education is not only useful, but essential to the right understanding of such subjects; and to the want of it we may trace many errors in Mr. Freeman's works. Thus, he does not understand the distinction between dignities and property, nor the tendency in early times to make dignities descend in the *male* line, and to *adults*, discarding the young children of deceased sons; and then he supposes that this was not hereditary descent, because our present mode of descent as to *property* is different. But as Sir F. Palgrave pointed out, though the Saxons divided the inheritance of property, they made dignities, and especially sovereignty, descend to male heirs and adult males, not admitting the *representation* of a deceased son by his child. Yet so strong was the principle of hereditary descent, that before the Conquest, though females did not, for the reasons pointed out by Sir F. Palgrave, inherit earldoms, yet an earldom was allowed to descend to a daughter's *son*. Thus the chroniclers tell us that the Conqueror made Cospatrik Earl of Northumberland

"nam ex materno sanguine attinebat ad eum honor illius comitatus; erat enim ex matre Algetha filia Uthredi Comitatus" (*Sim. Dunelm.*). This was pointed out by Mr. Finlason in his *Treatise on Hereditary Dignities*, in which he showed that dignities originally descended to males. Mr. Freeman, in his article in the *Saturday Review*, introduces a sneer at "the pleasing simplicity of Mr. Finlason," who, he says, "searching into the nature of Earls, is clearly surprised to find that in Earl's daughter in the eleventh century was not a countess in her own right." A writer who indulges in anonymous sneers at another ought at least to adhere to the truth as to his adversary's statements; but the writer here gives a representation of what Mr. Finlason had written exactly the reverse of what it really was. No doubt Mr. Freeman did not mean to misrepresent; he simply truth is, that through want of knowledge of legal history, he does not understand the subject, and does not always know the modern equivalents of terms used by ancient writers. This is, in reality, a branch of legal history, and cannot be understood by those who are not well versed in the history of law. Mr. Stubbs falls into similar errors from the same reason. Writers like Freeman and Stubbs throw valuable light on our social history, but in constitutional history, which is really legal history, they are sadly at fault; and hence their sneers at those who possess the legal knowledge in which they are deficient. Yet they derive much assistance from the labours of those whom they thus affect to despise; and in the latest works both of Mr. Freeman and Mr. Stubbs, it may be seen that they have derived some light from Mr. Finlason's edition of Reeves's *History of the Law*. Mr. Freeman has evidently derived from that source the idea of institutions such as the hundred having been diffused by the Romans; but, missing the solid basis of historic fact, he has flown off upon the wings of fancy to the theory of a common origin of institutions, which, as the *Academy* shows, is quite untenable. So Mr. Stubbs, in his *Constitutional History*, just out, has obviously derived much assistance from Mr. Finlason's labours, as he had previously derived from that source the idea of his continuity of the charters from the time of the Conqueror to the Great Charter; but the only acknowledgment he has made is to ascribe to Mr. Finlason an idea of the origin of trial by jury quite the opposite of what Mr. Finlason has given. And then they sneer at him in anonymous articles! This is not generous.

W. F. F.

BERE REGIS CHURCH (4th S. xii. 492; 5th S. i. 9, 117, 154, 176, 199).—LORD LYTTLETON will, I trust, excuse me if I venture to differ from him on one or two points in his last paper (p. 176), especially on that in which he takes exception to

my version of a certain sentence in this epitaph, characterizing it as "most awkward." My best defence, I think, will be to give the sentence more at length—as far as "expiravit," beginning with "quo devictus," putting the words as they must be put to get anything like intelligible English from them. I will only alter the construction of "tandem," and give the clause, "Voti fluminei damnas memor," as a parenthesis, when, I fancy, it will be seen that there is no need of inserting "fuit" after "devictus." Laborans per triennium herculeo morbo, quo tandem devictus (memor damnas fluminei voti) expiravit,—literally rendered = Labouring for three years under an herculean disorder, epilepsy, by which at last being overcome (mindful of the obligation of "his baptismal vow"), he expired.

LORD LYTTLETON'S "where" does not seem to me any improvement upon his "whence"; either must refer to the clause preceding, a construction of which the sense does not admit. "Where," moreover, cannot be allowed as a rendering of "tandem," always embodying the notion of time, never of place, as I am aware. I have plenty of Lexicons, but find them all to fail of any "sort of authority" for this interpretation.

The rendering of "decessor" I fully accept. It is based on the best authority. Tacitus, in the *Agricola*, vii., uses it exactly in this sense, where he speaks of Agricola as "successor" to Roscius Coelius his "decessor."

MR. WARREN, I find, is right as to the date. In Roman numeration a less number preceding a greater is always to be taken as a sign of subtraction, e.g. ix. means $x - i = 9$. Hence in this date iix. means $x - iii = 7$, making it 1637.

EDMUND TEW, M.A.

P.S. LORD LYTTLETON'S correction (p. 199) of an obvious error has precluded any necessity for remarking on that point.

WELSH LANGUAGE (4th S. xii. 368, 415, 523; 5th S. i. 78).—M. H. R. has inadvertently confounded two distinct letters on this subject. It was I, not MR. UNNONE, who asserted that *ystwyll* should be divided *y* and *stwyll*, instead of *ys* and *twyll*; and the reason I gave was that in words which really begin with *ys*, the consonants *c*, *p*, *t* are changed into *g*, *b*, *d*. I find, however, that this rule is not universal, and, therefore, I retract the "all" of my former letter; though I still assert that by far the larger number of such words suffer the change I have mentioned. That my derivation from *stoile*, through the older form *estoile*, from *stella*, is not "far-fetched," appears from the corresponding instances of *yspyd* and *ysgrythyr*, which come from *spiritus* and *scriptura* respectively; a fact which no one disputes. I will not say that the two last-named words necessarily come through the French *esprit* and *écriture*, because the habit

of the Celtic peoples, to which I alluded on p. 524 of the last series, quite accounts for the prefix *y*; but I think that *ystwyll* comes through the French, because its last syllable seems like an attempt to represent roughly the sound of *oi* in *estoile*, whereas, if it were taken directly from the Latin *stella*, it would probably have appeared in the form of *ystell*. It should be noted that there is a real Welsh word *ystel*, meaning "a projecting point." Many Welsh ecclesiastical terms are (as might be expected) of Latin origin, as *Pasg* (Pascha), *Trindod* (Trinitas), *Eglwys* (Ecclesia), *Cymmun* (Communio), *Ffydd* (Fides), and several more, of which *Ysgrhythyr* and *Yspryd* have already been cited. On the other hand, many are purely Welsh, as *Enwaediad* (Circumcision), *Garaitys* (Lent), *Dyrchafael* (Ascension), &c.; so that the argument from analogy proves nothing either way, and I merely put forward my proposed derivation as a probable one. If I were to abandon it, I should certainly accept Dr. Pughe's, i. e., from *ystgwyll*, since the laws of Welsh mutation would eliminate the *g* in such a compound; but I do not quite see how to account for the *t* on this theory, the Welsh verb of existence being *ys* or *ydys*, not *yst*. Yet even here the cognate forms *est* and *estri* might tend to show that a *t* originally formed part of the word; though I do not wish to express any opinion on this point. At any rate, there is no *lucus a non lucendo* in Dr. Pughe's suggestion, since he speaks of that which *exists* in the gloom, not that which *is* the gloom.

One other query of M. H. R. cannot be allowed to pass without notice. He asks "whence is that English word *twelfth* derived?" and actually proposes to go to the Welsh language for a solution! Can there possibly be any one at this day, taking an interest in questions of etymology, who is ignorant of the history of our numerals?—any one who does not know that *twelf-th* is a regular ordinal formation from *twelve*, and that *twelve* (said to be compounded of *two* and *leave*, being *two left* after counting *ten*) is identically the same in all languages of the Teutonic stock, e. g., Gothic *twalif*, English *twelf* and *twelve*, Danish *tolo*, High German *zwölf*? The formation of the numerals *eleven* and *twelve* is really a curiosity of language, *eleven* being (on the same theory) *one left*, Gothic *ainlif*, Old English *enliffon*, &c., and presenting a marked difference from the method adopted in other languages, of adding *one* and *two* to *ten*, as in *undecim*, *duodecim*; *ēvdeka*, *δώδεκα*; *un(ar) ddeg*, *deuddeg* (Welsh); *aon-deug*, *dhà-dheug* (Gaelic). There is surely no lack of books at the present day to supply this and plenty of similar information.

C. S. JERRAM.

The following sentences, literally translated from the work of a Welsh lexicographer, yield an amusing derivation of the word *ystwyll*:—

"And Rhonwan (Rowena), the daughter of Hengist, brought to drink to him wine in a gold bowl, saying, 'Weas heal hlafor cynning!' Then Gwrtheyrn (Vortigern) asked of his chamberlain, who was his interpreter, what she was saying, for Gwrtheyrn knew not a word of the Saxon tongue. He answered that this she said, viz., 'Be health to my Lord King.' And this was the beginning of the *Gwasdl* on the night of the festival of *Ystwyll*, i. e. the festival of fraud or deception"—

in the original "nos y twyll"! By "*Gwasdl*," he means the name given to the carolling which frequently occurs in Wales at Christmas-tide, old and new, by parties going about from house to house with a horse's head dressed with ribbons, &c., in some places, but with other rites and ceremonies in other localities.

R. & M.

In German we find the word *zwei*, two. There was formerly another form of the word used for the feminine gender, *zwo*, and from this was formed *zwölf*, the vowel being softened. Thus we have in German and English, *zwo*, "two"; *zwölf*, "twelve." As for the "th," we find it in all the ordinal numbers but the first three, as fourth, fifth, &c.

S. P.

WAYNECLOWTES: PLOUGH CLOWTES (5th S. i. 167) are probably nails with very large heads for making or mending waggons and ploughs. The word occurs in the *Privy Purse Expenses of Elizabeth of York*—"Item for v lb. of clowtes viii^d ob.," p. 103. Any Lincolnshire blacksmith would understand J. T. F. if he asked him for some clowt nails. A clowt is also an iron plate used to keep an axle-tree from wearing away.

Birne iron: markyng iron.—These seem both to mean the same thing, i. e., a branding iron for marking goods or cattle. If there be any difference, the *Birne iron* was the implement that did its office by means of heat, and the *markyng iron* by the use of some coloured pigment.

Flekes pro plauastro.—A fleke, fleak or flake, means a hurdle made of rods wattled together—see *Promptorium Parvulorum*, 165. The song of *John Nobody*, a satire on the Reformers written in the reign of Edward VI., says of the "Gay gallants, that will construe the Gospel," that it would be more meet for them "to milk kye at a fleyke" than to discuss divinity. Strype's *Cramer*, ii. 636, E. H. S. edit. Flekes are constantly mentioned in the churchwardens' accounts of Louth. In 1538 there is an entry which leaves no doubt as to what they were—"For fleakes sett betwixt the falow felde & este felde viii^d." The flekes J. T. F. has come in contact with were probably intended for attaching to the sides of waggons, for the purpose of increasing their capacity when employed to carry light material.

Gresman.—Grassman is explained in Jamieson's *Dictionary of the Scottish Language*, to be "the tenant of a cottage in the country who has no land attached to it."

Allarium.—Can this be a form of *aurarium*, or *armarium*, a cupboard? MABEL PEACOCK.
Bottesford Manor, Brigg.

BÉZIQUE or **BÉSIQUE** (5th S. i. 167.)—The derivation of this word is asked for. I have looked into the accounts and rules of the game recently published by Goodall and others, but do not find any mention of the derivation of the word *Bézique*. According to "Cavendish," who is an authority on this subject, no one knows the exact origin of the game. In an article upon "*Bézique*," in the *Gentleman's Magazine*, January, 1870, he spoke of the games "*brusquemille*," "*briscan* or *brisque*," and then said:—

"It seems not unlikely that some genius who knew these games conceived the 'happy thought' of shuffling two piquet packs together, and playing *brisque* with them. The new game would naturally require some modifications, which the aforesaid genius, or his associates, would as naturally make; and hence this game, which now only required christening. 'Give it a name, I beg'; and so it was ushered forth to the world as *besi*, *bésique*, or *bézique*, for no particular reason that we are aware of, unless, possibly, that it might bear one more point of resemblance to *brusquemille*. Of that game it is written in the *Académie des Jeux*—'No account can be given concerning the name of this game, unless we suppose it to be the fancy of him that invented it, for it has no sort of relation to the game.'"

In the "Table-Talk" of *Once a Week*, February 13, 1869, it is stated that a "very complete set of instructions and rules for playing the game of *Bazique* was published in *Macmillan's Magazine*," November, 1861, and that "the game has been brought into fashion by the Duke of Edinburgh, under whose patronage Messrs. Goodall & Son publish 'The Royal Game' of *Bazique* and the royal edition of its rules" (1869). One of the pseudo-blind men in Offenbach's *Deux Aveugles*, written about the year 1854, speaks of the game of "*besigue*." In the volume of *Once a Week*, January to July, 1869 (edited by E. S. Dallas), there is an article "Concerning *Bézique*," at p. 216, concerning which I well remember having a talk with Mr. Dallas; but I have mislaid that particular number of the periodical, and therefore I cannot say if it gives the derivation of the word *Bézique*.

CUTHBERT BEDE.

There can be little doubt about the etymology of this word. In Baret's *Italian Dictionary* (I have an edition as far back as 1820) "*Bazzica*" has, amongst other meanings, that of "a game at cards." It seems, therefore, that the above word is Italian Frenchified.

M. H. R.

"**BLODIUS**" (5th S. i. 167.)—I am unable, for the present, to solve any of J. T. F.'s difficulties. Though, in my work on the new Du Cange, I have already passed the words *panis* and *pannus*, I am at a loss to guess what can be the meaning of *pro pane micando*, and *pannus vocatus lewan*, &c.

I intend, however, to take a note of J. T. F.'s observations, and I would be obliged to him if he would give me the passages in which the above and similar difficulties occur. I give my address, but I think "N. & Q." would be the best place to insert them, as they may attract the attention of those who could settle at least some of the points.

J. H. HESSELS.

Trinity College Library, Dublin.

SMALL TABLES (5th S. i. 168.)—I have three of these, date about the close of the last century:—1. 26 inches high, top 11 inches across, used as a stand for a tea-kettle or urn; 2. 21 inches high, top 11 inches, used to carry a bed-room night-shade; 3. 29 inches high, top 24 inches, used as an Ombre or tea-table, called "drum." All are with tray-tops and rims, and on three claws. E. B.

"**WE MAY LIVE WITHOUT POETRY**," &c. (5th S. i. 87.)—*Vide Lucile*, by Owen Meredith, Canto 2, xix.

C. FAULKE-WATLING.

HUGH SKEYS (5th S. i. 129.)—His first wife, Miss Fanny Blood, was my aunt. The name of his second wife was Eliza Delane.

WILLIAM BLOOD.

Liverpool.

"**NE SUTOR**," &c. (5th S. i. 145.)—The Town-Clerk of Selkirk tells me that it is upwards of 120 years ago since shoemaking was the staple trade in Selkirk. *Honorary Burgesses*, upon their admission, go through the process of licking the "birse" still. Earl Russell and Sir Walter Scott did so on their admission, though Sir Walter says that when Prince Leopold (King of the Belgians) was admitted the ceremony was dispensed with.

RICHARD LEES.

"**SIMPSON**" (5th S. i. 165.)—DR. CHARNOCK is no doubt right in deriving Simpson from Senecio; but may I suggest that it has probably come through Senecōn, the French name for groundsel? Many French words linger in the Eastern Counties; e.g., *mavis*, for thrush.

F. H. H.

ANCESTRY OF GEORGE FOX (5th S. i. 180.)—George Fox does not say in his journal that his mother, Mary Lago, was "descended from the Lago family," nor does he say or imply that this family had "given its quota to the roll of Christian martyrs." He simply states that she was "of the family of the Lajos and the stock of the martyrs." That these martyrs were not Spaniards is evident from their names, Robert Glover and Joyce Lewis. See, for an account of them, the well-known pages of another Fox, the martyrologist. See also the narrative of their lives, by the late Rev. Benjamin Richings; and *Independency in Warwickshire*, by Sibree and Caston, 1855, pp. 235-8. The most recent notice of the subject is in the *Theological*

Review, January, 1874, p. 39, note. Mancetter Church contains a couple of modern (wooden) monuments dedicated to their memory. Respecting the name Lago, it may be added that it is still found in the Midlands. Query, its origin?

V.H.I.L.L.C.I.V.

LORD'S PRAYER, ROYAL AND REPUBLICAN (4th S. xii. 429.)—At first sight this story looks very much like an invention of Berkenhead, or some other Cavalier wit, founded, probably, upon the change made in the name of the Court of King's Bench and similar obliterations of the royal title. Another example of these *ben trovato* tales is that which represents Cromwell as stamping his cannon with the pious text "O Lord, open thou our lips, and our mouth shall shew forth thy praise."

C. ELLIOT BROWNE.

"THE CROWN OF A HERALD KING OF ARMS" (5th S. i. 146.)—It is no doubt wrong to describe the "pheon" as "the barbed head of a spear or arrow," seeing that it is that of a dart or javelin. I am aware that the heraldic pheon is depicted with the inner edges of its fluke serrated, or rather engrailed; but amongst the few real examples of this rare weapon which I have seen, such has not been the case; they resembled the broad arrow, and I believe the two to be identical. Gwillim says of the pheon—"It pierceth speedily, and maketh a large wound, by reason of the wide spreading barbs thereof."

W. J. BERNHARD SMITH.

Temple.

"ALL LOMBARD STREET TO A CHINA ORANGE" (5th S. i. 189.)—I take it that the original notion is in Shakspeare, where Biron backs Costard with "My hat to a halfpenny" (*Love's Labour's Lost*, Act v. sc. 2).

W. T. M.

Shinfield Grove.

MORTIMERS, LORDS OF WIGMORE (5th S. i. 188.)—For the origin of the Mortimers MR. STONE is referred to Watson's *History of the Earls of Surrey*, where it will appear that Ralph de Mortimer, the first of them, was brother to my venerable ancestor, William de Warren, first Earl of Surrey, and, together with him, "came over with the Conqueror."

C. F. S. WARREN, M.A.

MR. STONE will find a good article on Wigmore Castle, and the family of the Mortimers, with three pedigrees of the family from different sources, by Sir Samuel Rush Meyrick, K.H., in the *Analyst* for 1836, vol. iv. pp. 3-28; 243-266. In a paper in the same work, vol. ii. 73-84, also by Sir Samuel R. Meyrick, there is a pedigree of the family of Owain Glendwr, but it does not answer the questions put by MR. STONE.

SAMUEL SHAW.

Andover.

SIR ISAAC NEWTON (5th S. i. 186.)—In my boyhood, "when George the Third was king," I heard a similar story told of Dr. Part, who unquestionably was a most inveterate smoker. Only it had nothing to do with his "ladye-love." It was that, sitting next to a young lady, he took up her hand and used one finger as a pipe-stopper (let us hope before the pipe was lighted), and then apologized, saying he had mistaken it for an ivory tobacco-stopper. It was intended as a piece of gallantry on the part of the learned doctor.

T. J. A.

"ADDRESS TO THE STARS" (5th S. i. 167.)—The author was the Rev. J. Johns, a Unitarian Minister at Crediton in Devonshire. It first appeared in the *Monthly Repository* for November, 1823, and afterwards in the *New Monthly Magazine*. It was again republished in a volume of poems, entitled *Deus of Castalie*, London, 1828.

J. M.

Cranwells, Bath.

OWEN GLENDOWER (5th S. i. 188.)—Will the following notes from contemporary documents be of any service to MR. STONE?

July 10, 1400.—"On the same day came Owen Glendordy with a great army to the said town of Cardiff, and Thomas, Bishop of Llandaff, consecrated the said church of St. Mary, which was polluted. . . by great effusion of blood; and, afterwards, the said Isabel was baptized."—(*Prob. et. Isabellæ ux. Ric. de Beauchamp, sor. et her. Ric. fil. et her. Tho. nuper Dni. Le Despenser*, 2 H. V. 23.)

Nov. 8, 1400.—"Lands of Owen de Glyndordy, conceded to John, Earl of Somerset, in North and South Wales."—(*Rot. Pat.* 2 H. IV., Part i.)

1407.—"Expenses incurred for Griffin, son of Owen Glendour." [Evidently a prisoner.]—(*Rot. Exch. Pasc.*, 8 H. IV.)

Feb. 22, 1414.—"Katherine Mortymer and her daughters, in the King's custody within the city of London." [Is not this Owen's daughter, the wife of Edmund Mortimer?—(*Rot. Exch. Michs.*, 1 H. V.)]

Dec. 1, 1413.—"To Will. del Chaumbre, varlet of Tho. Earl of Arundel, for expenses, etc., of funeral of the wife and daughters of Edmund Mortimer, buried in the Church of St. Swithin, London, 20s."—(*Ib.*)

April 8, 1421.—"Pardon of Meredith, son of Owynas de Glendordy, 'according to the sacred precept that the son shall not bear the iniquities of the father.'"—(*Rot. Pat.* 9 H. V., Part i.)

MR. STONE inquires further if there are any extant descendants of the Mortimers of Wigmore, Earls of March. Far too many to enumerate, the heir general being Queen Victoria. But if he means to inquire for heirs in the male line only, that is an interesting and much harder question. I am not able to trace any; but I will not venture to say there are none.

HERMENTRDE.

PALACE OF ALCINA (5th S. i. 188.)—See Ariosto, *Orlando Furioso*, cantos vi. and vii. J. N. may be interested in comparing this description with Tasso's Garden of Armida, *Gerusalemme Liberata*,

c. xvi.; Spenser's *Island of Phædria*, *Fairy Queen*, B. II. c. vi.; and Bower of Bliss, B. II. c. xii.; and Thomson's *Castle of Indolence*, canto i.

JONATHAN BOUCHIER.

"THROUGH LIFE'S ROAD," &c. (5th S. i. 207.)—These lines ought to run thus:—

"Through life's road, so dim and dirty,
I have dragged to three and thirty;
What have these years left to me?
Nothing, except thirty-three."

They are in Byron's *Diary*, January 22, 1821 (see Moore's *Life*, under that date, vol. ii. 414, first edition).

LYTTELTON.

[They are at page 87 of Murray's one-volume edition.]

THE WATERLOO AND PENINSULAR MEDALS (5th S. i. 47, 98, 136, 217.)—I am at a loss to understand on what grounds Mr. FLEMING disputes my statement, that the Waterloo Medal was granted to the military only, and asserts that it was granted "to combatants and non-combatants alike." Will he name the passage in the General Order which he considers conferred it on the Civil Departments of the Army?
W. DILKE,
Chichester.

ROYAL HEADS ON BELLS (4th S. ix. 76, 250, 309; xii. 85.)—A friend has introduced me to another bell bearing the heads of Ed. I. and Eleanor, the stamps of which have evidently passed down to a late founder, for the inscription is in English, though in modern Gothic caps:—

IN THE NAYME OF IHS ME SPED.

This bell is at Thurstaston, Leicester; a stamp of the Virgin and child is also on the bell.

May I be allowed to say that it is very desirable that all bell-hunters should send their finds to one and the same periodical, and not scatter them broad-cast, first to one and then to another? The editor of "N. & Q." has ever been a kind patron of bells, and it is not my intention to desert such a warm friend.
H. T. ELLACOMBE.
Clyst St. George.

BURNS AT BROWNHILL INN (4th S. vi. 150.)—At the above reference I wrote thus:—

"Here Burns, as is well known, was only too often found in the evenings, and here it is also known that he allowed his muse a licence which we can believe that he regretted at the close of his life. The panes of glass in the window contained proofs of mental obliquity, of which his best friends were ashamed. These panes, on which the poetry had been scribbled, were taken out by the late Sir Charles Granville Stuart-Menteth, Bart., of Closeburn; and I have only lately learned the fate which has justly overtaken them. The late Sir James Stuart-Menteth, of Mansfield in Ayrshire, was a warm admirer of the poet, and jealous of everything that might injure his reputation. Aware that the box in which his father had got the panes packed was in his possession, he examined it and destroyed the glass, that at no future period it should be possible to give the poetry to the world."

No one in your world-known publication has ventured to controvert this statement; but I have only now, by the merest accident, discovered that Mr. Scott Douglas, editor of Mr. McKie's edition of Burns, has admitted into his work an attack on its correctness, written in a style seldom, if ever, used by literary men of the present day. I am told (vol. ii. p. 340):—

"That a fiendish squint certainly must have directed the pen which could communicate such rotten stuff to a respectable public reservoir of intelligence! The only man who could have contradicted this story concerning the box and glass was Sir James Stuart-Menteth, and he died on 27th Feb., 1870. Dead men tell no tales. How has this rummager among broken glass reserved his communication till the precise time when it might be uttered without chance of contradiction?"

Passing over this strange rhapsody of abuse without further comment than merely expressing my surprise that Mr. Scott Douglas should have thought it worthy of being inserted in his work—a work which I consider to be a valuable contribution to the illustration of the poems of Burns—I have been induced to examine a little more minutely the proofs, that are at present within my reach, of Burns having desecrated his high poetical talent by such ribbald verses as those that he is said to have scribbled on the panes of glass in Brownhill Inn. I am sorry to say that there can be no doubt of the correctness of the statement. No one would have rejoiced more than I would have done if it could have been shown that it was an unjust libel on his character, and I would at once have expressed regret at having given credit to it. I have communicated with my old friend and schoolfellow, Charles Granville Stuart-Menteth, Esq., as to his early recollections respecting these panes, which were retained for many years in Closeburn Hall, his father's residence, and he writes to the following effect:—

"Perhaps some forty years or more since, I have heard my Father allude generally to the fact that Burns had scratched with a flint or diamond some very indecent verses on one of the windows of Brownhill."

The habitual absence of Mr. C. G. Stuart-Menteth from the district for many years may be given as a reason why he does not possess more particular information.

Knowing that the late William Coltart was wood-forester and cartwright to Sir Charles, and thinking that his son, a most respectable inhabitant of Closeburn, and who has never lived out of the parish, might be acquainted with some facts respecting the panes, I made inquiry of him. He writes to this effect:—

"The panes of glass were taken out of Brownhill window, by the orders of Sir Charles, by my father, who employed William Maxwell, his apprentice, and afterwards married to my sister, to remove them. All the panes were taken out on which there was any writing by Burns. This was after the death of Bacon, who occupied the house in the time of Burns, and who died in 1824."

Mr. Coltart adds, "I remember seeing the panes often." He, at the same time, furnishes me with a specimen, not of the verses written on the panes, but of six lines found scribbled, in the handwriting of Burns, on the door of an outhouse belonging to the inn. They are epigrammatic, but too coarse for your pages. I am, therefore, satisfied that these panes did exist, and were so used by Burns. How they were destroyed by Sir James, who was thus only carrying out more completely his father's intentions, I have already stated on the authority of Sir James himself.

When Mr. McKie paid me a visit, a few months ago, I was not then aware, nor, indeed, was I aware till within the last ten days, that either he or Mr. Scott Douglas had any misgivings on the subject. I should otherwise have had some conversation with him in regard to it. I sent a young friend to show him the spots immortalized by Burns in Closeburn; and, among other places, he would visit Brownhill. The present occupants have only recently entered the farm (it is no longer an inn), so that I know not what information they were able to furnish him, but he has now an opportunity of telling us what he learned with respect to these panes.

C. T. RAMAGE.

SIR DAVID LYNDSEY (5th S. i. 108, 136.)—It would appear that some critics (including the late Sir W. Scott and W. A. C., Glasgow) have not been dealing fairly with the late Mr. George Chalmers, who ought ever to be respectfully remembered, in assuming that he interpreted the line referred to in the "Complaynt" as they allege he did. He, however, did not mean, or, at least, there is not the least evidence that he meant, that it was the king-child (James V.) who played "*pa, da, lyn*" upon the lute. Let it be supposed only that his interpretation was "*play, David Lyndsay, upon the lute*," what is wrong in sense in this, or even in the punctuation adopted in his edition (a semicolon after lute, at the end of the line), which, by Scott, was challenged (note 2, Y., to *Marmion*)? If the King requested David Lyndsay to play, that must have had reference to some musical instrument on which he was wont to hear Lyndsay perform. That would seem to have been a lute; consequently, in the King saying, "*play, David Lyndsay*," he, at least, meant a lute, if he did not also lisp the name.

But while Scott's interpretation of "*pa, da, lyn*" = "*where's David Lyndsay*," has been generally rejected, the other of "*play, David Lyndsay*" has not been uniformly received as correct; for in a late edition of Lyndsay's *Works* (2 vols., sm. 8vo., 1871, Paterson), the editor, Dr. David Laing, of Edinburgh, reads "*Pa*" as *Papa* (vol. i., notes, p. 358); and by inserting a comma after "*lyn*," and no point after "*lute*," at the end of the line, he denotes his idea that the sense and sentence

were complete with "*lyn*." In my view, the difference in meaning will not be material whether the sense be held as complete with "*lyn*," or with "*lute*." L.

BIRDS OF ILL OMEN (4th S. xii. 327, 394; 5th S. i. 138.)—The crow, or raven, has always, in Scotland, been considered a bird of ill omen:—

"Yestre'en I was working my stoeking,
And you wi' your sheep on the hill,
A filthy black corby sat croaking—
I'm sure it foreboded some ill."

Ballad, circa 1804-5.

In Scotland this was wont to be called "the Crooping Corbie." The following is told of David Ferguson, one of the early reformers, and minister at Dunfermline:—

"At St. Andrews he met, along with other ministers of the Church, in order to protest against the installation of Patrick Adamson as bishop of that See. On that occasion a person came in and reported that there was a corbie croopin' on the kirk! 'That's a bad omen,' said Ferguson, 'for inauguration is from *avium garritu*; the raven is *omnimodo*, a black bird, and therefore ominous: and if we read rightly what it speaks, it will be found to be *Corrupt! Corrupt!! Corrupt!!!*'"—See *Sketches of Scotch Church History*, McCrie, vol. i. 118.

Ferguson was a man of infinite humour; Adamson was a coward, as his recantation of Episcopacy showed.

JAMES HOGG.

Stirling.

RICHARD WEST, CHANCELLOR OF IRELAND (4th S. xi. 462; xii. 14, 94.)—In addition to the fact that Richard West was member for Bodmin in 1722, it may be of interest to state that in the previous Parliament he represented Grampound. In the *Parliamentary Register* (Lond., 12mo., 1741) the members for Grampound elected in 1714 are said to have been the Hon. John West and Sir Richard Cook, Knt.; that the latter member died, and was replaced by Richard West, so that in 1721 the two members were John West and Richard West. This John West appears to have been Colonel West, the first Earl De la Warr, na. 1691; and in the absence of any distinct evidence as to the Chancellor's family, the fact that Richard West first entered Parliament as the colleague of the Hon. John West is suggestive of some family connexion. It is probable that the same influence which secured the return of John West was exerted in favour of Richard.

EDWARD SOLLY.

"SO SCENTED THE GRIM FEATURE" (4th S. xii. *passim*; 5th S. i. 52.)—Read "*faitour*," and the poet's meaning is obvious. Death, the Grim Gentleman, is a malefactor or *mal-faiteur*, scenting his victim from afar.

T. B. WILMSHURST.

"THE WAY OUT" (5th S. i. 26, 76.)—The legend I have often heard, connecting the Spaskoi Vorota at Moscow with Napoleon's occupation is, that the

fire, which then raged in the city, approached the walls of the Kremlin at this point, but was so effectually repulsed by the miraculous image that they were totally uninjured, and never again assailed by the fire. Thus the image and the gate acquired at that time a fresh claim to the veneration of all patriotic Russians. B. Y. H.

WOMEN IN CHURCH (4th S. xi. *passim*; xii. 38, 99, 179.)—Under the head "Earliest Mention of Pews" I came across the following quotation from *Piers Ploughman*, which seems to indicate a separation of sexes:—

"Among wyves and wodewes ich am ywoned sute
Yharroked in puws. The person hit knoweth."

I have forgotten the source.

G. LAURENCE GOMME.

BIBLIOGRAPHY OF UTOPIAS (4th S. xi. 519; xii. 2, 22, 41, 55, 62, 91, 153, 199, 293; 5th S. i. 78.)—I do not see among the works of fictional voyages named by your correspondents—

"An Account of an Expedition to the Interior of New Holland. Edited by Lady Mary Fox. London: Richard Bentley. 1837."

This book is very entertainingly written, and in style and matter above the average of such compositions. I can find no notice of it in either Brunet or Lowndes.

MARCUS CLARKE.

The Public Library, Melbourne.

"LIKE" AS A CONJUNCTION (5th S. i. 67, 116, 157, 176.)—It will be found on reference to my former remarks that, except in such faulty expressions as "like he did," I quite agree with Mr. Tew in considering "like" to be an adjective, and that of its use as a conjunction I have spoken as being apparent only. I may add that, in such phrases as "an eye like Mars," the principle which I asserted, that a comparison is made of a part with the whole, is confirmed by the following from Aristophanes, which I have just come across:—

ὡς ξυγγενὴς ὁ κύσθος αὐτῆς θατέρᾳ.

(*Ach.* 789.)

W. B. C.

KING OF ARMS v. KING AT ARMS (5th S. i. 50, 135.)—Surely, in regard to this, one form of expression is quite as correct as the other. The latter seems to be far more general, and is used by Sir Walter Scott in *Marmion*:—

"Still is thy name in high account,
And still thy verse has charms,
Sir David Lindsay of the Mount,
Lord Lion King-at-Arms!"

Canto iv. stanza 7.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

I am pretty confident I have seen, on the title-page of a very early edition of one of his works, "by Sir David Lindsay, Lord Lyon King at Arms." ELLCEE.

CRAYCH.

DR. ISAAC BARROW, MASTER OF TRINITY (5th S. i. 69, 196.)—Although H. T. does not supply the information asked for, viz., the pedigree of Dr. Barrow's connexions from 1650 to 1750, yet his answer is useful. I should be much obliged if he could favour me with the dates of any registers, or of any circumstance whatever belonging to any branch of the family, and should be thankful to take care of and return any papers addressed to me. The editorial note is quite correct. The Bishop of St. Asaph was uncle to the Master of Trinity, and belonged to a very old Suffolk family. The Barrows of Chester have not, I believe, been connected with the Suffolk branch for very many generations. I should be glad to find they have been connected, or that H. T. can discover the name of Isaac previous to Dr. Barrow's time. The pedigrees of the Chester, Suffolk, Gloster, and Kent branches have been carefully preserved.

G. F. B.

REV. E. GEE (4th S. xii. 439, 501; 5th S. i. 16, 138.)—Of the work published with an Introduction to some *Animadversions* by Edward Gee, Lond., 1690, the original title is as follows:—

"A Memorial of the Reformation of England; containing certain Notes & Advertisements which seem might be proposed in the first Parliament & National Council of our Country after God, of his mercy, shall restore it to the Catholick Faith, for the better Establishment & Preservation of the said Religion. Gathered & set down by R[obert] P[arsons] 1596." "A book which never saw the light till of late years; it had slept in Flanders from 1588, being first adapted (as 'tis supposed) for that Invasion," &c. (Dodd, *The Secret Policy of the English Society of Jesus*.)

This is appended to his *History of the English Colleges at Douay*, 1713.

BIBLIOTHECAR. CHETHAM.

"LET HIM NEVER," &c. (5th S. i. 207.)—

"Life's night begins; let him never come back to us!"
Browning, *The Lost Leader*.

M. L.

CENTAURY (4th S. xii. 407, 520; 5th S. i. 54.)—I am much obliged to MR. NASH for his kind researches on this subject. The plant, however, to which I alluded, belonged certainly not to the Gentianaceæ, but to the Compositæ, and it was a freshly gathered specimen which the botanist of whom I wrote (the well-known and highly respected Dr. P—— of Beyrout) held in his hand when he made the observation quoted before.

Since my previous letter, I have been able completely to identify the species, from a plate in Pratt's *Flowering Plants of Great Britain*, representing the star thistle, *Centaurea calcitrapa*, with its formidable spined involucre, of which the writer says:—

"It is very unlike any other of our wild flowers in the spreading long thorns of its flower-cup, which are at

first green, but which become afterwards very hard and woody, and as strong and sharp as the thorns on a May-bush, and large enough to attract the attention of the most casual observer. This appendage to the scales of the involucre procured for the plant its specific name, for it much resembles the implement used in ancient warfare, and called *Caltrap*, which was an iron ball* set with iron spikes, and which, being thrown beneath the feet of horses, cruelly wounded these animals as they pressed onwards."

I have several dried specimens of the Syrian species, which I brought home, and which, in general appearance, correspond entirely with the above description. May I be allowed to suggest a possible reference to this plant in the 9th chapter of Acts, concluding part of verse 5? It is not long since I heard an eloquent preacher, speaking of the conversion of St. Paul, say words to this effect, that Paul, (hitherto the triumphant and iron-handed persecutor) now lay "kicking against the pricks," that is, the rough and thorny vegetation of the ground whereon he grovelled.

It was as I "journeyed near Damascus" that I especially noticed the profuse growth of what I now know to have been the *Centaurea calcitrapa*, just showing for bloom, with its long spines (then early in May) of yet tender growth, though by the end of the month they had acquired sufficient hardness and sharpness to necessitate a thick leather glove on the hand of the collector. C. L.

The following receipts from Thomas Lupton's *A Thousand Notable Things*, 1627, speak of the medicinal properties of this herb:—

"Drink the juice of Centory, once every morning, foure days together, and it will make thee to sing cleare and speake with a good voice. It cleneth the brest marvellously. Often proved."

"For all the evils of the stomach and for them that cannot eate: Take an hearbe called Centory, and seethe it well in stale Ale, and when it is well sodden, then stampe it, after that seethe it againe in the same Ale, let there be two handfuls of Centory, to three quartes of Ale, and let them seethe as it before said, to pintes, then put thereto one pinte of pure Honny, and boyle them together, and keepe it in some cleane vessell, and give to the party grieved, three sponefuls thereof fasting every day, till hee bee whole and well; for it drives away all the fleame and corruption from the stomach, and makes him have a great desire to his meate within foure or five dayes. Often proved."

Theophrastus, in his *History of Plants*, as rendered into Latin by Gaza, 1552, when speaking of the fertility of certain herbs according to their situation, says:—

"Quemadmodum Centaurium in Elio agro fœcundum, quod montuosis editur: infœcundum, quod planis fœcundum tantum gaudens; quod concanis, ne floret quidem, nisi improbe."

J. CHARLES COX.

Hazelwood, Belper.

CHARLES OWEN OF WARRINGTON (1st S. viii. 492; 5th S. i. 90, 157).—From a paragraph in

* Still, I believe, used by Indian tribes in warfare.

"*Lancashire: its Puritanism and Nonconformity*, by Robert Halley, D.D., vol. ii. pp. 321-2, 8vo. Lond., 1869," I find that Dr. Charles Owen's funeral sermon was preached at Warrington, Feb. 23, 1745-6, by the Rev. J. Owen of Rochdale (his nephew?), entitled "The Christian's Conflict and Crown." It was advertised in the *Gentleman's Magazine* for June, 1746.

W. H. ALLNUTT.

Bodleian Library, Oxford.

INNOCENTS' DAY : MUFFLED PEALS (5th S. i. 8, 44, 58, 158).—A muffled peal is always rung on the bells on this day at Dursley, Gloucestershire. FAMA.

Oxford.

Also on the bells of Magdalen College, Oxford. J. B. B.

Oxford.

At Bourton-on-the-Water I learned, the other day, that it had been always the custom to ring a muffled peal on the morning of Holy Innocents' at 6 A.M. until last year, when it was suspended, owing to the death of the late rector.

DAVID ROYCE.

Miscellaneous.

NOTES ON BOOKS, &c.

Philips's Handy General Atlas of the World. A Comprehensive Series of Maps illustrating Modern, Historical, and Physical Geography. With a Complete Consulting Index. By John Bartholomew, F.R.G.S. (Philip & Son.)

THIS Atlas is well described as "handy," though it is of folio size. It contains thirty-nine well-executed, clear, and legible maps; and the copious consulting Index is as well described "complete" as the Atlas is "handy." It extends to over eighty folio pages of four columns each, containing thousands of names and places, and references to find their exact position in the map to which they belong. Mr. Bartholomew has furnished an Atlas to suit everybody's geographical wants. It is worthy of any library: in its way, nothing could surpass it as a gift-book; and it should take a first place among the more valuable prizes accorded to the most deserving students in educational establishments. If the old Duke of Newcastle had possessed such an Atlas, that eminent statesman would not have followed up his expression of joy at the fall of Annapolis by asking in what part of the world Annapolis was situated.

The Book of Jonah. By the Rev. Alexander Mitchell, M.A. (Bagster & Sons.)

MR. MITCHELL not only succeeds in the object for which he writes, but actually supplies a want. His book introduces a Hebrew student at once to the pronunciation, parsing, punctuation, and translation of that language. Hebrew is learnt to a great extent by many persons only from self-helps. To such persons this book will be a great assistance. The beginner while interested by the pathos, poetry, and simplicity of *The Book of Jonah*, will be pleasantly initiated into the mysteries of Hebrew accentuation and grammar. Senior scholars, too, may refer with profit for notes on ancient cantillation and interpunction.

Calendar of the Carew Manuscripts, preserved in the Archbishop's Library at Lambeth. Edited by J. S. Brewer, M.A., and Wm. Bullen, Esq. (Longmans.)

THE documents in this Calendar refer to the years 1603-1624. They are prefaced by one of Mr. Brewer's excellent historical chapters by way of Introduction. From among the many hundreds of papers which throw light on the past history of Ireland, we select a passage from some notes made by Sir John Davis, on the expediency of holding parliaments in Ireland. "To what end should we call a parliament, if we may not pass such good laws as may be propounded for the reformation and settling of this commonwealth, for it is to be doubted that the Irish, and such as are descended of English race, of whom both the Houses of Parliament consist, being, for the most part, Popish recusants, will distaste and reject such Bills as shall be transmitted out of England to be propounded here in Ireland, although they be for the benefit of the Crown and Kingdom, which was observed in the last Parliament, when the Lower House did obstinately refuse to pass divers good Bills containing matters of civil government, only out of a froward and perverse affection to the State."

Lyrics from a Country Lane. By John L. Owen. Second Edition. (London, Simpkin & Co.; Manchester, John Heywood.)

THIS book is a Miscellany of Verse. The author has written a great many lyrics of varied metre, subject, and merit. In parts he soars high with impunity, but in other places his descent is too sudden. To use his own words, he writes "as one who deals in trifles and sublimities." Mr. Owen is strongest, perhaps, in his long metres. Where his language is simple, there his subjects are most telling. The book contains some pretty spring pastorals, summer lays, autumn lyrics, and winter idylls. Mr. Owen modestly declines the title of "Poems" to his book; he is none the less poetical.

The Tichborne Case compared with Previous Impostures of the same kind. By Joseph Brown, Esq., Q.C. (Butterworths.)

FROM the Messrs. Butterworth's time-honoured firm we are accustomed to receive learned and useful books, but seldom one so amusing as this pamphlet. Mr. Brown's work is also useful, for it contains a rapid *résumé* of cases which bear a close resemblance to the great case just fittingly concluded. In some, history does really seem to repeat itself. Most striking, too, is the fact which impresses itself forcibly on the mind, namely, that in addition to the innocent dupes, whose readiness to be deluded is really a support to imposture, the majority of the cases here chronicled would have burst at once but for the unscrupulous and persistent rascality by which that majority of cases was upheld.

The Affinity between the Hebrew Language and the Celtic. By Thomas Stratton, M.D., Edin., K.N. Third Edition. (Edinburgh, MacLachlan & Stewart.)

TO his numerous essays and papers already published Dr. Stratton has added a most interesting comparison between the Hebrew and the Gaelic languages. In his vocabulary are to be found words here and there the affinity of which is rather strained and laid open to criticism, but the leading argument is well maintained throughout. The concluding brief but excellent article on the etymological and historical sources of the Gaelic and Hebrew tongues would bear expansion by the same author. The etymologist will not find the omission of the Gaelic prefix detract from a similarity in Gaelic and Hebrew words, and he would like to find answered more definitely the question "Are Hebrew and Celtic of equal antiquity?" Much of modern historical research is tending towards a satisfactory solution. Dr. Stratton's

work confirms the theory of the almost universal existence of a Hebrew foundation to modern European language, owing to the westward migration of scattered Hebrews. The doctor has been writing on various subjects for some years, and we hope he has not yet laid aside his Hebrew or Gaelic pen.

The Junior Local Student's Guide to Latin Prose. By R. M. Millington, M.A. Second Edition. (Ralph Brothers.)

THIS most useful little book has deservedly reached its second edition. Students are provided with pieces, set by the University delegates and syndicate for the local examinations, to be rendered into Latin prose. The copious notes and critical questions will be found a great assistance to private reading, while tutors can model some of their teaching on the exercises respecting the interrogative particles, the sequence of tenses, and the uses of the relative, negative, and prohibitive particles. The book is written for junior local students, but University little-go men may study it with profit.

ANAGRAMS arising out of the Tichborne case are flying about in all directions. Meanwhile, Mr. George Potter sends us one which springs from another source: "David Livingstone"—D. V. Go and visit Nile.—The *Bath Gazette* has collected above a score arising out of the words "Sir Roger Charles Doughty Tichborne, Baronet." But these are not true anagrams, letter answering to letter, but merely sentences leaving letters to spare. "Claimant-literature" is abounding, like the anagrams. An article by Mr. S. R. Townshend Mayer, entitled "A Half-Forgotten Claimant," being the curious story of Tom Provis, the claimant of the Ashton Court estates, as told by himself when in Gloucester Gaol, and the truth as elicited at the trial, will appear in the April number of the *St. James's Magazine*.

CAUTION TO TOURISTS.—The following comes from an old correspondent:—"I strongly advise my countrymen not to reside in Lausanne, unless they are prepared to submit to police requirements and official impertinence. The Swiss were highly jubilant when they obtained freedom from passports in France; but since then the Lausanne police have been more exacting than ever, and have been serving notices on tourists and English residents to show their passports or pay a fine of six francs! This is gratitude with a vengeance! We may well say 'point d'argent point de Suisse.'—S. J. Bex, Canton de Vaud."

THE Memoirs of the Duc de Saint-Simon will probably receive a remarkable supplementary addition. In the archives of the Minister of Foreign Affairs (Paris) there exist numerous unpublished letters of the Duke, papers on the embassy to Spain in 1721, historical fragments, *mémoires* drawn up for the Dauphin, the Duke of Orleans, and for the King himself. When these may be given to the public, we cannot say. Meanwhile M. Armand Baschet has recently given a copious and elaborate account of them in a volume of nearly 600 pages.

CAMPANOLGY.—Mr. T. Archer Turner writes, with reference to the Union of Benefices Bill:—"Will some enthusiastic bell-hunter, who has the necessary time at his command, preserve to posterity the inscriptions, stamps, &c. (taking careful rubbings and casts in plaster of Paris of all mediævals and such later stamps as may be of interest), on the bells belonging to those fourteen churches in the City of London, and now announced as doomed to destruction—to 'deconsecration'—under the above act?"

MR. ADMITT, Shrewsbury, is reprinting the curious old MS. of Gough. The edition previously printed by

Sir T. Phillipp is very incorrect; in one place no less than twelve pages being away. It is one of the most amusing pieces of county history, and is being copied letter by letter from the original.

MONUMENTAL BRASSES.—I shall be obliged if any of your readers would send me, to the address given below, any information they may possess respecting any monumental brasses that they may be acquainted with.

THOS. A. OSBORNE.

Goods Station, Hull.

We have to acknowledge the receipt of 25*l.*, the generous contribution to the "Mrs. Moxon Fund" from the Hon. R. M.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the persons by whom they are required, whose names and addresses are given for that purpose.—

LINDLEY'S *GENERA AND SPECIES OF ORCHIDACEOUS PLANTS*.

Wanted by *P. W. Burbridge*, 37, Southampton Street, Strand, W.C.

ENGLISH AND EARLY MANUSCRIPTS.

SCRAP-BOOKS of Prints and Etchings.

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Wanted by *Charles Wylie, Esq.*, 3, Earl's Terrace, Kensington, W.

Notices to Correspondents.

A SHEFFIELD EXPRESSION (5th S. i. 205).—We have to thank numerous correspondents who point out J. B. D.'s mistake. In Yorkshire, Lancashire, north Lincolnshire, and adjacent counties, the shortest way is called "the gainest way." "Gain," adds one of J. B. D.'s correctors, "is the old English for ready or easy. This instance of it is taken from the *Encyclopædia Metropolitana*, s. v. :—

'They passed thorow Pole and Chawmpayn
Even spyering ther gatyng gane
Unto the cyte of Rome.'

"*Le Bone Florence of Rome* (in Ritson), v. 149."

C. W. S. writes, with reference to *Charles Auchester* (5th S. i. 208), that "the novel so called is by Elizabeth Sara Sheppard, of whom some particulars may be found in Allibone's *Dictionary of Authors*. Mendelssohn is there stated to be the prototype of Seraphael in the above novel."

AN EARNEST INQUIRER.—No one has ever discovered whence "Lost to sight," &c., is derived. Cicero, *On Friendship*, c. 7, has something like it. The proverb "Out of sight out of mind" has also its equivalent in "Absens hæres non erit."

C. DRUITT.—The *Salisbury Mathematical Tracts* are in the British Museum, "engished from the original Latine and Italian, by T. S.," London, 1661.

J. H. B. asks who was St. Godwald, to whom the church at Finstall, Bromsgrove, is dedicated. Butler makes no mention of the saint.

E. C. G.—See Gibbon's *Decline and Fall of the Roman Empire*, vol. iv. p. 188 (John Murray), for an account of the Seven Sleepers of Ephesus.

DR. RAMAGE has our best thanks for the photograph of the Burns MS., kindly sent to the editor of "N. & Q."

V. DE S. FOWKE (Oxford).—See Wedgwood's *Dictionary of English Etymology* for a full account of "bigot."

H. W. A.—"Thomas Churchyard." See "N. & Q." 3rd S. i. 362, 402; vi. 26; ix. 390; x. 308; xi. 304.

W. G. T. should see Brown Willis's *Mitred Abbays* for information about the Abbots of Glastonbury.

W. B. (Edinburgh) will find what he seeks in the *Publishers' Circular* and the *Bookseller*.

MR. F. RULE's envelope did not contain the communication to which his note referred.

G. R. JESSIE.—The paper obligingly offered will be very welcome.

F. S. (Marlborough).—The actor referred to was Edmund Kean.

H. I. J.—The Manx historian is most unquestionably wrong.

W. F. S. (Edinburgh).—Your letter was forwarded.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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WINE and WINE MERCHANTS. By Matthew Freke Turner.

BERCHWOOD REVEL. A Tale. By John Dangerfield, Author of

"Grace Tolmar."

London: J. WARD, LOCK & TYLER, Paternoster Row.

NOTICE of REMOVAL.—H. J. CAVE & SONS, Railway Basket-Makers by Special Appointment to H.R.H. the Princess of Wales, Manufacturers of Portmanteaus, Travelling Bags, English and Foreign Basket-Work, &c., have REMOVED to much larger premises, 40, WIGMORE STREET (between Woburn Street and Wimpole Street).

N.B.—New Illustrated Catalogues for 1874, free by post for Two Stamps.

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THOMAS D. MARSHALL, 122, Oxford Street, W.

LONDON, SATURDAY, MARCH 28, 1874.

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MAN'S MASTERPIECE," BY SIR PETER TEMPLE, KNT.

is book is so rare that a few words regarding it are worth printing. It is in size 12mo., and on the title-page, "London, printed for Joseph at the Lamb, and Samuel Speed at the King-Press in St. Paul's Churchyard. 1658." is followed by the Epistle Dedicatory "To most perfect pattern and Patronesse of Vertue Piety, the Lady Elianor Temple," &c., which ended "Your companion in armes under the noble banner of the P. T." To this there is certain "Errata." After which stand three "On the Effigies of the most accomplisht Dame Elianor Temple." Then comes the proper, divided into six divisions, viz.:—1. The Contempt of the World. 2. The Judgment of God against the wicked. 3. Meditations on repentance. 4. Meditations on the Holy er. 5. Meditations on afflictions and Mar- m. 6. With a Meditation of one that is sick." The whole book contains 252 pages. Opposite the n my copy is a very fine copper-plate etching, senting a bust of Peter Temple, Knt., signed *Gaywood fecit, 1658.* In the corner are the of Temple, quartering Lee of Quarrendon, ing those of Tyrrell of Thornton, co. Bucks.

Opposite the complimentary verses is a corresponding etching of

The Lady
ELIANOR TEMPLE.
R. Gaywood fecit 1658.

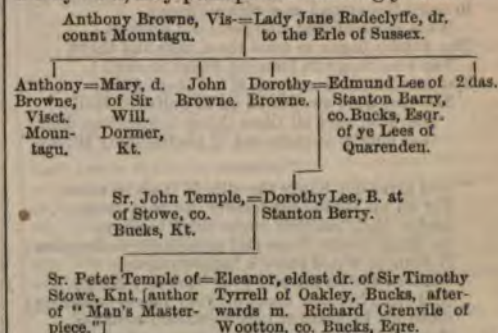
with this inscription:—

"Her exact'st Portrature nearest the Life
Is Vertues Patternne, Mother, Mayd & Wife
Whose Name's her Glorious Character to boast
This lining TEMPLE of the Holy Ghost."

The chief interest in my copy lies in the fact that it originally belonged to the author, and contains on almost every page his MS. corrections for a second edition.

There is a copy in the British Museum, but both the portraits are wanting. In the Bodleian copy. I am told, Lady Temple's portrait is likewise wanting. The perfect specimen sold at the Stowe sale, referred to in the last edition of Lowndes, fetched fifteen guineas. Caulfield valued the two portraits at a considerable sum.

The following genealogical chart, from an old family MS., may perhaps not unfittingly follow:—



In the year 1838, my late father was instituted to the vicarage of Stantonbury, which he held until his death in 1841, and thus we became connected with a parish where, during the greater part of the seventeenth century, a younger branch of our family, the Lees of Quarrendon, had been lords of the manor, the failure of which branch eventually carried the property, by the marriage of Lady Temple, to Richard Grenville, the Duke of Buckingham's ancestor.

FREDERICK GEORGE LEE.
6, Lambeth Terrace.

KING JAMES I. AS A POET.

Few people, perhaps, have had patience to wade through the prose works of this King, and fewer still have, I am sure, struggled through his crude and clumsy poetry. Probably few students of English poetry have fairly grappled with James's ponderous translation of a book of Du Bartas's bombastic poem, toiled through his dull metrical

account of the battle of Lepanto, or longed for Tate and Brady, and rapturously dwelt on Sternhold and Hopkins, as they wrestled with the slobbering monarch's version of King David's glorious Psalms. King James's *Rules and Cautelis*, written in Scotch, are no doubt infinitely more racy than the poetry of his early youth; but still there is a certain interest in the royal tentatives in metre. No one, not even the most paradoxical of critics, would contend that the sonnets we subjoin are as graceful as Sir Philip Sidney's, as refined as Drummond's, as subtly beautiful as Spenser's, or as high-toned and thoughtful as Shakspeare's; but still they are worth perusal, as the efforts of an amateur who had read the best works of his time, and had conversed, no doubt, on poetical subjects with Shakspeare, himself:—

"HIS MAJESTIES OWNE SONNET.

"The nations banded 'gainst the Lord of Might
Prepared a force, and set them to the way;
Mars dressed himself in such an awful plight,
The like whereof was never scene, they say;
They forward came in monstrous array,
Both sea and land beset us everywhere;
Bragges threatened us a ruinous decay,
What came of that, the issue did declare.
The windes began to tosse them here and there,
The seas began in foaming waves to swell;
The number that escaped, it fell them faire;
The rest were swallowed up in gulfes of Hell;
But how were all these things miraculous done?
God laught at them out of his heavenly throne."

"SONNET.

"God gives not Kings the stile of Gods in vaine,
For on his throne his scepter doe they sway;
And as their subiects ought them to obey,
So Kings should feare and serue their God againe;
If then ye would enioy a happie raigne,
Observe the statutes of your heavenly King,
And from his Law make all your Lawes to spring;
Since his Lieutenant here ye should remaine,
Reward the iust, be stedfast, true, and plaine;
Represe the proud, maintayning aye the right;
Walke alwayes so, as euer in his sight,
Who guardes the godly, plaguing the prophane;
And so ye shall in Princely vertues shine,
Resembling right your mightie King Diuine."

In the second sonnet we see very clear traces of James's profound belief in the divine right of kings, who have the "stile of Gods" and are the Deity's lieutenants. James's exhortations to his fellow-monarchs perhaps rather jar on our ears when we remember how he snatched the poisoning Countess of Somerset from the gallows; and his notion of "rewarding the just" seems a contradiction in a King who sent Raleigh to the scaffold and persecuted Lord Bacon. Anything feebler than the first sonnet (probably on the Armada) can scarcely be well conceived. Was ever Mars before described as "dressed in such an awful plight"? Who is "Bragges" who threatened England with a ruinous decay? Did ever bathic bard dive lower than in the wonderful line,

"What came of that, the issue did declare"?

or did ever sonnet end with a weaker dia than the execrable lines—

"But how were all these things miraculous done
God laught at them out of his heavenly throne
WALTER THORNBUR

5, Furnival's Inn.

BURNS'S "ODE ON THE AMERICAN WA

At the sale of "Bibliotheca Geographica Historica," by Henry Stevens, Messrs. Putt Simpson, London, 19th to 29th November, I had purchased for me the following item:—

"515. Burns (Robert). The original autograph script of the *Ode on the American War*, in 62 ll 3 leaves, written on one side only; in good condition in red morocco cover by Pratt, and lettered, American War. By Robert Burns."

I think this Ode is unpublished, with the exception of the last stanza, and that with some variations; at least, that is the only portion I can find any edition of his works I have examined. I have been suppressed on account of its *disloyalty*. As it may be of some interest to your readers here copy it entire:—

"ODE.

"No Spartan tube, no Attic shell,
No lyre Eolian I awake;
'Tis Liberty's bold note I swell,
Thy harp, Columbia, let me take.
See gathering thousands, while I sing,
A broken chain, exulting, bring,
And dash it in a tyrant's face!
And dare him to his very beard,
And tell him he no more is feared,
No more the Despot of Columbia's race.
A tyrant's proudest insults braved,
They shout, a People freed! They hail an Empire!

Where is Man's godlike form?
Where is that brow erect and bold,
That eye that can, unmoved, behold
The wildest rage, the loudest storm,
That e'er created fury dared to raise!
Avaunt! thou caitiff, servile, base,
That tremblest at a Despot's nod,
Yet, crouching under th' iron rod,
Canst laud the arm that struck th' insulting blow
Art thou of man's imperial line?
Dost boast that countenance divine?
Each sculking feature answers No!
But come, ye sons of Liberty,
Columbia's offspring, brave as free.
In danger's hour still flaming in the van;
Ye know, and dare maintain, The Royalty of Man.

Alfred, on thy starry throne,
Surrounded by the tuneful choir,
The Bards that erst have struck the patriot lyre,
And roused the freeborn Briton's soul of fire,
No more thy England own.
Dare injured nations form the great design,
To make detested tyrants bleed?
Thy England execrates the glorious deed!
Beneath her hostile banners waving,
Every pang of honor braving,
England in thunder calls—'The tyrant's cause is
That hour accurst, how did the fiends rejoice,
And hell thro' all her confines raise th' exulting!

That hour which saw the generous English name
Linkt with such damned deeds of everlasting shame !

Thee, Caledonia, thy wild heaths among,
Famed for the martial deed, the heaven-taught song,

To thee I turn with swimming eyes.

Where is that soul of Freedom fled !

Immingled with the mighty dead !

Beneath that hallowed turf where Wallace lies !

Hear it not, Wallace, in thy bed of death !

Ye babbling winds in silence sweep ;

Disturb not ye the hero's sleep,

Nor give the coward secret breath.

Is this the ancient Caledonian form,

Firm as her rock, resistless as her storm !

Shew me that eye which shot immortal hate,

Blasting the Despot's proudest bearing ;

Shew me that arm which nerved with thundering fate,

Braved Usurpation's boldest daring !

Dark-quenched as yonder sinking star,

No more that glance lightens afar ;

That palsied arm no more whirls on the waste of war."

The last stanza was included in a letter to Mrs. Dunlop, dated from Castle Douglas, 25th June, 1794. Of it he writes to her:—

"I am just going to trouble your critical patience with the first sketch of a stanza I have been framing as I passed along the road. The subject is Liberty: you know, my honored friend, how dear the theme is to me. I design it as an irregular ode for Gen. Washington's birthday. After having mentioned the degeneracy of other kingdoms, I come to Scotland, thus:—

Thee, Caledonia, thy wild heaths among,

Thee, famed for martial deed, and sacred song,

To thee I turn with swimming eyes.

Where is that soul of freedom fled !

Immingled with the mighty dead,

Beneath the hallowed turf where Wallace lies !

Hear it not, Wallace, in thy bed of death,

Ye babbling winds, in silence sweep,

Disturb ye not the hero's sleep,

Nor give the coward secret breath.

Is this the power in freedom's war,

That wot to bid the battle rage !

With the additions of—

Behold that eye which shot immortal hate,

Braved usurpation's boldest daring ;

That arm which, nerved with thundering fate,

Crushed the despot's proudest bearing ;

One quenched in darkness like the sinking star,

And one the palsied arm of tottering, powerless age."

Chambers's *Burns*, vol. iv. p. 74.

ROBERT CLARKE.

Cincinnati, Ohio, U.S.A.

THE LIFE AND OPINIONS OF PADRE SARPI, ALSO KNOWN AS PADRE PAOLO, OF VENICE.

(Concluded from page 225.)

I will now give the terms on which the quarrel was appeased, through the mediation of Henry IV. of France, who employed the Cardinal de Joyeuse to negotiate the arrangement. The author, from whom I have already quoted, states:—

"Now Cardinal Joyeuse departed from Rome with Commission and Articles, and arrived at Venice, where hee was honorably received and entertained, many Senators going to meet him in the Bucentaure. Then

the next day, beeing the twentieth of Aprill, one of the States Secretaries, accompanied with the Capitaine and other Officers of the prison, and for greater solemnity, with a publick Notary, brought the two prisoners to the house of the *Sieur de Fresne*, Ambassador to the French King, and delivered them to him, as granted to the Pope at the intreaty of the King his master, without prejudice to the States jurisdiction in such like cases, and the French Ambassador did presently consigne them into the hands of the Cardinal Joyeuse who was in the same house, in the presence of the Secretary, with these words, *These are the prisoners which the Signori hath granted to his Holiness*, not adding at whose entreaty, and so the Cardinal received them as the Popes prisoners; whereunto the Secretary at that time made no reply: In this manner by this omission on the one part, and silence on the other, it seemeth that some doubt, not well understood, remayned betwixt the Pope and Signori, which nevertheless holds it honor preserved by the forme of the Consignation inregistered by a publick Notary: and the Cardinal supposeth that the Pope ought to rest satisfied with the words of the *Sieur de Fresne*, or rather with his casual or voluntary omission. Then the next morning, which was the day appointed by the Senate, the Cardinal comming to the college, after some circumstances of the Popes fatherly goodnesse, did assure them that the censures were revoked, and having given them his blessing went to celebrate masse in the Patriarkes Church. The Dukes first declaration was likewise revoked in this manner. *Leonardo Donato* by the grace of God Duke of Venice, &c. To the reverend Patriarkes Archbishops, and Bishops of our State and jurisdiction of Venice, and to the Vickers, Abbots, Priors, Rectors of parrish Churches, and all other Ecclesiastical Prelates, greeting. Seeing it hath pleased our good God to finde out a way whereby our holy Father Pope *Paul* the Fifth hath beene daylie informed as well of our good meaning, as integrity of our actions and reverence which wee beare to the Sea of Rome, and thereby to take away all cause of strife, Wee, as wee have desired and procured unity, and good correspondence with the said Sea, of which wee are loving and obedient children, receive likewise this contentation, to have at last obtained the accomplishment of our holy desire.

"Therefore we thought good by our declaration to advertise you here of, giving you besides to understand, that whatsoever did belong hereunto, having been faithfully performed on both parts, and the censures and interdiction removed; the protestation likewise, which we made against them, hath been and is revoked; we being desirous that herein, and in all other our actions, the piety and religion of our State may still more and more appeare, the which we will carefully observe, as our Predecessors have ever done. Given in our Ducall pallace the one and twentieth of Aprill 1607. Signed *Marco Ottobon* Secretary.

"The Duke having published this declaration, and by delivery of the prisoners satisfied for his part the conditions mentioned in the accord, the Senate was perplexed, with a doubt of no meane consequence, which was, that the Pope for his part having made no mention at all concerning bookes and writings, published in behalfe of the said decrees, nor of the authors of the said bookes, which are two very important points, and which did wholly seeme to breake of this reconciliation, the state doubting that the Pope by this silence and omission had intent to proceed afterwards against the authors of the said bookes by the ordinary way of Ecclesiastical justice: and thinking it a matter against all reason to abandon those that had done them such good and faithfull service, after mature consultation, the Senate made a very notable and honorable decree that the Signory should protect

them against all men, and assigne them a perpetuall pension. In this manner is the Commonwealth by God's goodnesse, and revocation of the censures, restored to her former ancient peace and glory."

This was early in 1607. It is probable that this decree was passed principally to enable the Venetians to protect and reward Sarpi. Events soon proved that the hatred of the Court of Rome against him had not abated, although it does not seem to have been encouraged by Paul V. But Maffeo Barberini, created Cardinal in 1606, and afterwards Urban VIII., was Sarpi's avowed enemy.

Six months after the reconciliation of Paul V. and the Venetians, Sarpi was returning, on the 5th of October, at about sunset, to his Convento da S. Marco à Santa Fosca, when he was attacked by an assassin, who had four companions, and was wounded twice in the neck, and a third time by the point of the stiletto entering at the right ear and coming out at the nose, where it remained so firmly fixed that the assassin could not withdraw it. Owing to warnings he had received from Cardinal Bellarmine and other friends, for three months previously Sarpi had never walked through the streets unless when accompanied by three persons; but at the moment he was attacked, two had left him for a short time, before he arrived at the "Convento," to visit the ruins of a fire. They had hardly done so, when one of the assassins seized Sarpi's attendant, and held him firmly embraced. A second assassin attacked Sarpi, while three others pointed their arquebuses down the street along which assistance might come. The assassin, named Ridolfo Poma, made fifteen stabs at Sarpi, three of which told. Attracted by the screams of a woman, who from a window saw the attack, several persons ran towards the spot; but the streets being crowded a little further on, owing to the performance of a new opera, the assassins reached a gondola they had ready, and escaped in it to the house of the Papal Nuncio, resident in Venice. There they had a boat, with ten rowers well armed, waiting for them, and they started at once for Ravenna or Ferrara. Upon arriving at Rome, they were well paid, and openly boasted of what they had done; but they became so insolent, that at last orders were given to drive them from the city.

Sarpi was carried bleeding to his "Convento," and, after being in great danger, recovered from his wounds. The senate broke up its sitting when the news reached it, and the Council of Ten went the same night to the "Convento." Decrees were passed by the Senate, offering a large reward to any one who would, at any time, give information of any intended attempt upon Sarpi's life. The Senate gave a gold medal to Acquapendente, the surgeon who attended him, settled an additional pension on Sarpi, and built a private staircase at his "Convento," that he might embark from it to

attend the Senate without passing through the streets. From the time he recovered until his death, which took place in his seventy-first year, on the Sunday after Christmas Day of 1622, Sarpi was incessantly employed in his various duties at Venice, where he may be said to have been under the protection of the whole people, so much was he respected.

Sarpi was in person tall, and remarkably thin. His features were regular, the forehead broad, and the complexion fair. The expression of his face was mild, yet cheerful.

In despite of weakness, which gradually increased, he followed his usual course of life until the Saturday, the day before he died, which he passed in bed. The Senate, hearing that he was dying, sent late on the Saturday evening to ask his opinion on some important matter; and, although he was unable to write, he dictated it with the greatest clearness.

His remaining hours were spent in prayer, or conversation with his friend Fra Fulgentio, in which his usual cheerfulness remained to the last. For noticing, early on the Sunday morning, that the former was tired, Sarpi begged Fulgentio to embrace him, and when he had done so, said: "*Horsù non restate più à vedermi in questo stato, non è dovere. Andate à dormire, ed io n'andarò à Dio, d'onde siamo venuti.*"

Fra Fulgentio, seeing that Sarpi was dying, called the friars to assemble round his bed; and the one who was nearest to the head of it heard Sarpi, the moment before he died, say, in a low voice, "Esto Perpetua."

Thus died this good, learned, and able man, whose last words were for Venice, that he had loved so well and served so faithfully.

RALPH N. JAMES, F.R.H.S.

Ashford, Kent.

DR. KELLY ON THE MANX ARTICLE.—As there is no probability of the Manx Society ever having another edition of their series of works, it may be well permanently to record in "N. & Q." the following conflicting statements. In his *Manx Grammar*, Manx Society, Douglas, 1859; London, 1870, Dr. Kelly says, on p. 86:—

"Proper names have not the article set before them, because they do of themselves, *individually* or *particularly*, distinguish the things or persons of which one speaks. So likewise the names of countries, cities, rivers, &c., having no article set before them, except these four—*Yn Spaine*, Spain; *yn Rank*, France; *yn Roue*, Rome; *yn thalloo Bretnagh*, Wales; also *N'erin*, Ireland; and *N'alpin*, Scotland, have the adventitious *a*, or article *yn*, before them."

The same author, in his *Manx Dictionary*, Manx Society, Douglas, 1866, says, under "Y":—

"The proper names of places generally require these articles—*y* and *yn*—to be prefixed; as *yn Spaine*, *yn Rank*; Spain, France."

Under "Kiare-as-feed," he says:—

"KIARE-AS-FEED, The keys or parliament of the Island are so called from their number, as they consist of twenty-four persons. But as it is used as a proper name in conversation, it has, therefore, the article prefixed; as *yn-chiare-as-feed*."

And under *Nerin*, he says:—

"NERIN, *pr. n.* Ireland, or the western island. All proper names have the article prefixed; this is, therefore, a contraction of *yn Erin*."

As nothing can be more diametrically opposite than *The Grammar*—"Proper names have not the articles set before them," *versus* "All proper names have the article prefixed"—*The Dictionary*,—it is one of those matters for which the pages of "N. & Q." are so well calculated to ensure the proper attention of all parties interested in their explanation or rectification, and I trust to see its requisite adjustment.

J. BEALE.

MARSHAL MASSENA, DUC DE RIVOLI, PRINCE OF ESSLING ("L'Enfant Chéri de la Victoire").—It has been generally considered that Massena, together with many other men and women of shining talent and ability, was of Hebrew descent. Disraeli in his *Coningsby*, for example, says "Massena was a Hebrew; his real name was Manasseh" (*Coningsby*, ii. 203); and probably his avarice and money-grubbing propensities might have given rise to this supposition, although in this respect he was not worse than Augereau, Davoust, and many other of Napoleon's Marshals. He is also said to be of plebeian birth, because he originally served in the ranks of the Sardinian army. From the record of his baptism at Nice, which I give below, he appears to be descended from, not only Christian, but noble parents:—

"Nizza, parrocchia di Santa Reparata—Alli 8 Maggio, 1758. Andrea Massena figlio del Nobile Giulio e di Caterina Fabre, nato li sei correnti battezzato da me Ignasio Caciardi, Can^o Coad^o Il padrino Il nob. Andrea Deporta, e la Madrina la Nob. Cattarina Massena."

H. HALL.

Lavender Hill.

EPITAPHS.—1. Churchyard of St. George, Tiverton:—

"Near this place lyeth the body of Ann Clark of this town, Midwife, who departed this life the 12th day of January, 1733, Aged 77 years.

Memento Mori.

On harmless babes I did attend
Whilst I on earth my life did spend,
To help the helpless in their need,
I ready was with care and speed,
Many from Pain my hands did free,
But none from death could rescue me,
My glass is run, my hower is past,
And yours is coming all so fast.

John Brailey was the first child she received into the world in 1693, and since above Five Thousand. William Davey, P."

2. At Dulverton, Somerset:—

"Neglected by his doctor,
Ill treated by his nurse,
His brother robbed the widow,
Which makes it all the worse."

J. C. CLOUGH.

Tiverton.

ROWLANDS ANTICIPATED BY LUTHER.—I pointed out in "N. & Q." (4th S. xi. 401) that one of Dean Ramsay's stories was substantially to be found in Rowlands's *Night Raven*, 1620. I shall show in this note that Rowlands, in his turn, has been anticipated in the substance of one of his epigrams. In Luther's *Table Talk*, which first appeared in 1566, we have the following story (*Hazlitt's Translation*, Bohn, 1857, p. 365):—

"A student of Erfurt, desiring to see Nuremberg, departed with a friend on a journey thither. Before they had walked half-a-mile, he asked his companion whether they should soon get to Nuremberg, and was answered: 'Tis scarce likely, since we have only just left Erfurt.' Having repeated the question, another half mile further on, and getting the same answer, he said: 'Let's give up the journey, and go back, since the world is so vast!'"

Rowlands, in his *Hemors Looking Glasse*, 1608, has this epigram (*Hunterian Club reprint*, p. 13):

"EPIGRAM.

"A lolly fellow Essex borne and bred,
A Farmers Sonne, his Father being dead,
T' expell his griefe and melancholly passions,
Had vowed himselfe to trauell and see fashions.
His great mindes object was no trifling toy,
But to put downe the wandring Prince of Troy.
Londons discouerie first he doth decide,
His man must be his Pilot and his guide.
Three miles he had not past, there he must sit:
He ask't if he were not neere London yet?
His man replies good Sir your selfe besturre,
For we haue yet to go sixe times as farre.
Alas I had rather stay at home and digge,
I had not thought the worlde was halfe so bigge.
Thus this great worthie comes backe (thoewith strife)
He neuer was so farre in all his life.
None of the seauen worthies: on his behalfe,
Say, was not he a worthie Essex Calfe?"

S.

WORDS AND PHRASES PREVALENT IN ULSTER.

—One of the most remarkable to strangers is *allow*, used for *advise*. *I strange* is said for *I wonder*; to *discharge* for to *forbid*; *frail* for *infirm*; *bedrill* for a *bedridden* person; *disremember* = *forget*; to *loose* is pronounced to *louse*; and to *lose* is called to *loss* (*loose*, adj. = *louse*). An *alder* is called an *elder*, and an *elder* a *boortree*, probably from the bore, or hollow, in its young branches. A *freet* is used for a charm or something magical. A *calf* is called a *calve*. Frost, or snow, even without wind, is called a storm. To *recollect* is pronounced *re-collect*. The people say "From I came," "to I went." A picturesque word common in Ulster for evening twilight is *dayligoan* = *day-light going*. A *shed* is called a *shade*.

"BEDDY."—Among the peculiar words of the

Ulster people (most of which are probably common in Scotland), one of the strangest to me is "beddy," applied to conceited and self-sufficient persons. I am at a loss to know the origin of it. S. T. P.

WINE IN SMOKE.—

"Hic dies anno redeunte festus
Corticem adstrictum pice dimovebit
Amphoræ fumum bibere institutæ
Consule Tullio."

Hor. Carm. iii. 8.

It was a custom with the Romans, as alluded to in this verse, to store their *amphoræ* in an apartment at the top of the house, to which the smoke, and consequently the warmth, of the bath-room had access, in order to ripen the wine and improve its flavour. Does not this practice throw some light on the following passage in Scripture, the meaning of which is otherwise somewhat obscure: "For I am become like a bottle in the smoke, yet do I not forget thy statutes," *Ps. cxix. 83*. The Romans, probably, adopted the usage of subjecting their wine to the action of smoke, as they did many of their luxurious habits, from the East. Keble, in his beautiful poetical version of the Psalms, in rendering this verse, seems to have caught more nearly the feeling and true sense of the original Hebrew than is expressed in the Authorized translation:—

"As wine-skin in the smoke
My heart is sore and dried,
My wither'd heart: yet deeply there
Thy statutes, Lord, abide."

The passage in question seems to have considerably exercised the learned Venema, who, in remarking on it, in his *Commentarius ad Psalmas*, vol. vi. p. 210, being completely puzzled as to its meaning, has recourse to the expedient of putting the smoke inside the bottle:—

- "Significat, tempus adfectionis sue jam diu durasse, et hostes suos diu mansisse impunitos, indeque ortum esse quod in oculis hominum factus fuerit vir omni pietate et virtute cassus, seseque vana spe lactans, sta ut instar utris sit, qui loco aquæ aut vini, repletus est fumo et vento; cum tamen legi Dei manserit semper ad fixa."

H. A. KENNEDY.

Waterloo Lodge, Reading.

PARALLEL PASSAGES, &c.—In the third act of Shelley's *Prometheus Unbound* is the following passage:—

"Think ye, by gazing on each other's eyes,
To multiply your lovely selves?"

In Little's *Poems* is a song or conceit where we find a similar idea, although more coarsely expressed. We have in Moore's poem the verb *gaze*, and also "in each other's eyes." The first edition of the *Prometheus* was published in 1820. Little was issued long before. But query, does not Catullus use the same language to his Lesbia?

Shelley's last edition, in a note (*vide* Hotten's edition, p. 56), quotes a passage from a song in the romance of *St. Irvyne*, to show that Shelley pla-

giarized from Byron's *Hours of Idleness*, the original Nottingham edition of which was published in 1807. Benbow's edition was issued a few years later, but long before 1820. The note in Hotten is perfectly conclusive. Shelley has not only stolen an idea from Byron, but he has copied a line verbatim, viz.—

"The hour when man must cease to be."

Hotten's editor overlooks a still more remarkable plagiarism from the *Hours of Idleness*. In Byron's lyric *Loch-na-gar*, we find—

"Shades of the dead! have I not heard your voices
Rise on the night-rolling breath of the gale?"

In *St. Irvyne*, we have

"Ghosts of the dead! have I not heard your yelling
Rise on the night-rolling breath of the blast?"

Shelley must have had a great admiration for Byron's youthful productions, or he would never have retained such a strange, unmeaning compound as "night-rolling"!

If Shelley, in the above examples, was not a copyist, such an offence as plagiarism ought to be blotted out of the literary criminal code, and

"All should prig who can."

A remarkable instance of plagiarism is found in the *World Before the Flood* of James Montgomery, or in M. G. Lewis's *Oberon's Henchman*, or the *Legend of the Three Sisters*. In these poems are two lines which are verbatim the same, viz.:

"He spake, and straight an earthquake heaved the ground;

The thunder roared, the lightning flashed around."

I cannot say who is the plagiarist here. I have not the date of *The World Before the Flood*, nor of *Oberon's Henchman*; but I think that Montgomery's work was published before the *Romantic Tales* of Lewis, where *Oberon's Henchman* first appeared.

One more instance of a plagiarism. John Ambrose Williams, for many years the talented editor of the *Durham Chronicle*, has this verse in his *Elegy on a Lonely Grave*, printed in his *Metrical Essays*:

"Ah! who beneath this scanty heap
Of mould with turf and weeds o'ergrown
Is laid in that unstartled sleep
The living eye hath never known?"

The Rev. Mr. Moultrie, in one of his early poems, printed long after the *Metrical Essays* appeared, has the words that I have italicized. Criticism has frequently pointed this out, but in the new editions of Moultrie the beautiful phraseology of Mr. Williams is not distinguished, as it ought to be, by inverted commas.

In the *Queen's Wake* of Hogg is a poem called *The Abbot Mackinnon*. In the *Tales of Terror*—a work erroneously ascribed to M. G. Lewis—is a ballad called *The Black Canon of Elmham, or St. Edmond's Eve*. The idea and plot of Hogg's poem are evidently suggested by the

ballad in the *Tales of Terror*, a work published in 1801, which was long before Hogg's poetical appearance.

STEPHEN JACKSON.

[Lewis's *Romantic Tales* were published in 1808. Montgomery's *World before the Flood*, in 1812.]

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"THE HOLY BIBLE ADAPTED" BY RICHARD WYNNE, A.M.—Can any of your readers give me information concerning a work bearing the following title?—

"The Holy Bible, adapted to the use of schools and private families, containing those parts of the Old and New Testament which relate to the Faith and Practice of a Christian. The whole divided into Chapters and Paragraphs, with short notes and observations. By Richard Wynne, A.M., Rector of St. Alphage, London, and Chaplain to the Right Honourable the Earl of Dunmore." London: Printed for J. Wilkie at No. 71, St. Paul's Church Yard. M.DCCLXXII.

The Rev. Richard Wynne is mentioned in Nichols's *Literary Anecdotes of the Eighteenth Century*, vol. ix. p. 531. It is there stated that he was also Rector of Ayot St. Laurence, Herts, and that he published a new Translation of the New Testament, with notes chiefly taken from Doddridge, in 1764. This edition of the New Testament is known, and a copy of it is in the British Museum. But neither there nor anywhere else can I hear of a copy of the work of which I have sent you the title, and which is in the possession of a relative of mine.

F. S. A.

YALE COLLEGE: PRINCETON COLLEGE.—Can any of your American readers inform me whether the "Commencement Exercises" of Yale College from about 1801 to 1825 inclusive are printed in any of the American magazines or newspapers of that period? A number of these Yale College "Commencement Exercises" are in the British Museum, but the earliest I believe is 1826. Am I likely to find the Princeton College "Commencement Exercises" of the end of the last or beginning of the present century in any of the American journals or magazines?

"BIOGRAPHIA DRAMATICA."—Is there any French work of the same description as our English one?

R. INGLIS.

"WHELE."—In the Translators' Preface to the Authorized Version of the Bible this word occurs: "For then our people had been fed with Gall of Dragons instead of wine, with whele instead of milk." I have little doubt as to the meaning of the word, but I should be glad to know of its use elsewhere. I do not find it in Bailey or Johnson.

G. S.

PETER MEW, BISHOP OF BATH AND WELLS.—How many portraits of this bishop are now extant? I know of one authentic portrait, nearly full length, in bishop's robes; he wears the Order of the Garter, and has a large black patch on his cheek, and a helmet by his side. He was a soldier in his youth, and, after he became a bishop, is said to have turned the fortunes of the day at Sedgemoor by drawing the cannon with his coach-horses to a commanding position. Macaulay mentions this circumstance.

BRENDA.

[It was after the bishop had been translated from Bath and Wells to Winchester that the incident referred to occurred.]

PECULIAR TREATMENT OF SOME WORDS IN PASSING FROM ONE LANGUAGE TO ANOTHER.—Near Nevin, in Carnarvonshire, there are three hills, which, from their peculiar shape, have been named in Welsh "Yr Eifl," or "The Fork." This name has, however, been curiously Anglicized into "The Rivals," by which name these hills are known in English,—a name doubtless alluding to the all but equal height of the three hills, but derived in sound from the Welsh "Yr Eifl." Will any of the readers of "N. & Q." give me other instances of such a treatment of words or names?

Abp. Trench, *Study of Words*, pp. 134, 135, alludes to a somewhat similar character which the German "karfunkel" possesses, being derived from "carbunculus," but infused with a new soul from "funkeln"; he also cites the French "rossignol"; but probably this treatment of words is more common than it may at first sight be supposed to be. I shall be glad of any instances which your readers can adduce.

T. M. FALLOW.

Chapel Allerton, Leeds.

AMERICA, AND THE ANTIQUITY OF ITS NAME.—In a late work published by Richard Grant White, of New York, an author well known for his Shakspearian writings, he states:—

"That all the great nomenclature of the American Sea Board, from Greenland and Labrador to Terra del Fuego, is 'Celtic,' and that the word *America* is one of the oldest and most beautiful names, older than the Pyramids of Cheops, and is not derived from Amerigo, the Florentine navigator."

How is this? We had always supposed the name was given in honour of Amerigo.

W. W. MURPHY.

["The accident of the new continent" (see Knight's *Cyclopædia*, art. "Amerigo Vespucci") "receiving its name from Amerigo has been attributed by M. Humboldt, with great plausibility, to ignorance of the history of the discovery (at that time jealously guarded as a State secret) leading the publisher of Vespucci's narrative to propose that it should be called after him, and to the musical sound of the name catching the public ear."]

ECCENTRICITIES OF NOMENCLATURE.—Some persons have an odd fancy for mis-spelling names,

female names more particularly. They write Harriot, Josephine, Margret, Florance. I have seen all these in print. Is not the practice very absurd? The only instance in which I think it permissible is Elinor. The proper spelling, Eleanor, a corruption of the older Alianora, is really a word of four syllables; and if the name is to be pronounced Elinor, it seems reasonable to spell it so. But why not recur to the true pronunciation rather than have recourse to false orthography?

HERMENTRUDE.

THE EVENING PRIMROSE.—Can any one tell me where I can find an ode to the Evening Primrose which commences thus?—

"Flower of eve, the sun is sinking
Far beneath the western main;
Thirsty shrubs the night-dews drinking,
Moonbeams stealing o'er the plain."

I should also be much obliged for the author's name. The poem is by no means a recent one, as I have known it myself for more than five-and-twenty years.

H. G.

"Gaillardise du Commun Jardin. The Court Garden Morning Frolick. Hogarth Inv^d and Sculp. printed for Carington Bowles next the Chapter House in St. Pauls Church Yard London. Price Six d."

The above engraving I purchased amongst some caricatures by Gilray and others at a recent sale. As it is new to me, any information respecting it would be much esteemed. LAMBERT WESTON.
Dover.

"TO PUT HIS MONKEY UP."—What is the origin of this phrase, applied to rousing a person's temper and putting him in a passion? Is it not a corroboration of the Darwinian theory, and meaning "to excite the ancestral gorilla"? W. G.

JOHN STUART MILL ON INDIA.—Where can a copy be found of the Petition to Parliament which Mill drew up in 1858 as the East India Company's defence of their policy, and which Lord Grey declared to be the ablest State paper he had ever read? CYRIL.

THE MORGUE.—I should be glad to learn from some of your readers the explanation of the following, taken from the *Jewish Chronicle*:—

"The register of the dead bodies found in the Seine and exposed in the Morgue, Paris, bears the strange name of 'Le Livre des Maccabées.' Why it is so called has long been, and is still, a puzzle to French philologists."

J. MILLER.

JOHN TOBIN.—How many plays did he leave completed at his death, and how many have been played; also, how many have been published? Has his life been taken? *The Biographia Dramatica* (1812) mentions, 1. *The Faro Table*, c. 1795, not printed nor acted; 2. *The Honeymoon*, c. 8vo., 1805; 3. *The Curfew*, p. 8vo., 1807; 4. *School for*

Authors, c. 8vo., 1808. And in *The Memoirs of Joseph Shepherd Munden, Comedian*, by his Son, London, 1646, p. 252, I find that *The Guardians* was brought out at Drury Lane on Nov. 5th, 1816. J. BRANDER MATTHEWS.

New York.

SHIRLEY FAMILY.—The late Henry Shirley, of the Coldstream Guards, was of Ratington and Hyde Hall, Jamaica, and late of Pepingford, Sussex. Was this gentleman descended from Dr. Thomas Shirley, physician to Charles II., members of whose family emigrated to the West Indies* in the seventeenth century? S.

NAME OF BOOK WANTED.—A book of anecdotes which I have unfortunately lost contained the following story, which, as I have never seen it anywhere else, may be worth a place in "N. & Q."—

"A traveller in Shropshire came to the edge of a hill overlooking a very ancient mansion; he inquired its name of a person near him, who replied, 'That, Sir, is Werndee, a very old house; for out of it came the Earls of Pembroke of the first line, the Earls of Pembroke of the second line, the Lords Herbert of Chisbury, Ramsey, Cardiff, and York; the Morgans of Acton, the Earl of Hunsdon, the house of Lanark, and all the Powells. By the female line, also, came out of it the Duke of Beaufort.'—'And who lives in it now?'—'I do.'—'Then pray, Sir, accept a bit of advice from a stranger; come out of it yourself, or you will soon be buried in its ruins.'"

I shall be very glad if any of your correspondents can give me the name of the book of anecdotes from which this is extracted. P. FABYAN.
Clifton.

QUEEN ANNE SQUARE.—Jno. Northouck, in his *New History of London*, 1773, says:—

"Northward of Cavendish Square, toward Marybone, a new Square is now completing, called Queen Anne Square; as is another on the west near Tyburn turnpike, called Portman Square."

No allusion is made to this in Cunningham's *Handbook*. He mentions Queen Anne Street West, saying that Turner lived there at No. 47. No doubt this is the site of the square commenced in 1773. The houses then completing were, perhaps, to form the south side of a square, of which Mansfield Street might have formed the east side. Can any one now explain why the plan of forming a square was interfered with? C. A. W.

Mayfair.

QUEEN ANN'S INDIAN CHAPEL OF THE ONONDAGVS.—A volume has come into my possession having on each cover the following inscription:—

"The gift of His Grace the Arch-Bishop of Canterbury to Her Majesty Queen Ann's Indian Chapel of the Onondagvs in the year 1712."

It contains—

* The pedigree of this branch of the Shirley family has never been fully investigated, although there are ample materials.

"The Book of Common Prayer, printed by Charles Bell & the Executors of Thomas Newcomb, deceased, &c., 1709."

"The Holy Bible, printed by the Assignees of Thomas Newcomb & Henry Hills, deceased, &c. 1711."

"The Apocrypha" [without date].

"The New Testament, printed by the Assignees of Thomas Newcomb and Henry Hills, deceased, &c., 1710."

"The Whole Book of Psalms, &c., printed by G. Groom for the Company of Stationers, 1709."

The book is richly gilt and lettered. Can you give me any information respecting "Queen Ann's Indian Chapel of the Onondawgvs"? In my endeavour to trace it, I am lost. Q. Y. Z.

CHEVALIERS OF THE GOLDEN SPUR.—Robson says of this Order—

"An order supposed to have been instituted in 1559 by Pope Pius IV. They are styled in the Brevet of nomination Chevaliers de la Malice (*sic*) Dorée, and at other times Comtes-Palatins du Sacré Palais de Lateran."

Does Robson mean that all "Chevaliers de la Malice Dorée" are Counts Palatine of the Lateran; and if so, does the creation bestow an hereditary countship? Italian heraldists would much oblige by clearly defining the various uses of the term *cavalieri*, and if a chevaliership was ever granted by the Pope as hereditary. In the case of the querist's family, the coat of arms is borne in front of a cross of Maltese appearance, surmounted by a crown resembling those called "Eastern coronets," but without balls. Is this a chevalier's or a count's coronet; and does it represent hereditary nobility in Italy? RHO.

AUTHORS WANTED.—I have a folio pamphlet of twelve pages, entitled *Orontii Finei Delphin. Reg. Mathematicarum Professoris: Quadrans Astrolabicus*, Parisiis, Apud Simonem Colindum, 1534, and shall be glad of any account of this author, or his book. I have also a book in quarto, entitled *Petri Antonini Michelotti Tridentini Apologia*, Venetiis, 1727, and shall feel obliged by any particulars of the life of the author. M. D.

EXTRAORDINARY BIRTH OF TRIPLETS.—In vol. lxxvi. of *The European Magazine* (July—Dec., 1814) I find, on p. 386, the following extract and query:—

"In the year 1666, in the county of Sussex, Mrs. Palmer, wife of Edward Palmer, was delivered of three sons, after being fourteen days in labour. John was born on Whitsunday; on Trinity Sunday came Henry; and on the Sunday following, Thomas. They all lived to be very brave men, and were knighted for their exploits."

"Perhaps some of your numerous correspondents may be enabled to supply some further particulars of these interesting personages."

Now the answer to the above (if any was ever given) does not appear in the next number, which completes the volume, and I do not possess the next volume. Perhaps some of the numerous correspondents of "N. & Q." can inform me

whether this alleged extraordinary freak of Nature is authentic or a mere myth. W. A. C. Glasgow.

Replies.

DR. JOHNSON AND DOROTHY TURTON *NÉE* HICKMAN.—THE FORD FAMILY.

(5th S. I. 30, 112.)

Since my note appeared in "N. & Q.," I have had an opportunity of examining the parish registers of Oldswinford, the parish in which the town of Stourbridge is situated, and have ascertained from them the parentage of Dorothy Hickman. It turns out that she was the daughter of the very Gregory Hickman to whom Dr. Johnson addressed the letter referred to in my last. Although Gregory is described on the tablet at Enville as "of the city of Chester, merchant," it is certain that he lived and died at Stourbridge.

From certain entries in the same registers, I am satisfied that the Dr. Joseph Ford, of Oldswinford, who married Dorothy Hickman's grandmother (Jane, relict of Gregory Hickman), was the "eminent physician" referred to by Malone as the brother of Johnson's mother.

The following are the entries relating to Dorothy and her half-brother Walter:—

"1708.—Walter, son of Mr. Richard Hickman and Dorothy his wife, born Jan. 24, and bapt. Jan. 27th.

"1713.—Dorothy, daughter of Mr. Gregory Hickman and Dorothy his wife, born Feb. 13, and bapt. 19th.

"1734.—Nov. 13th.—Mr. John Turton and Mrs. Dorothy Hickman (married).

"1741.—The Rev^d. Mr. Walter Hickman was buried Sept. 24th.

"1744.—Mrs. Dorothy Turton was buried Dec. 9th."

I am greatly obliged to THUS for his notes on the Turton family. The pedigree in Shaw's *Staffordshire*, to which he refers, was well known to me. I merely noticed *en passant* the erroneous statement in Burke's *Landed Gentry*, that Dr. Turton was a son of Sir John. And I may here mention that in the same work, in spite of the assertion on Mrs. Johnson's tombstone at Lichfield, and the statement of Boswell that that lady was born at Kingsnorton in Worcestershire,* and was descended from "an ancient race of substantial yeomanry" there, she is inserted in the pedigree of the Fords of Ford Green, Norton-le-Moors, co. Stafford, and made a daughter of William Ford by Ellen, *née* Rowley, his wife.

I cannot find the marriage of Dr. Joseph Ford to Janet Hickman in the Oldswinford registers,

* Boswell says *Warwickshire*, but Kingsnorton, though near Birmingham, is in Worcestershire.

† In 1703 "Dr. Joseph Ford, husband of Jane Ford, relict of Gregory Hickman, who was executor of his mother Mary Hickman," paid to the Governors of the Stourbridge Free Grammar School 5*l.*, which the said Mrs. Hickman left to the said governors for charitable purposes. See the Charity Commissioners' Reports.

but there are the baptisms of Joseph, Sep. 2, 1691 (buried same year); Anne, 1692; *Cornelius*, 1693; Phoebe, 1696; and James 1699,—their children. And among the burials are Joseph Ford, 1720; Mrs. Jane Ford, 1722; Mr. *Nathaniel* Ford, 1729; *Nathaniel* Ford, 1731; *Cornelius* Ford, 1734; Mr. Gregory Ford, 1744; Mrs. Anne Ford, 1744; and Mrs. Phoebe Ford, 1766. There is also the baptism of Joseph, son of "Mr. *Nathaniel* Ford [? another brother of Mrs. Johnson] and Jane his wife," in 1702.*

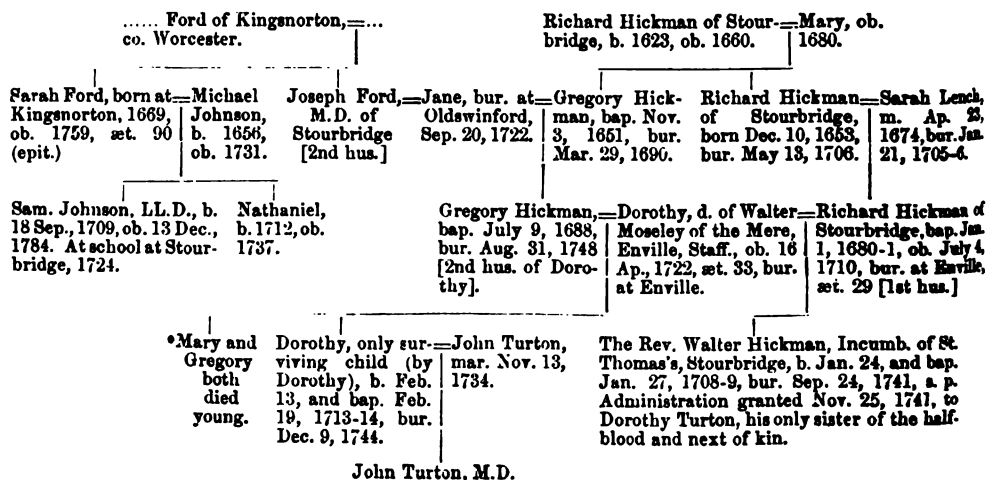
Gregory Hickman, sen., was buried on the 29th of March, 1690. If, therefore, the Joseph Ford who was baptized in September, 1691, was the Doctor's son by the widow Hickman, the "funeral baked meats" would be *almost* available for the "marriage table"; but unfortunately the mother's Christian name is omitted from the register at this period. James, the child last baptized, is, however, stated to be the son of Mr. Joseph Ford "and Jane his wife."

I quoted Boswell's statement in my previous paper, that Johnson, after having resided for some time at the house of his *uncle*, *Cornelius* Ford, was removed to the school at Stourbridge, in Worcestershire. I here add Malone's foot-note:—

"*Cornelius* Ford, according to Sir John Hawkins, was his *cousin-german*, being the son of Dr. Joseph [Q. *Nathaniel* ?] Ford, an eminent physician, who was brother to Johnson's mother."

I do not know who added the "Q. *Nathaniel* ?" in brackets; but the occurrence in the Stourbridge family of the names *Cornelius* and *Nathaniel* is,

* It should be mentioned that Dr. Simon Ford was at this time Rector of Oldswinford (he was buried April 10, 1699), but he was of a Devonshire family, and not in any way, I believe, related to Joseph the physician. This will correct an error of mine in 2nd S. xi. 210.



to my mind, almost conclusive as to these being Dr. Johnson's relatives.

In a small *Life of Johnson* in my possession, compiled apparently from Boswell, the Christian name of "Parson Ford" is stated to have been *Cornelius*. Is this so; and can he be the *Cornelius* baptized in 1693? Of him Dr. Johnson says:—

"Sir, he was my acquaintance and relation, my mother's nephew. He had purchased a living in the country, but not *simoniacally*. I never saw him but in the country. I have been told he was a man of great parts—very profigate, but I never heard he was *impious*."

It was by the parson's advice (according to Boswell) that the Doctor was sent to Stourbridge in 1724. Parson Ford died at the "Hummums" in Covent Garden, and his ghost is said to have appeared to one of the waiters.

The Rev. Henry Hickman (5th S. i. 117) was, I believe, a younger brother of Richard Hickman, of Stourbridge, and uncle of Gregory, sen. He was baptized at Oldswinford, Jan. 19, 1628-9. Probably the Gregory Hickman, of Hamburg, merchant, from whom the Irish Hickmans are descended, was his son.

The connexion between Dr. Johnson and the Hickmans will be best understood from the accompanying genealogical table.

H. SYDNEY GRAZEBROOK.

Stourbridge.

P.S.—In 1708 Nathan Hickman of Oken, co. Stafford (near Wolverhampton), obtained a grant of arms to himself and his descendants, and the descendants of Richard Hickman, his grandfather. I should be glad of any information about this branch of the family. There was no pedigree recorded in the Heralds' College when the grant was made.

VAGARIES OF SPELLING.

(4th S. xii. 224, 289, 369, 429, 496.)

I have read MR. PICTON'S remarks on the contracted preterite (p. 369) with great interest, and especially the explanation offered of the origin of the termination "ed."

The theory advanced is very ingenious and plausible, and supported as it is by such high authority, it would not become me to call it in question; but I fail to see, after reading MR. PICTON'S letter over very carefully, what the origin of this form has to do with the practical question as to whether we should spell *cropped*, or *cropt*; *stepped*, or *stept*. The origin of the form in "ed" is purely, as it seems to me, a speculative question, and has as little to do with practical spelling as the doctrine of evolution has to do with the laws of health.

I venture, however, to submit a few considerations based upon data indisputable and easily accessible to all, which may in some measure account for the tendency in English to the use of a contracted preterite. The partiality of the English language for a short preterite may be seen in the forms *hide*, *hid*; *bite*, *bit*; *breed*, *bred*; *meet*, *met*; *feed*, *fed*; with many other similar verbs where the preterite form is shorter than the present. The archaic forms, *writ* = *wrote*; *rid* = *ride*; *smit* = *smote*, although now superseded, show the same tendency. In a third class of verbs we have what may be termed a double contraction, as *creep*, *crept*; *sleep*, *slept*; *feel*, *felt*; *keep*, *kept*; *sweep*, *swept*; and not *creeped*, *sleeped*, *feeled*, *keeped*, *sweeped*. In *deal*, *dealt*; *mean*, *meant*; *lose*, *lost*, we have the single contraction in writing, while in the sound it is twofold.

In *made* from *make*, contr. of *maked*, and *had*, contr. of *haved*, we have another instance of this tendency. So great is the aversion to the "ed" addition in a large class of verbs, that, rather than adopt this appendage, the preterite is made identical with the present, as in *cast*, *burst*, *cost*, &c.

In *paid*, *said*, *laid*, *staid*, we have another illustration of the preference for a shortened preterite, though the *d* is retained.

In face of the fact that our most distinguished authors of every period have used the contracted form of the past tense, it is surprising that so keen an observer as MR. PICTON should designate the use of this form pedantic. The Authorised Version of the Bible, Spenser, Milton, Clarendon, W. S. Lander, Thirlwall, and even Tennyson, are all bristling with instances of this contracted form. Tennyson has *veit*, *fict*, *mizt*, &c. frequently.

It would, however, prove a most unprofitable as well as an endless task, to attempt to determine these points by an appeal to the authority of this or that writer, or, worse still, by an appeal to what is called *taste* or individual preference, for truly "*de gustibus non disputandum est*." Is there, therefore,

no principle, no rule, by which these disputed points may be settled? This brings us to the root of the whole matter, What is the aim, the object, the purpose, of alphabetic writing? If the object of alphabetic writing is not to represent the *sounds* of words by means of letters, what is the object? MR. PICTON seems to indicate, though he does not express the sentiment in so many words, that the main use of alphabetic writing is to show the *history* of words. It would be out of place here to enter into the whole argument, but we may fairly ask, What *stage* in the history of a word is to be represented? Take, for example, the word "head." We have it at different periods of our language in the various forms of "heede," "heuede," "hafode," and others. Which of these is to be the permanent form? Would it not be better to adopt at once "hed" and make the present pronunciation the guide? But MR. PICTON says, "There is no standard of pronunciation: a cockney, a Yorkshireman, and a Scotchman would pronounce differently." Granted that to a certain extent they would, but is there not a certain standard of pronunciation, with a latitude within due limits it is true, to which every schoolmaster throughout the country tries to bring up his pupils, and upon which educated men agree, generally speaking? Thus though Oxford and Cambridge may differ as to the pronunciation of *either* and *neither*, this is allowable latitude; but any one calling *great*, *greet*, would be called a vulgar and uneducated person. Would any one with the least pretension to correct speaking, attempt to give any sound at all to *gh*, in *daughter*, *slaughter*, *plough*; to *g*, in *sovereign*, *foreign*? MR. PICTON may as well assert that because several musicians may give a somewhat different rendering to a piece of music, varying the tone and expression but adhering to the general strain of the composition, that therefore the notes are no guide in rendering musical compositions.

Does not MR. PICTON in his remarks confound two things that are essentially different, *i. e.*, the historical or archæological interest which attaches to spelling, and its practical utility as an instrument of every day use by the mass of the people?

What would be said of an ardent student of ancient architecture, who in his admiration of the structures designed before the invention of glass, should recommend all modern buildings to be constructed without windows? Language has its historical charm and fascination; but for every one who has the time or inclination to pursue these studies, there will be thousands who have to read and write daily, and for the mass of the people you need a more simple instrument than our present orthography, which requires all the available time that the working classes can afford to keep their children at school to learn it.

Moreover, even if the Phonetic Nuz system of orthography, or any other simplified mode of spell-

ing, were adopted to-morrow, would this detract one iota from the historical interest attached to language for any who chose to pursue the study?

There seems to me to be a vagueness, a kind of sentimentality, and even a tinge of superstition about such expressions as, "Our language is a precious deposit, containing within itself a large portion of the nation's history," &c., especially when we know as a matter of history that many of these "precious deposits" are due to the vagaries and exigencies of printers and others, *e. g.*, *g* in *foreign* and *sovereign*, *gh* in *delight*, &c. E. JONES.
35, Newstead Road, L'pool.

COL. COLEPEPPER (5th S. i. 129).—The best account of the meeting between Culpepper and the Earl of Devonshire, on Sunday the 24th of April, 1687, at the drawing-room in Whitehall, is that in *The Works of Lord Warrington* (Lond., 1694, p. 563). He says:—

"That the Earl meeting Collonel Culpepper, who had formerly affronted him in the King's Palace, and had not given him satisfaction, he spake to the said collonel to go with him into the next room, who went with him accordingly; and when they were there the said Earl required of him to go down stairs, that he might have satisfaction for the affront done him as aforesaid, which the collonel refusing to do, the said Earl struck him with his stick, as is supposed."

According to Bishop White Kennet, *Memoirs of the Cavendish Family* (Lond., 1708, p. 137), the Earl did not request the colonel to go with him, but—

"Receiving from him, as he thought, an insulting look, he took him by the Nose, led him out of the room, and gave him some despising blow with the head of his cane."

Most historians say nothing as to the nature of the previous dispute, but Lingard (*Hist. Eng.* viii. 427, ed. 1830) says:—

"In 1686 Colonel Culpepper struck the Earl in the King's ante-chamber, and was condemned to lose his hand for the offence, but obtained a pardon after a long imprisonment. The next year the Earl struck Culpepper with a cane," &c.

But Lingard does not add that the Earl forgave him on the distinct promise that he should not again appear at Court.

For this the Earl was summoned by Chief Justice Wright in the King's Bench, and compelled to give bail, himself in 10,000*l.*, and four sureties for 5,000*l.* each; one of whom was the Earl of Warrington, then Lord de la Mere. The particulars of the trial are to be found in Hargreave (xi. 133, ed. 1781). The Earl was fined 30,000*l.*, and imprisoned till he should pay it. He escaped to Chatsworth; and when the sheriff came there to arrest him, he made him a prisoner of honour, till he compounded for his liberty by giving a bond to pay the whole 30,000*l.* himself.

For an interesting note as to the part which

Judge Jeffreys took in this matter, see *Woolrych's Life of Jeffreys*, p. 299. The decision was brought before the House of Lords in 1689, and the judges very severely reprimanded.

In all the early accounts of this transaction the plaintiff is called *Colonel Culpepper*, till the matter came before the House of Lords; he is then throughout styled *Mr. Culpepper*, making it probable that he ceased to be in the King's army on the accession of King William. Mr. Grove, in his *Lives of the Earls of Devonshire* (Lond., 1764, p. 188), says that Colonel Culpepper appeared at Court shortly after the defeat of the Duke of Monmouth, and that he was encouraged "to come to the Court, of which he was ready enough to be the tool." From which it may be presumed that he was a Roman Catholic.

John Lord Colepepper, who died in 1660, left three sons, Thomas, John, and Cheney. Thomas, the second Lord Colepepper, held the title till 1688. John, the third Lord, died in 1719; and Cheney, the fourth Lord Colepepper, died *s. p.* in 1725, when the title became extinct. It is possible that either of the two younger brothers might have been the Colonel Culpepper of 1687, but I think he was probably of another family; I believe he was the Colonel Thomas Colepepper, who married Frances, sole daughter and heiress of John Baron Freshville, of Staveley, co. Derby, created 1664, and *ob.* 1682. There are MSS. of this gentleman in the Harleian collection, Nos. 6819 and 6833, which relate to suits between him and the Earl of Devonshire, and to the claim to the barony which he tried to set up in right of his wife, who styled herself Baroness Staveley.

EDWARD SOLLY.

UNSETTLED BARONETCIES (5th S. i. 125, 194).—There does not appear to be the slightest chance of MR. STRATTON's suggestion being carried into effect. The tendency of the legislation of the present day is not to enlarge the judicial functions of the House of Lords, but to abolish them entirely. With regard to Peerage Claims, the Lords do not, in theory, act as Judges of a Court of Law, but as the advisers or referees of the Sovereign; and some authorities hold that the Sovereign might competently refer the consideration of such Claims to another tribunal. In practice, of course, Peerage Claims are always referred to the House of Lords, and the Crown always acts upon their Lordships' Report. It is to be observed, however, with reference to a remark by MR. STRATTON, that the case of a Baronetage is not analogous to that of a Peerage which does not directly qualify for a seat in the Upper House, because in the latter case a person found entitled to a Peerage becomes at once an elector, by whose vote the composition of the House of Lords may be influenced, and who may himself at any time be elected a member.

even if all this were otherwise, it would not, in my opinion, be desirable to assign to the House the duty of deciding in cases of disputed age. The sittings of the Committee for Peers in Peerage Claims are few and uncertain, and are thrown over from year to year, and some remain in dependence for long periods. I see why questions affecting the rights of the age should not be settled by the ordinary law of the kingdom, in the same way as is affecting the rights to landed estates. I presume, the heir to a Baronetcy publishes his right indirectly, by obtaining a writ of Service conferring upon him, or finding a precedent of, the character which it is necessary to hold in order to entitle him to the peerage. Holding such a Decree, might he not bring an action against the publisher of any book, purporting to give the names of all the Baronets, and exclude him from its pages? If in the *Dick* (4th S. xii. 86, 138) the right to the peerage was vested in a person so recently as the present claim has emerged since it is upon the mere question of propinquity to the peerage, and is good in itself, the expense of a writ would be comparatively trifling. Rights under a Service in 1821 cannot now be questioned upon any ground whatever.

W. M.

argh.

"s" (5th S. i. 221.)—R. B. S. gives two instances from John Knox's *History of the Reformation*, in which the peculiar word *boss* occurs, and explains it by saying that it is evidently understood in the sense in which our own cousins still use it, as a cant word for "loaves or masters." But, before admitting this, let us see how it is employed by other writers of the period. In the first part of Marlowe's *Tamburlaine the Great* there is a scolding scene between the two empresses, Zabina and Zenscrate:—
"Zabina. Concubine, must thou be placed by me,
That am the Empress of the mighty Turk?
Disdainful Turkeess, and unreverend boss!
Allest thou me concubine, that am betrothed
Unto the great and mighty Tamburlaine?"
Zenscrate, in his *Euphues*, advising a defamer of a lady, says:—

"I never so comely call hir counterfaite, bee she
straight thinke hir croked. And wreste all
hir body to the worst, be she never so worthy.
well sette, then call hir a Bosse; if slender, a
rygge; if nut-browne, as blacke as a Coale; if
pured, a paynted wall," &c.

American explanation will hardly hold good in these cases, but both are exactly fitted definitions given by Robert Sherwood in his entry to Cotgrave's *French Dictionary*:—"A *Femme bien grasse et grosse; une Coche*"; Cotgrave's own portion of the book *Coche* is defined to be a "fustilage"—whatever that may

mean—"a woman growne fat by ease and laziness." This is also well suited to R. B. S.'s second quotation from Knox—"The bishop prechit to his Jackmen and to sum auld *Bosses* of the Toun"; and would be quite in the spirit of the Reformer's well-known "Monstrous Regiment of Women," which gave such mortal offence to Elizabeth.

Richardson, *sub voce*, defines *boss* to be "anything rising or raised up, swollen, projecting, thrusting, or pushing forth," and gives a most learned derivation for it, having already, in the preceding page, treated us to one equally learned, but altogether different, for *bosom*, although a moment's reflection ought to have shown him that they were intimately connected. He does not even see this connexion when he goes on to say that our ancestors used the word *boss* for a "head or reservoir of water," and gives the well-known *boss* of Billingsgate as an example. Nor does either he or Gifford perceive that Ben Jonson alluded to anything more than this famous spring when, in the dialogue between Eyes, Nose, and Ears, in *Time Vindicated*, he makes them say:—

"Eyes. You'll see
That he has favourers, Fame, and great ones too:
That unctuous Bounty is the boss of Billingsgate,
Ears. Who feeds his muse with claret-wine and oysters.
Nose. Goes big with satyr.
Ears. Goes as long as an elephant.
Eyes. She labours and lies in of his inventions."

And more to the same effect, which makes me feel certain that near the foot of London Bridge there was some "*grasse et grosse femme*" of a landlady, whom Ben and his friends amused themselves by calling the "*Boss of Billingsgate*," and it was this *coche* he was thinking of, and not the fountain, when he spoke of the "unctuous Bounty" who nourished his muse with oysters and claret.

In the mongrel tongue in which "old boss" is employed as a term of particular endearment, it is difficult to say whether "old boss" may not have an equally recondite derivation.

F. CUNNINGHAM.

SWALE FAMILY (5th S. i. 188.)—Burke's *Extinct Baronetage*, p. 514, states that Robert Swale, M.D., was the fourth son of Sir Solomon Swale, Bart., who died 1678; that he married Isabel, daughter of Thomas Mitchell, of London, and left two sons, Robert and William. The date of the supposed extinction of the title is not given, but the last holder but one died 1733. It seems clear, from Burke's article, that Dr. Swale's representative, if there be one, and if he prove his descent, is entitled to the baronetcy.

C. F. S. WARREN, M.A.

Wotton, in his *Baronetage* published 1727, in the lifetime of Sir Solomon, son of Sir Henry, third son of Sir Solomon, the first baronet, stated

that Robert, the fourth son of the latter " (was a Doctor of Physick), married Isabel, Daughter of Tho. Mitchell, of London (and left two sons, Robert and William)." Burke, *Extinct Baronetage*, copies this statement without going further, and assumes the title to have ceased at the death of Sir Sebastian, the nephew of the second Sir Solomon, and last surviving male of the line of Sir Henry.

W. E. B.

"ALBUM UNGUENTUM" (5th S. i. 167.)—There can be no doubt that Mr. TEW has hit upon the right interpretation of this expression, and that Bishop John greased the palm or fist (see Richardson's *Dict.*, *sub voce* "grease") of King William to obtain his consent to the transfer of the See of Wells to Bath. The words *albo unguento manibus ejus delibatis* occur in the three editions of Matthew Paris's *Historia Major* of 1571, 1640, and 1684. But in his *Historia Minor*, ed. by Sir Frederick Madden (Master of the Rolls series), p. 44, we find, "Eodemque anno Johannes, præsul Wellensis, natione Turonicus, assensu Willelmi regis, *muneribus intervenientibus*, transtulit in Bathonium sui cathedram præsulatus." This abridgment makes the metaphor in the larger work at once plain. I may mention that in the two editions of the *Flores Historiarum*, published under the name of Matthæus Westmonasteriensis, 1570 and 1601, the paragraph runs:—"Eodem anno, Johannes, Wellensis episcopus, natione Turonicus, transtulit in Bathonium, sui cathedram præsulatus." Finally, we find in *Ann. Winton. Angl. Sacra*, pars i. p. 295:—"Anno 1088. Gila, Wellensis episcopus decessit; successitque ei Johannes regis capellanus et medicus; qui *datâ regi multâ pecuniâ* sedem episcopalem Bathonium transtulit." (1090.) See Le Neve.

As I am engaged on the *Mediæval Latin Dictionary* about to be published by Mr. John Murray, queries of this kind are of great interest to me. The question, however, is what to do with such metaphorical meanings of words. Are they to be inserted in the new Du Cange, which is intended to explain obscurities in mediæval authors? No one will ask Mr. Dayman, the editor, or me to read the mediæval authors to find out metaphorical expressions, but it would, perhaps, be worth our while to insert them when we do know them.

J. H. HESSELS.

Trinity College Library, Dublin.

Doubtless the meaning is "a bribe," here as elsewhere. Money is the ointment for "the itching palm," with which Brutus twits Cassius (*Julius Cæsar*, iv. iii. 10). There is a good story, headed "De Muliere unguente manus judicis," in Mr. Thomas Wright's *Selections of Latin Stories* (Percy Soc., viii. 43), wherein, "dixit quidam mulieri, 'Judex ille talis est, quod nisi manus ejus ungantur, non obtinebis jus coram ipso,'" which

the *paupercula muliercula* takes literally. As for Rufus, it is said of him, in the summing up of his character, in *The Anglo-Saxon Chronicle*, "Godes cyrcean he nyðerade. & þa b. coprices & abb. rices. þe þa ealdras on his dagan feollan. ealle he hi oððe wið feo gesealde. oððe on his agenre hand heold. & to gaffe gesette."

JOHN ADDIS.

["Lawyers are troubled with the heat of the liver, which makes the palms of their hands so hot, that they cannot be cooled unless they be rubbed with the *Oil of Angels*."—Green, *Quip*, &c., 1592.]

HERALDIC (5th S. i. 188.)—In reply to Mr. PARSONS, the first coat belongs to the name of Hadley, Lord Mayor of London, 1379 and 1393; also Halley, which looks like a corruption of Hadley, of the same place. Should not the second coat he gives commence gu. instead of az.? if so, it also belongs to "Hadley," co. Hereford and London, granted 1685.

E. U.

FEMALE WATER CARRIERS (4th S. xii. 348.)—In the *Cries of London*, by John Thomas Smith, late Keeper of the Prints in the British Museum (London, 1839), p. 17, there is stated:—

"The first delineation the writer has been able to discover of a water-carrier is in Hoeftnagle's print of *Nesuch*, published in the reign of Queen Elizabeth.

"The next is in the centre of that truly curious and more rare sheet woodcut, entitled *Tittle-Tattle*, which from the dresses of the figures must have been engraved either in the latter part of the reign of Queen Elizabeth, or the beginning of that of James the First. In this woodcut the maid-servants are at a conduit, where they hold their tittle-tattle, while the water-carriers are busily engaged in filling their buckets and conveying them on their shoulders to the places of destination."

The copy represents a man, and underneath is written "A Tankard Bearer." It appears that before the New River water was laid on in pipes to the principal buildings of the City, and in the course of time let into private houses, the conduits of London and its environs, which were established at an early period, supplied the inhabitants, who either carried their vessels or sent their servants for the water as they wanted it. These servants may have been male or female; but we may suppose that either men or women followed the occupation of carrying the water to the adjoining houses for a fixed sum.

B. E. N.

THE KEYS OF LOCHLEVEN CASTLE (4th S. xii. 516.)—When in Manchester last summer I saw Messrs. Chubb's keys exhibited in their shop window in Cross Street, and sent a query on the subject to an Edinburgh newspaper. This begot a long and learned controversy on the subject of keys generally which had been found in Lochleven from time to time; and, whilst it was doubted whether Queen Mary or any of her attendants ever threw any keys at all into the loch, whether, if so, the keys had ever been found, and which, out

several bunches, was the genuine one, no doubt at all was felt that, whoever might have them, Messrs. Chubb & Son had not. If that firm has not seen the correspondence I allude to, I shall be happy to lend it to them on receiving an application to that effect.

W. S. HARPER.

"GRISELDA" (5th S. i. 105.)—This story is often acted in Italy at marionette theatres. I witnessed it at Ferrara, where there is a neat little playhouse, built expressly for puppet actors. I have also witnessed *Griselda* at a stenterello theatre in Florence. I never saw *Griselda* at any theatre of importance. The story in *ottava rima* is published in an Italian chap-book; a series of very common pictures is popular with peasants, and often decorates the walls of cottages. STEPHEN JACKSON.

"THAT BEATS AKEBO" (5th S. i. 148.)—I give it up; but whatever it means, we in Yorkshire have a saying that *beats* it. Ours is, "It beats cock-fighting and judges coming down to York to hang fowk!" These *beating* proverbs are legion. The Irish say "It beats Bannaghar, and Bannaghar bangs the Devil."

N.

JEWISH SUPERSTITIONS (5th S. i. 204.)—In speaking of "our own folk-lore," SENNACHERIB should have mentioned either the county or district.

The Jewish prayer occurs in a very beautiful little office, *Blessing of the Moon*.* One text which comes in is, "Who is this coming from the wilderness, leaning on her beloved?" probably suggested by the comparison of the bride in the *Canticles to the Moon* (vi. 10), one Hebrew name of which is literally "bright one" or "fair one." There is no direction for the act of jumping.

J. T. F.

Hatfield Hall, Durham.

SHOTTESBROOKE (5th S. i. 208.)—This name seems to explain itself. Shott, as a family name, would corrupt from Short. As a geographical termination, it is usually from *holt*, a wood; as Oakshot=Oaksholt.

R. S. CHARNOCK.

Gray's Inn.

"THE LONDON CHRONICLE" (5th S. i. 187) was commenced in January, 1757, and its career terminated on the 28th of April, 1823, when it was amalgamated with the *London Packet*. There is a perfect file in the British Museum.

WILLIAM RAYNER.

Harrington Street, Hampstead Road.

BENE'T COLLEGE, CAMBRIDGE (5th S. i. 167.)—The following extract is from Dr. Lamb's edition *Masters's History of the College*, p. 40:—

About this time (i. e. the end of the fourteenth century) the College had acquired the name of Bene't,

See *Daily, Sabbath, &c., Prayers*, with English Translations. London, Abrahams & Son, 1871.

probably from its vicinity to the church of that name; and this adventitious title was so generally adopted at a later period as nearly to supersede the correct one of *Corpus Christi*: in legal deeds it is styled the College of *Corpus Christi* and the Blessed Virgin Mary, commonly called Bene't College."

To this, being a *Corpus* man myself, I will add that the church and the college (in its old state) stood in Bene't Street; that the church belonged to the college, and was connected with it by a passage which still exists, though shut up; and that on the completion in 1827 of the new and principal court in Trumpington Street, the college was in a manner separated from the church, and the name of Bene't College gradually fell into disuse. It is now almost unknown.

C. F. S. WARREN, M.A.

"A ROMANCE OF THE ROOD-LOFT" (5th S. i. 169.)—This beautiful poem, by H. Savile Clarke, appeared in the Christmas number of *Cassell's Magazine*, vol. ii.

HERMENTRUDE.

"POLLICE VERSO" (5th S. i. 205.)—There is good authority for the word *verso* in the sense in which M. Gérôme has used it. Juvenal, in his Third Satire, v. 36, in speaking bitterly of the alternating profusion and meanness of the rich upstarts and contractors of Rome, says:—

"Munera nunc edunt et, verso pollice vulgi,
Quemlibet occidunt populariter: inde reversi
Conducunt foricas," &c.

And it is manifest that, in whatever way some may have interpreted the passage, the whole force of it—the aggravation of the power of life or death conferred by mean hands—is gone unless the words in question are taken to express the death-signal, the thumb *verso*, that is, in the fatal direction, or downwards.

R. HILL SANDYS.

"MASHING" TEA (5th S. i. 205.)—This phrase, meaning *infusing* tea, is not peculiar to Sheffield. It evidently had its origin from the brewer's *mash-tub*. In certain parts of Scotland the process of infusing tea is called *masking*, probably a corruption of *mashing*.

W. A. C.

Glasgow.

Mash is to infuse (*miscere*), familiar in the brewer's *mash-tub*; but as applied to the tea-pot it is generally *mask*:—

"Then up they gat the masking-pat,
And in the sea did jaw, man,
And did nae less, in full congress,
Than quite refuse our law, man."—*Burns*.

W. G.

"ALL WOMEN BORN," &c. (5th S. i. 207.)—A "Triplet," from "*Poems*," by Robert Bridges." Pickering, 1873.

TENEOR.

REV. STEPHEN CLARKE (5th S. i. 208.)—All-bone mentions that S. Clarke's Sermons were pub-

lished in "1727-30. 8vo." I have one before me, entitled—

The Triumphs of a True Christian. A Sermon preached at St. Mary's before the University of Oxford on All-Saints-Day; November the First, 1715. By Stephen Clarke, M. A., of Merton College, in Oxford; and Curate of Barton-Stacey in Hampshire. London: printed for John Clark, at the Bible and Crown in the Poultry, near Cheapside. 1715. [Price Threepence.]

This Sermon is dedicated to Richard Carter, Esq., of Gt. Haseley. W. WINTERS.
Waltham Abbey.

SUNFLOWER AS A PREVENTIVE OF FEVER (5th S. i. 165.)—In frequent contributions to the "Table-Talk" of *Once a Week*, I have on two occasions drawn attention to this subject (July 24, 1869, pp. 42-3, and Dec. 18, 1869, pp. 439-40). I spoke of a paper read by M. Martin before the Société Thérapeutique de France, in which he mentioned the successful experiment of planting sunflowers on a large scale, in the fenny districts, by Rochefort, and also in Holland; and that, in consequence of M. Martin's paper, the Minister of Agriculture and the head of the Sanitary Bureau in the Department of the Interior in Italy had taken measures to promote the growth of sunflowers in fever-stricken districts. I said further (and it corroborates what your correspondent states) that the seed of the sunflower was a valuable food for poultry, and is believed to give it a gamey flavour. I also noticed the popular fallacy that, as Moore says,—

"The sunflower turns to her god when he sets
The same look which she turn'd when he rose."

This popular error is made use of in Miss Greenwell's *Carmina Crucis* (1869); also by the poet Thomson; Edward, Lord Thurlow; Dr. Hales, and Sir James Edward Smith. CUTHBERT BEDE.

BYRON: WYCHERLEY (5th S. i. 164.)—In Breen's *Modern English Literature*, p. 269, it is stated that Macaulay discovered Byron's line in the following lines by Robert Montgomery:—

"And thou vast Ocean, on whose awful face
Time's iron feet can print no ruin-trace."

Wycherley may have found his idea in Massinger's *Great Duke of Florence*, Act i. sc. 1:—

"Princes never more make known their wisdom
Than when they cherish goodness."

They can give *wealth and titles*, but *no virtues*.

But in our Sannazaro 'tis not so;
He being pure and try'd gold, and any stamp,
Of Grace to make him current to the world
The Duke is pleased to give him, will add honour
To the great possessor."

Vide Brallaghan; or, the *Deipnosophists*, by Edward Kenealy, p. 290. T. MACGRATH.

"RINGLEADER" (5th S. i. 146.)—I give you a still earlier allusion to this word, as meaning the *person who opens a dance*, in the words said to

have been addressed by William Wallace to his troops before the battle of Falkirk: "I have brought you to the ring, hop if ye can"; given (in the form of Early English) in Thomas Walsingham's *Hist. Anglicana*, vol. i. p. 76. H. T. RILEY.

"FROM GREENLAND'S ICY MOUNTAINS" (4th S. xii. 326, 455; 5th S. i. 37, 156.)—The subject scarcely warrants further contributions, but R. H. W. writes so positively (p. 157) that some people may believe he is stating a fact. All Mr. Hughes of Wrexham did was to publish the fac-simile I mentioned; and, in a note I have just had from him, he says, "I saw the original in a collection of Dr. Raffles's which was exhibited in the Exhibition of 1861, in London." Mr. Hughes never preserved the MS. A. R.

Croeswylan, Oswestry.

The following is a copy of the Statement attached to the fac-simile of this hymn, as published and sold by R. Hughes & Son, Wrexham:—

"On Whitsunday, 1819, the late Dr. Shipley, Dean of St. Asaph, and Vicar of Wrexham, preached a Sermon in Wrexham Church, in aid of the Society for the Propagation of the Gospel in Foreign Parts. That day was also fixed upon for the commencement of the Sunday Evening Lectures intended to be established in that Church, and the late Bishop of Calcutta (Heber), then Rector of Hodnet, the Dean's son-in-law, undertook to deliver the first Lecture. In the course of the Saturday previous, the Dean and his son-in-law being together at the Vicarage, the former requested Heber to write 'Something for them to sing in the morning,' and he retired for that purpose from the table, where the Dean and a few friends were sitting, to a distant part of the room. In a short time the Dean enquired 'What have you written?' Heber having then composed the three first verses, read them over. 'There, there, that will do very well,' said the Dean. 'No, no, the scene is not complete,' replied Heber; accordingly he added the fourth verse, and the Dean being inexorable to his repeated request of 'Let me add another, oh! let me add another,' thus completed the hymn of which the annexed is a fac-simile, and which has since become so celebrated: it was sung the next morning in Wrexham Church, the first time."

The line noticed by A. R. is—

"'Twas when the seas were roaring,"

and is prefixed to the hymn as (apparently) an indication of the air to which it was intended to be sung. T. W. C.

WELSH TESTAMENT (5th S. i. 9, 173.)—The interesting reply of Mr. UNNONE contains such important information as to the careful mode of compilation and translation of this version, as to suggest at once the inquiry, whether the "New Testament Company" now engaged in revising our English version have amongst them any Welsh scholar capable of collating it with the Welsh! I venture to call Mr. UNNONE's attention to a singular and striking variance in the Welsh translation from both English and Greek, occurring in the narrative of the marriage at Cana. (English)

"And when they *wanted wine*, the mother of Jesus saith unto him, *they have no wine.*" (Greek) "They have *not wine.*" Here the English and Greek, which correspond, assume the absence of wine; that is, that no wine had been provided. Now, mark the difference in the Welsh:—"A phan ballodd y gwin," "and when *the wine* had diminished (or *run short*) the mother of Jesus said unto him, 'nid oes ganddynt *mo'r gwin*,' they have not any *more wine.*" It is plain that the Welsh translator has here departed from the literal Greek; but he has entered more completely into the spirit of the narrative, and given more force and aptness to the saying of the governor (S. John ii. 10), "Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse, but thou hast kept the good wine until now"; a saying which loses much of its significance if we are to suppose that no wine had been produced at the marriage previously to the miracle. M. H. R.

CATHERINE PEAR (5th S. i. 128, 174.)—I do not think the Catherine pear is extinct in old-fashioned gardens. The fruit ripens in the beginning of autumn, and is juicy and well-flavoured, but does not keep. There is, or was, a fine Catherine-pear standard in the garden of a house I occupied in Kilkenny City, some fifteen years ago; and the rich tints of its sunny sides recalled Suckling's lines to my mind many a time.

JAMES GRAVES.

"The Catherine peare is knowne to all I thinke to be a yellow red sided peare, of a full waterish sweete taste and ripe with the foremost. The King Catherine is greater than the other, and of the same goodnesse, or rather better. The Russet Catherine is a very good middle sized peare.

"The Muske peare is like unto a Catherine peare for hignesse, colour, and forme; but farre more excellent in taste, as the very name importeth.

"The Sovereigne peare, that which I have scene and tasted, and so termed unto me, was a small brownish yellow peare, but of a most dainty taste; but some doe take a kind of Bon Chretien, called the Elizabeth peare, to be the sovereign peare; how truly let others judge."

From a long list in the orchard of John Parkinson's *Paradisus Terrestris*, 1629. B. N.

MEMORIC CALENDARS (5th S. i. 5, 58, 179.)—Why will people torment themselves, and tax their memories with senseless verses, when the old fashioned 1—8—15—22—29 would at once give them the day of the week or month? Sunday being 1st February, and this not being Leap year, the 1st March must be Sunday, and the 1st April consequently will be on a Wednesday, &c.

W. M. M.

DOUBLE RETURNS TO PARLIAMENT (5th S. i. 64, 153, 176.)—W. T. M. is in error with regard to the return for Athlone in 1874. The sheriff, Mr. Walter Nugent, certified that both candidates

had an equal number of votes (140), and that he, not being an elector of the borough, did not give a *casting* vote. If the word *casting* means to throw or defeat, then it would seem that any vote so given, whether the voter had previously voted or not, was a casting vote. The term is often applied to the vote a chairman of a meeting, or presiding officer, has, in right of his office, in addition to his ordinary vote. Had Mr. Nugent, the presiding officer at Athlone, been an elector, he might have voted in that capacity, and also had a casting vote as returning officer. Grand juries in Ireland consist of twenty-three persons, and a jury of twelve must find a presentment. The Irish Poor Law Commissioners do not allow the chairman a second vote, but he frequently votes last, and refuses to do so unless there is a tie. In Municipal Corporations the mayor has a second vote.

JOSEPH FISHER.

Waterford.

BERE REGIS CHURCH (4th S. xii. 492; 5th S. i. 50, 117, 154, 176, 199, 231.)—MR. TEW and I seem to be at cross purposes. I am shocked at being supposed, by any fellow-creature, capable of such a monstrosity as rendering "tandem," "where."

The sentence in question, in the original, not with the words transposed as Mr. Tew has done, but as it stands, is this:—

... "patrimonium
invenit narcoticum
quo devictus
per triennium morbo laborans, herculeo,
tandem
expiravit."

I have omitted the words which Mr. Tew calls—not quite correctly, as I think—parenthetic, as I agree they are not needed to show the construction.

In my translation I, as Mr. Tew also did, did it somewhat freely, while preserving what I thought the sense. I now follow Mr. Tew's example again, and do it literally:—"His patrimonial home, where, conquered, (namely) suffering under epilepsy for three years, he at last died."

It is *quo* which I render "where," for which, as I said, some authority can be found; and it refers naturally to the "home" above-mentioned. It might be for "in quo."

It is true the apposition of *devictus* and *laborans* is not very elegant, but not less so than other things in this ugly bit of Latin.

I can only say again that, to my perception, if the sentence was an integral one as Mr. Tew puts it (*quo* not referring to anything preceding), the situations of the antecedent and relative are extremely awkward.

Moreover, if the sentence is a complete one, and "fuit" is not to be understood after "devictus," it seems to me ungrammatical. In Mr. Tew's version "he expired" is the noun and verb after the

participle "labouring," or after the participle "being overcome," but how can it be both?

LYTTELTON.

MR. LORRAINE SMITH (5th S. i. 228).—He was in holy orders, son of Charles Lorraine Smith, Esq., of Enderby, near Leicester, formerly M.P. for that town. Mr. Charles Lorraine Smith was born in 1751, and died in 1835. He was a celebrated sportsman, a wit, a poet, and an artist; he was a friend of Morland and Gilray, the latter of whom etched many of his caricatures. I have seen him out hunting with the Quorn hounds when he was above eighty years of age. In former days he was noted for his fine horsemanship, and his remarkably handsome person. He is introduced by Zoffany in a picture of the interior of the Florentine Gallery, now in the Royal Collection. He was the second son of Sir Charles Lorraine, Bart., of Kirke-Harle, and took the name of Smith on his marriage. The Rev. Charles Lorraine held the living of Passenham, near Stoney Stratford, in Buckinghamshire, and died in 1857, leaving daughters.

J. P.

Miscellaneous.

NOTES ON BOOKS, &c.

Sayings ascribed to Our Lord by the Fathers and other Primitive Writers, and Incidents in his Life narrated by Them, otherwise than found in Scripture. By John Theodore Dodd, B.A. (Parker & Co.)

THE title of this work shows the large field of early MSS. over which the author has travelled. Without authenticating the records of the words and deeds of the Saviour, he collects and chronologically classifies the passages as found in primitive works. Mr. Dodd's admirable collection will interest and instruct Biblical students of all classes. The advanced Theophilus, too, will find here a good synopsis of patristic extracts both from genuine and apocryphal sources; in fact, all readers may be instructed how "many have taken in hand to set forth in order those things which are most surely believed among us."

Military Memoir of Colonel John Birch, sometime Governor of Hereford in the Civil War between Charles I. and the Parliament. Written by Roe, his Secretary. With an Historical and Critical Commentary, Notes, and Appendix, by the late Rev. John Webb, M.A. Edited by his son, the Rev. T. W. Webb, M.A. (Printed for the Camden Society.)

THIS singular memoir relates incidents and episodes in the Civil War in which Colonel Birch had a part, from the time of Rupert's appearance before Bristol, in 1642, to the taking of Goodrich Castle in the Spring of 1646. The memoir is comprised within six-and-thirty pages. The commentary and appendix occupy two hundred pages; they are "the production of an author, the greatest part of whose ninety-third year was employed in their preparation." Commentary and notes reflect the highest credit on the knowledge and judgment of the venerable writer. What he left unfinished has been supplied by his son; and the result is a volume which is full of illustrations of the fighting life of the period. Roe states that he feels bound to write this "Memorial of some Actions in which Colonel John Birch was engaged, wherein soe much of God is seen, that I should have looked upon myself as an eclipser of his glory, if I should not have

committed the same to paper." Every success on the colonel's part is ascribed to the hand of God, with a sort of assurance, however, that Heaven was fortunate in having Birch for an instrument. In one skirmish, which is but one of a score of battle-pieces as picturesque as one on canvas by Wouvermans, Birch had a narrow escape from being pistolled; but, says Roe, "God would not have you then hitt." He adds, however, "You would never have escaped soe had it not been for those musketeers . . . who kept off the horse . . . and made some few to flail."

JOHN TALBOT, the great Englishman, whom no single Frenchman, it used to be said, ever dared meet in single combat—the Englishman whom we know as Shakspeare's Talbot—the Englishman of whom even Voltaire spoke with respect and admiration, was slain at Castillon, near Bordeaux, fourscore years and upwards, in the year 1453. There is no decisive record of where the old warrior was buried. The old church of Whitchurch, Shropshire, contained a stately monument to his memory. It stood in the high chancel. It was a cenotaph *honoris gratia*, with a recumbent figure in armour, with garter and robes. There was a tradition, and only a tradition, that Talbot was buried in the porch of the old church. The church in question was demolished in the last century. The effigy is all that remains of the old monument in the modern church. An urn, said to contain Talbot's heart, was in the old building. It was found, we are told, in the ruin, and was deposited beneath the porch of the present structure. We now read in the *Oscerestry Advertiser*, that, "a few days ago, while some workmen were repairing the monument bearing the recumbent figure of Talbot, in the south aisle, the remains of a coffin were discovered, with a number of bones. The rector and churchwardens were informed of the discovery, and carefully removed the bones, which were wrapped in cerements and in a wonderful state of preservation, and they found that only a few of the vertebral bones were missing. At the back of the skull was an opening, evidently made, it is said, by a battle-axe while Talbot was in a recumbent position, and the probable cause of death." The old accounts do not speak of the death of Talbot by a battle-axe. In Trussell's *Continuation of the History of England*, A.D. 1636, there is a lively description of the French before "Chatillon," massed in an entrenched camp, "whither the Earle followeth them and resolutely chargeth them so home that he got the Entry of the Campe, where being shot thorow the thigh with a Harquebush and his Horse slaine under him, his Sonne, desirous to relieve his Father, lost his owne life, and therein was accompanied by his bastard Brother, Henry Talbot, Sir Edward Hall, and thirty other Gentlemen." About threescore were captured. The rest fled from the brave but abortive attempt to relieve "Chatillon" towards Bordeaux, "but in the way a thousand of them were slaine." Trussell goes on to say that the brave old earl's body "was buried in a tombe at Roan in Normandy, with this inscription: 'Here lyeth the right noble Knight, John Talbot, Earle of Shrewsbury, Washford, Waterford, and Valence, Lord Talbot of Goodrich and Orchenfield, Lord Strange of Blackmore, Lord Verdon of Alton, Lord Cromwell of Wingfield, Lord Lovetot of Worsop, Lord Furnivall of Sheffield, Lord Fauconbridge, Knight of the noble orders of St. George, St. Michael and the Golden Fleece, Great Marshall to King Henry the Sixt of his realme of France.'" This is nearly the order in which Sir William Lucy (in Shakspeare's *Henry VI.*) describes Talbot to the Dauphin. Trussell chronicles the burial of Talbot at Rouen; but the Dineley MSS., written about 1670, in the possession of Mr. T. E. Winnington (see "N. & Q." 2nd S. viii. 371), say: "Some would have him to be buried in Rouen, the chief city of

Normandy, but most agree it was his choice to be buried in Whitechurch porch," and the inscription on the "large square blewish pebble-stone" is given, and is nearly the same in purport as the one alleged by Trussell to be over Talbot's tomb in Rouen. In 1670, however, the brass plate, which is said to have borne the inscription over the grave in Whitechurch porch, was "supposed to have been stolen away by the soldiery in the late unnatural wars, who have also cracked and much-abused the same" (the stone to which the plate had been fixed) "by making fires thereon." With regard to the cause of death, some French accounts state that the same cannon-ball slew both Talbot and his son. Lingard says that "The English commander, who had his horse killed under him and his leg broken, was slain as he lay on the field with a bayonet"—a weapon which was not invented till two hundred years later. Finally, it is further stated that the son of old Talbot fell in an attempt to recover his father's body, a fall which left the gallant soldier's corpse in the hands of his enemies. M. Vallet de Viriville, author of the biography of Talbot, in the *Nouvelle Biographie Générale*, quotes from the *Chronique* of Matthieu d'Escourt, to the effect that Talbot's body remained undiscovered till it was recognized by the Earl's old herald, and that it was transported to Whitechurch for burial. About the year 1580, a sword bearing the inscription "Sum Talboti M.CCCC.XLIII" was found in the Dordogne; and in the sixteenth century, Talbot's buff tunic, covered with velvet, was preserved in the Castle of Amboise.

On the subject of Miss Sheppard's art-novel, *Charles Auchester* (5th S. i. 208), a lady, under the signature DOYLE, says, "I have always understood that the characters in this book were to be explained as follows: The Chevalier Seraphael is Mendelssohn; Maria Cerinthia, Malibran; Josephine Cerinthia, Viardot Garcia; Clara Benetti, Jenny Lind; Leakeart Davy, Hullah; Santonio, Sainton; Starwood Burney, Sterndale Bennett; Milans André, Thalberg; Joseph Cerinthia, Garcia; Anastase, Berlioz; Miss Lawrence, Miss Horsley; and Charles Auchester, Charles Horsley. It may be conjectured that Aronach represents Zelter. No one can fail to be struck by the likeness of Seraphael to Mendelssohn on reading Madame Polko's reminiscences of the latter. *Charles Auchester* was published in 1853, by Hurst & Blackett." We cannot do better than add a passage from a review, by the late Henry Chorley, on the above work, in the *Athenæum*, Nov. 12, 1853:—"The attribution of the hero to Mendelssohn, of all men, is surely arbitrary to the extent of being a folly. If it can be possibly have been intended by the author, then his is a failure far beyond common or necessary failures. No man who really knew Mendelssohn could for even a moment accredit the sentimental and sublime Seraphael as being, in any respect, a likeness of that real and sincere poet, that simplest of all simple men,—whose sound manly sense and avoidance of display bore due proportion to his simplicity. An outer touch or trait or two of his looks and manner there may here and there be; but while reading scene after scene, chapter after chapter of these sustained rhapsodies, we could not escape the thought of what would have been Mendelssohn's own hilarity and astonishment could he have seen this alleged portrait of himself,—been told that thus he acted, thus he spoke, thus he loved." A further extract on the subject of art-novels will more fully elucidate this subject:—"Perhaps no Art-novel can be other than incomplete; inasmuch as Art is too subtle a subject for works of Art, and inasmuch as the whole lives of very few artists in the least resemble the sort of existence which enthusiasm and poetry love to dream that they are. No imagination can out-do the real amount of

burning aspiration which, consciously or unconsciously harboured, must nerve the wing and point the career of those whose genius enthral the world:—but the conditions under which this is brought about into an external utterance or expression, and the caprices and incoherencies by which, as links, it must connect itself with the prosaic world around it, do not look lovely in the novel, poem, or drama. The Pasta of romance, if we are to have the romance of Pasta, should for ever be *Medea* on her *cothurnus*,—never the cheerful stout lady in a Milanese hat and brown holland blouse whom we have seen hallooing to a flock of vagrant turkeys at her own garden gate by the Lake of Como. Viewing the lady on her sublime side, what description of her *Medea* ever did, or could do, justice to its reality? Thus, betwixt stilted sentiment and incompetent exposition, the Tragedy Queen is deprived of her work-a-day womanhood by the very same hand that cuts short her artistic pedestal. The Mozart of the Requiem, for the poet's and novelist's uses, should be the melancholy dreamer, for ever—

Taking the measure of a new-made grave,—not the gambler—not the dancer at Vienna Carnivals—not the playmate of Leitgeb, 'the ox and ass,' and of Shikaneder, the worthless buffoon,—who gave to his works the wine (as it were) of his spirit, and to his life, its lees." Miss Sheppard was the authoress of (besides *Charles Auchester*) *Counterparts*; or, *the Cross of Love*, *The Double Coronet*, *Rumour*, and some minor works. Miss Sheppard died in 1862, aged thirty-two.

BURNS AT BROWNHILL INN (5th S. i. 235).—We have to thank several correspondents who have given us very good reasons for thinking that it would be well to leave, henceforth, the errors of Burns to the oblivion in which such things should be buried. Perhaps the subject may be most gracefully parted from in the following lines from an old correspondent:—

"BURNS AT BROWNHILL INN."

"Touches of earth about a radiant soul—
They should not dim its brightness in our eyes;
Perchance if wholly freed from such control,
Its wings had sought at once their native skies.
The grossness of Silenus holds within
The perfect beauty of th' Immortal Gods.†
Prophets and Singers small belief would win
Unless they had some sympathies with clods.
Incarnate Deities move our natures double,
As pure Abstractions never will nor can;
Th' Impers'nal floats on high, a grasplless bubble,
We rush into the outstretched arms of Man.—
I neither praise nor blame, but turn away;
Blots on the sun do not make night of day."

JOHN ADDIS, M.A.

ASHANTEE writes:—"I have received from Coomassie a string of the wonderful beads called 'aggr beads,' so much valued by the native ladies in that part of Africa; and I shall feel obliged for any light that can be thrown on their nature and origin. The only notice of these 'aggr beads' that I have seen is in the *Scotsman* of the 21st inst., whose Ashantee correspondent, at Cape Coast Castle, writes:—'Among the natives, the great competition is for "aggr beads." These mysterious pieces of pottery are dug out of the ground, and found when digging for gold and other things in various parts of Africa. No one knows their history, nor how they got there; and valuable as they are in Africa, no imitation has been made which deceives the natives. They always fetch their weight in gold, and at the sale a quarter more was given for good specimens. The wealthy native

* "N. & Q." 5th S. i. 235. † Plato's *Symposium*.

ladies bought them up, and so comparatively few are going home. The various museums should be "on the look out." They are of great weight, and fifty on the string, and have a small brass "fetish" attached to them, as the Cross is worn with a rosary."

MEMORIAL VERSES.—In "N. & Q." 4th S. vii. 386, REV. W. J. LOFTIE made record of having found the following lines in a copy of Grafton's *Abridgment of the Chronicles of England*, dated 1570:—

"Thirty dayes hath November,
April, June, and September,
February hath xxvij alone,
And all the rest have xxxi."

In Winder's *Almanack*, 1636, Mr. Thomas Wright had previously thought he had discovered the earliest version of the memorial verses in the following:—

"April, June, and September
Thirty daies haue as November;
Ech month else doth never vary
From thirty one, save February,
Which twenty eight doth still confine,
Save on leap year, then twenty nine."

MR. LOFTIE has now discovered an earlier example than that of 1570. He writes: "I find in a French MS. book of Hours, fifteenth century, among those now being exhibited at the Burlington Fine Arts Club, the property of Mr. Bragge, four similar lines, beginning—

"Trente Jours a Novembre."

I hope to be able to ascertain more exactly the date of the MS."

DR. INGLEBY'S *Shakespeare's Centurie of Prayse; or, Materials for a History of Opinion on Shakespeare and his Works*. The above work, culled from writers of the century, 1592-1692, and edited by Dr. Ingleby, will present between two and three hundred extracts, noticing Shakespeare, or some work of his. These extracts cover the period which elapsed from the rise of Shakespeare to the advent of criticism. The volume will be published (by subscription) by Mr. Charles Edmunds, Bull Street, Birmingham. The same publisher is issuing, by arrangement with Messrs. Lippincott, the *Variorum Shakespeare*, edited by Mr. H. H. Furness, of Philadelphia. Each volume is complete in itself. *Romeo and Juliet*, and *Macbeth*, have been already issued. The third volume will comprise *Hamlet*, with all its enormous critical and illustrative literature; and each subsequent volume will be devoted, in like manner, to a single play.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the persons by whom they are required, whose names and addresses are given for that purpose:—

THE STOCKTON JUBILEE; or, Shakespeare in all his Glory. A Choice Pageant for Christmas Holidays. 12mo. Newcastle, 1781.

CURSORY CRITICISMS on the Edition of Shakespeare published by Edmund Malone. 8vo. London, 1792.

A MEDICAL TREATISE. By John Moodie, M.D. Edinburgh, Stevenson, 1848.

Wanted by J. W. Jarvis, 15, Charles Square, Hoxton, N.

ARMORIAL GÉNÉRAL. Par J. B. Rietstap. Gronda, 1861.

Wanted by H. Sydney Grazebrook, Stourbridge.

TRIAL OF THOMAS CAFFOCK, Bishop of Carlisle. 1829.

LIFE OF DR. CHADERTON (in Latin). By Dr. Dillingham. Cambridge, 1706.

CLAY, C., Geological Sketches of Ashton-under-Lyne. 1859.

GREGSON, J. P., Gimerackiana. Manchester, 1833.

ANY of the Works of Rev. Thomas Glips, Rector of Bury (1674-1712).

Wanted by Lt.-Col. Fishwick, Carr Hill, Rochdale.

MACCARTHY'S TRANSLATION of the *Devocion de la Cruz*. By Calderon. With Spanish Text.

Wanted by A. L. Mayhew, Oxford.

Notices to Correspondents.

HOLLINGBERRY FAMILY.—A correspondent writes:—"It was lately brought to my knowledge that within the last few years there have been inquiries in your paper about the family of Hollingbery. If you have not lost sight of your correspondent, and will refer him to me, I shall doubtless be able to furnish him with the information he wishes for." The inquiry was made in 3rd S. xii. 329, and a reply furnished at p. 447 of the same volume.

A. L. says there is a "Stobcross Street" in Glasgow, and wishes to know its whereabouts; also, whether there is any record or tradition of a cross having stood in or near this street. No mention seems to be made of it in Mr. Murray's *Handbook*.

T. N.—Bp. Wordsworth, in his *Greek Testament*, in a note on St. John v. 2, says, "This pool, stirred by an angel, was endued with curative power. It may be regarded as a figure of Christian baptism," &c.

S. SHAW (Andover).—The book you refer to has been so comparatively recently published that doubtless the writer would not wish his name to be divulged yet.

A. B. C. asks for information concerning, or for the name of a book in which there is an account of, the shipwreck of the *Polaris*.

R. D. R.—The "rough music" of the butchers used to be played at every wedding, with the object of obtaining money to be spent in "drink."

A CORRESPONDENT writes:—"To what flower does Milton (in his *Lycidas*) allude when he writes—

"Like to that sanguine flower inscribed with woe?"

G. W. T.—If we were to acknowledge the receipt of every letter that is sent to "N. & Q.," we should have to publish a supplement weekly.

J. F.—The instrument of flagellation to which you allude is common all over the world; it is frequently mentioned in the *Arabian Nights*.

A. B.—"Blackwatch." So called from the sombre colour of their tartan, to distinguish them from the regular troops, who were called the "Red Soldiers." Vide "N. & Q.," 2nd S. ii. 266.

ROSEMARY BRANCH.—The attack on General Haynan, at Barclay & Co.'s brewery, took place on Sept. 4, 1850.

C. S. (Harescomb Grange).—The grammar cannot be justified; it should be "than she."

KETTEL HALL.—The gentleman named has been informed of the contents of your letter.

G. W. T.—The query appears to be sufficiently answered on p. 136. Please forward reply referred to.

W. B. (Montreal).—You should address Canon Raine direct.

ANTIQUARY.—Next week.

H. R. (Sidmouth).—Very acceptable.

UNDERTAKER.—There is no folk-lore about it.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, APRIL 4, 1874.

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Notes.

FRIDAY AND EASTER SUNDAY, TEMP. CHARLES II.

First-named day has almost ceased to be red a fast by a great number of people. By indeed, its solemn significance is by no neglected; but while these attend the es, others make high holiday. On that day, on-trains begin running, foot-races are ad- d, donkeys and gipsy drivers make their first ance for the season on heaths and commons, gnish and Devonshire wrestlers struggle for ar triumphs in the presence of excited mul-

There are many scattered records of how the days were kept in the olden times; but no- man be found more accurate chronicling than Diaries of two contemporary men, of very it quality, in the reign of Charles II., t, Pepys and Evelyn. To commence with mer, we find that on Good Friday, 1661, dined with Sir W. Batten, "all fish dinner, g Good Friday." There was not much morn- in such diet, nor much opportunity for ment in his afternoon's contemplation of wardness of all things (in the City) for the sion, which will be very magnificent." On nday following, Pepys heard two sermons,

Mr. Jacomb's at Ludgate, who "made a gracy sermon, like a Presbyterian," and Dr. Griffith's at the Temple, "a good sermon for the day"—a day which Pepys concluded by moderate tipping at the Goat, at Charing Cross.

In 1662, Easter Sunday was observed by twice attending church, and taking some delight in obstructing Lady Batten's attempt to take precedence of the Pepyses in their common pew. We may see how Pepys looked: "Having my old black suit new furbished, I was pretty neat in clothes to-day: and my boy, his old suit new trimmed, very handsome."

On the 17th April, 1663, Pepys writes: "It being Good Friday, our dinner was only sugar sopps and fish; the only time that we have had a Lenten dinner all this Lent." Shops were open. On the Easter Sunday following, the diarist says: "Up, and this day put on my close-kneed, coloured suit, which, with new stockings of the colour, with belt and new gilt-handled sword, is very handsome." He adds:—"To church, where, the young Scotchman preaching, I slept awhile."

As Pepys had but one Lenten dinner in 1663, so in 1664 he had but one Lenten supper, on Good Friday, which was of "wiggs and ale." "Wiggs" were buns. How dress was the chief thing thought of on Easter Sunday is seen in the entry for that day. Pepys was too unwell to go to church, and his wife stayed at home with him "much against her will," for she had "dressed herself, it being Easter day." "She had put on her new best gown, which indeed is very fine now with the lace; and this morning, her taylor brought home her other new laced silk gown, with a smaller lace, and new petticoat I bought the other day; both very pretty!" Any Christian lady might find it hard to forego divine worship when so prettily equipped for it!

In 1665, some confusion attended the observances of Good Friday. The fast seems, with some persons, to have ended with a feast. Pepys went to Lady Sandwich's, "where my wife all this day, having kept Good Friday very strict with fasting. Here we supped, and talked very merry." And mirth continued to abound rather than mourning. Good Fridays were only half observed; and on Easter Sundays, the church opera was more attractive than church service. On the Easter Day of 1668, Pepys was at service in the King's Chapel. He heard Bp. Reynolds (of Norwich), "the old Presbyterian, begin a very plain sermon," which Pepys left for "the Queen's Chapel, and there did hear the Italians sing; and indeed theire musick did appear most admirable to me; beyond anything of ours. I was never so well satisfied in my life with it." Office work on the Good Friday of 1669, and "a dull sermon and so home to dinner" on Easter Sunday, are the records of those days: with the addition that Mr. and Mrs. Pepys "heard

excellent musick" in the afternoon at the Queen's Chapel, and saw, through the window, the Prince of Tuscany, "a comely, black, fat man in a mourning suit." Worldly business was done on that Sunday; for, Simon Varelst, the Dutch flower-painter, at his lodgings near St. James's Market, showed Mr. and Mrs. Pepys "a little flower-pot of his drawing, the finest thing that ever, I think, I saw in my life; the drops of dew hanging on the leaves so that I was forced again and again to put my finger to it, to feel whether my eyes were deceived or not. He do ask 70l. for it. I had the vanity to bid him 20l. It is worth going twenty miles to see it."

There is a graver tone in the entries made by Evelyn on this fast and the festival following it, in his Diary. On April 4th, 1672, Evelyn says:—

"I went to see the popperies of the Papists at Somerset House and York House, where now the French Ambassador had caused to be represented our Blessed Saviour with his Disciples in figures and puppets, made as big as the life, of wax-work, curiously clad and sitting round a large table, the room nobly hung and shining with innumerable lamps and candles. This was exposed to all the world; all the City came to see it; such liberty had the Roman Catholics at this time obtained!"

Evelyn's practice during the Lenten season was that of a class of persons of a more serious temperament than that to which Pepys was subject. We learn from the Diary of the former that on Easter Day, 1673, Evelyn, with his son (who had, during Passion Week, been under "more extraordinary preparation," and had, on Easter Eve, been "instructed" by "that learned and pious man, Dr. Peter Gunning," Bp. of Chichester), received the Sacrament. The entire week had been kept holy. A little political feeling was mixed up with the Sunday's observances. Evelyn, after the sermon in the Royal Chapel, preached before the King, by Sparrow, Bp. of Exeter, to a most crowded auditory, says:—

"I staid to see whether, according to custom, the Duke of York received the communion with the King; but he did not, to the amazement of everybody. This being the second year he had forborne and put it off, and within a day of the Parliament sitting, who had lately made so severe an Act against the increase of Popery, gave exceeding grief and scandal to the whole nation, that the heir of it, and the son of a martyr for the Protestant religion, should apostatize. What the consequence of this will be, God only knows! and wise men dread!"

At a later Easter period, Evelyn records, on 30th March, 1676, "this was the first time the Duke appeared no longer in chapel, to the infinite grief and threatened ruin of this poor nation." Throughout this reign there was an afternoon sermon on Good Friday, at Whitehall, before the King. The attendant crowd was generally great. We have another illustration of the time a few years later. On the Good Friday of 1684, at Whitehall, there was, says Evelyn, "such a con-

course of people with their children to be touched for the Evil, that six or seven were crushed to death by pressing at the surgeon's door for tickets." On the Easter Sunday of the above year, Evelyn received the Sacrament early at Whitehall, with the lords and household. He went thence to St. Martin's to hear Dr. Tenison, and then returned to the afternoon service at Whitehall, where, after the Bp. of Rochester's sermon, "the King, with three of his natural sons, the Dukes of Northumberland, Richmond, and St. Albans (sons of Portsmouth, Cleveland, and Nelly), went up to the altar." Evelyn notes that "perfume was burnt before the office began." The three young gentlemen preceded the King and passed to the left of the communion table, the Bps. of London, Durham, and Rochester being grouped on the right. Charles advanced to the centre of the table, knelt, made his offering, "received" after the bishops, and then retired to a canopied seat near the prelates. After Evelyn had witnessed this exemplary sight, he wound up his Easter Sunday by attending service at St. Martin's again.

Before the next Good Friday, Charles had vanished from the scene, and James was in his seat; not indeed in the Royal Chapel, but, though he was absent, the officiating preacher, by order, "made three congees" to the empty pew, whereas formerly, when royalty was not present, one bow was considered sufficiently respectful. En.

ENGLISH SURNAMES.

In the list of documents set down by Mr. C. W. Bardsley as having been consulted in the compilation of his recently published *Our English Surnames: their Sources and Signification* (Chatto & Windus),—a very laborious and voluminous, but far from exhaustive work, I find no reference to the "Table of Antient Surnames as they are written in Old Records" appended to the *Legal Interpreter* of Dr. Cowel, who flourished (literally, for he was a most flourishing writer on the Royal Prerogative) in the reign of James I. Cowel's list comprises some very curious patronymics left unnoticed by Mr. Bardsley. For example, the last named gentleman makes no mention of "Henry de Chamfleur," who was Sheriff of Dorsetshire (19 Hen. III.), and who is Latinised in old records as "De Campo Florido" (there is a living French author of eminence named Champfleury). Nor, again, do I discover the illustrious but humbly-derived name of "Stanley" in Mr. Bardsley's voluminous "Index of Instances." Now "Stanley" is given by Cowel as "de Pascuo lapidoso"—of the stony "lea" or pasturage—thus it may reasonably be inferred that "Stanley" is identical with "Stoneleigh." Mr. Bardsley half-jestingly traces the name "Deyville," or "De Eyville," to the Father

Evil, mentioning the names of "Osbert Diab" and "Roger le Diable" as occurring in old

He might have added the "Robert le" of Meyerbeer's opera. But Cowel gives his *Antient Records*, "D'Eyville" Latinised as David Villa. I see no "Stradling" (who has heard of "Stradling v. Styles"?) in Bardsley. He gives to "Stradling" the barbarous but ludicrous Latinisation of "Easterlingus." Mr. Bardsley says "Malpas" ("de Male Passu," or, better, Norman-French, "de mal," "mauvais," or "mau-")

Napoleon III. had a Prefect of Police called "De Maupas." Mr. Bardsley properly gives Norman "Orfevre," or "Orfeure," and the "Auri faber," as equivalents for "Gold-"; but he remarks that there is a "curious mixture of two languages" in "William le er." How? What is this but wholly Norman-
"le batteur d'or"? The name of "Orfeur" to be met with in Cumberland. Further—

Mr. Bardsley's obvious derivation of the "Roper" and "Raper" from the occupation of rope-making may be contrasted with a curiously timely entry in Dr. Cowel's "Table." He gives *tubra Spatha* as the Latin equivalent of English names—"Rouspee" (the modern *ry*?), "Rooper," "Roper," and "*Rospear*," between "*de Rubra Spatha*" and "*Rospear*," seems most suspiciously inclined to wedge the dreadful French name of ROBESPIERRE! I commend Mr. Bardsley to the study of a "Table" for valuable hints concerning names as "Borhard" (Burrard), "Sher" ("de Fonte limpido"), "Sackville" ("de Villa"), and, in particular, with regard to the name of the gloomy conspirator who continues to be damned to everlasting fame by little on the 5th of November. It is amazing to find Mr. Bardsley treating "Fawkes," or "Vaux," as a Christian name, and deriving it, together with "Foulkes," "Fakes," "Faulks," "Folkes," "Fes," "Faxson," and "Fawson," from the name "Fulk," or "Foulques." Were this designation correct, "Guy Fawkes" would have had a Christian name, "Guido Foulques," and would have had no proper surname at all. Cowel helps us to the derivation, equally of the aristocratic "Vaux," and the plebeian "Fawkes" and "Folkes," by presenting to us the Latin equivalent *Vallibus*. Compare the French locution, *monts, par vauz et par chemins*. Guy Fawkes may have been simply a descendant of a shire yeoman feudally designated as "des vauz" or "of the Dules."

GEORGE AUGUSTUS SALA.

pton.

It must not, of course, be forgotten that in instances, when the mediæval conveyancers or scribes had to deal with very old names they, knowing nothing of their real

derivation, Latinised them quite arbitrarily. The translation of "John Murray" into "Johannes de Moravia" (a favourite quotation of poor dear Peter Cunningham) may be taken as the simplest illustration of my meaning.

SHAKSPEARIANA.

HAMLET (5th S. i. 25.)—In Act iii. sc. 2, Rosen- crantz tells Hamlet that he has the voice of the king himself for his succession in Denmark.

In Act v. sc. 2, Hamlet, speaking to Horatio of his uncle's villanies, says that he

"Popp'd in between th' election and my hopes."

And when he dies, hearing of the arrival of young Fortinbras, he says:—

"I do prophesy the election lights

On Fortinbras: he has my dying voice."

From the above passages SOLOMON REX may gather that the Danish monarchy of Shakspeare's *Hamlet* was elective, and, therefore, that the poet made "no such mistake as putting a wrong man on the throne" when he chose, for the purpose of his plot, that Claudius should be king.

R. S. CHARNOCK.

Gray's Inn.

"VERY LOOSE."—

"King.—The extreme parts of time extremely forms
All causes to the purpose of his speed;
And often, at his very loose, decides
That which long process could not arbitrate."

Love's Labour's Lost, Act 5, sc. 2

"Very loose" is an old archery phrase used by Ascham and other old authors.

"Other and those very good archers in drawyng, loke at the marke untill they come almost to ye head, then they looke at theyr shafte, but at ye very loose, with a seconde sight they fynde theyr marke agayne."—*Toxophilus*.

W. L. RUSHTON.

KING JOHN, II. 2.—In two editions I find—

"But thou from loving England art so far,
That thou hast underwrought his lawful king."

Should it not be "this lawful king," namely, Arthur?

In another edition, Dublin, 1771, it is "its lawful king." It may be said that, in Shakspeare's time, the pronoun "its" was in use, and that "his" was common for it. But "her" would have been more appropriate. Altogether I think "this" more likely to be the true reading.

In Act ii. sc. 6, "For because," which occurs in our authorized translation of the Bible, is used here also, "But for because he hath not wooed me yet"; and elsewhere in Shakspeare. It is remarkable that in Ulster the common people say "be-hopes" for "hopes."

Act ii. sc. 2. "Bedlam, have done." Might not this be "Beldame"? S. T. P.

TENTH EXTRACT FROM MY OLD MS. NOTE-BOOK.

(TIME HENRY VIII.)

PROPHECIES No. 4.

S. AND P.

"S and P shall stand in herd, vnto the kep of y^e crowne shall falle vpon his brother sword. And shall all turne vpp so downe."

This I consider to be another of the prophecies belonging to the Merlin series; and, if I am not mistaken, it refers to Richard III., when he was Duke of Gloucester.

Before any interpretation is suggested it will be desirable to understand the words which are quaint and obscure.

1. "To 'stand in herd.'" I never met with this phrase, but I suppose "herd" is the Anglo-Saxon *heard*, power, position, prominence; if so, "to stand in herd" is to stand in power, to stand conspicuous, to be foremost.

2. "Vnto," of course, means until.

3. "Kep of the crowne," is keeper of the crowne, lord protector, or usurper.

4. To "falle vpon his brother sword," is to fall [the] sword upon his brother, or let fall the sword upon his brother. Halliwell, in his *Archaic Dictionary* [article FALL] gives us "Fall. To strike down, let fall, make to fall."

5. "Shall all turne vpp so downe," i. e., shall turn all the persons spoken of upside down, or overturn them.

Halliwell, in the *Dictionary* above referred to, takes notice of this compound, and gives us two quotations to authenticate it. One is spelt *up-so-down*, and the other *up-so-downe*, as in the text.

Presuming the remarks given above to be correct, and substituting the scope of the words for the words themselves, the prophecy would run somewhat thus.

"S. and P. shall stand amongst the foremost, until the keeper of the crown, or lord protector of England, shall let fall the sword upon his brother, and turn all of them upside-down."

Now for the explanation:—

By "S" I understand Somerset.

By "P" Plantagenet, Duke of York.

By "Kep of the crowne," Richard, Duke of Gloucester, and Lord Protector, after the death of Edward IV. The brother murdered, I presume to be George, Duke of Clarence.

On the death of this baron, the three titles of Somerset, York, and Clarence, all became extinct. Somerset. This title became extinct with John Beaufort, Duke of Somerset, who had only one child, a daughter named Margaret, who married Edmund, Earl of Richmond, and was by him mother of Henry VII. Certainly, a most conspicuous "S."

PLANTAGENET, Duke of York.—Edward IV. was a Plantagenet, and head of the house of York. When Richard, his youngest son, was murdered in the Tower, this title also became extinct.

Again, the Duke of Gloucester could not be king, but only "keeper of the crown," whether as usurper or lord protector, while his elder brother George was alive; but when the Crooked-back fell upon him, and murdered him, then also the title of Duke of Clarence became extinct, and all three titles were turned up-side-down.

The prophecy may therefore be paraphrased thus: S[omerset] and P[lantagenet] shall stand in herd [be the most conspicuous families of the time being, and shall remain so] vnto [until] the kep of y^e crowne [the keeper, usurper of the crown, or lord protector of the realm] shall falle vpon his brother sword [shall let fall upon his brother George, Duke of Clarence, the sword of the executioner, or in other words, shall compass his death]; And [then] shall all [these famous titles] turne vpp so downe [be overturned].

I may here repeat the remark already made respecting a previous prophecy: If a seer can see coming events by their shadow, few events of history stand out more prominently than those referred to above; and in a book compiled during the reign of the Tudor dynasty, this prophecy has a peculiar fitness.

According to classic fable, the events of the world are wrought by the fates into a kind of tapestry. Now, suppose every event in the whole history of man to have been woven or painted, or on canvas, from the beginning. To that eye which sees the whole canvas, there is no past, no future, all is present; but to those who see only a part at a time, as in a diorama, the scenes rolled up as past, and those to be unrolled are future. To the spectator, then, there is past, present, and future, but to the dioramist all is present.

There is some shadow of truth in this illustration. To the eye of Omnipotence there is no past, no future, the diorama of man's history is all before it; but to us, the changing spectators, the whole parts are future, and the rolled-up parts have gone by. Besides the exhibition, his employees are in the secret, and others are in his employ and glimpse now and then of the exhibition. We very possibly see something of the mystery in some of our messengers who strave time to time to deliver a packet or telegram, and even the mail coaches who pass through thickets and bogs. The positions and progress are the signs of prophetic things, the Merlin, the Caliban, and Zerkow. Sometimes they have caught up a very imperfect view of the world, but the world within and more conspicuous signs must fall to make a pretty narrow impression.

Again it is no matter that time is lost and matter lost. These are the passages which

nce from the box to be sent across the stage their rôle in the shifting scene, and though appear one minute, and disappear the next, well known to the exhibitor and his assistants diorama itself, of which, indeed, they form al parts. E. COBHAM BREWER.
it, Chichester.

DESCENT OF WILLIAM PENN FROM THE PENNS OF PENN, CO. BUCKS.

founder of Pennsylvania was lineally de- from the Penns of Penn Lodge, in Wilt- and this last-mentioned family claimed to be, s acknowledged as, a branch of the family a, of Penn Manor, in co. Bucks, where they en seated from, probably, the Norman est.

ugh the descent has been many times as- the links connecting the family of Penn with that of Penn Manor have never, I , been published. The accompanying letter Hon. John Penn, sen., Esq., together with y kind communications of Mr. Wm. Under- Kentish Town, have enabled me to con- pedigree giving the particular connexion a the two families.

write from America, it will be understood cannot personally investigate the matter , but must be content to let the lineage rest foundation of Mr. Penn's letter and the n pedigree, both of which I believe to be erty, but am unable to test.

le I invite criticism, I beg that critics will e consideration, and, if it is found that the e I give is incorrect, will remember that I ot go beyond the authorities I had, and submit it for confirmation or the reverse, as nt may prove.

published pedigrees of William Penn, which seen, go no higher than William Penn of and of Penn Lodge, in Wiltshire, whose s proved in 1592, thus missing the con- between that family and the one of Penn co. Bucks.

assertion that William Penn himself claimed from the race of Tudor is based but upon n, and the substantiation of the accom- pedigree will disprove it finally.

as Hampden of Kimble of the same race as armpden the patriot?

William, founder of Penn Lodge. Mr. John letter states his family lived at Penn Lodge e generations. Do these three generations the above-mentioned William? I have al so; but it may have been otherwise; his latter case another generation must be o the pedigree.

les, it appears from Mr. John Penn's

letter, had an elder and a younger brother; the elder one leaving an only daughter. She, as heiress, carried Penn Lodge into the family of Pleydall. So says Mr. Penn, in his Memorial of Admiral Sir William Penn; but Mr. Dixon, in his Life of William, the founder of Pennsylvania, remarks that it was sold on the death of its owner (a William Penn) to pay his debts. How is this?

Pedigree, showing the exact connexion between the family of Penn of Penn Lodge, in Wiltshire, and that of Penn of Penn Manor, co. Bucks, submitted for confirmation.

David Penn, Esq., Lord	= Sibyl, dau. of William
of the Manor of Penn,	Hampden, of Kimble. To
in co. Bucks, and repre-	the care of this lady King
sentative in chief of his	Henry VIII. intrusted
family. Monument in	his children, the Prince
(Great ?) Hampden	Edward and the Princesses
Church.	Mary and Elizabeth.

John, of Penn, eldest son and heir, whose male line became extinct on the death of Roger Penn, of Penn, Esq., in 1732, whose sister, however, by her marriage, carried the Manor into the family of Lord Scarsdale.

William, a monk= of Glastonbury, who, marrying after the Reformation, founded Penn Lodge, in Wilt. Buried at Readon (Reading?).

William, of Minety and of= Penn Lodge, in Wilt. Will proved April 21, 1592.

William=Margaret, dau. of John Rastall.

Giles=Margaret Gilbert.

Sir William=Margaret, dau. of John Jasper.

William, Founder of Pennsylvania.

Extract of a Letter from John Penn, sen., Esq., to Dr. Smith, of Pennsylvania.

"My uncle has within a very few years had several letters from a lady in France, who claims relationship with our family, and in order to make it out she sent him a long pedigree. Her name was De Penn, and she is wife to a Monsr. de Bonsul, who is a Lieutenant-General in the French service and Governor of Grenoble, where the family had been long settled before the Conquest, at which time, or soon after, during the reign of King William, some of them first came to England. It is very certain the family has been seated several hundred years at Penn, in Buckinghamshire, and most probably gave their name to that estate, which is of considerable extent, and reckoned to be worth two thousand pounds per annum several centuries ago.

"My uncle had once occasion to examine the Domesday Book, and observed that a Mr. Penn, owner of Penn, was fined for a misdemeanor in the time of Richard I.*

* See the Roll of Fines of Richard I., not the Domesday Book of William the Conqueror.

"Sir John Penn attended Edward III. into France and distinguished himself in his wars, for which the king knighted him.

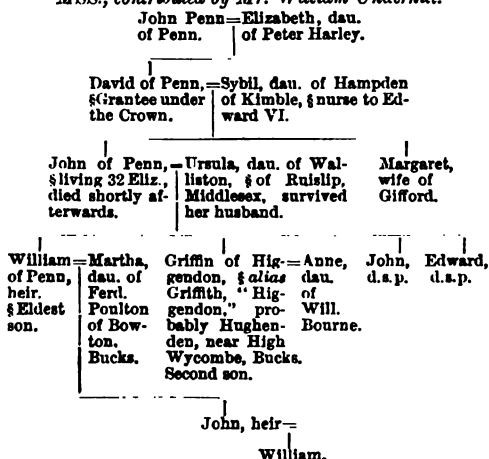
"The family continued at Penn till the year 1732, when Roger Penn, dying unmarried, left his estate to his sister, who was mother of the last Sir Nathaniel Curzon, and grandmother of the present Lord Scarsdale, and Mr. Ashton Curzon, who is now in possession of it, it being settled on him by his father on his marriage, and he generally passes the summer in the old mansion.

"King Henry VIII. intrusted to the care of Sabilla Penn, wife of David Penn, his son, Edward VI., and his two daughters, Mary and Elizabeth, as you will see by a print of an old monument in Hampton* Church, which I intend to send you by the first opportunity. From this couple our branch of the family breaks off. One of their younger sons, named William, was a monk in the Abbey of Glastonbury, in Somersetshire, when King Henry dissolved the monasteries in England; but out of regard to his parents he granted him some land belonging to the Abbey which lay in the forest of Braydon, in Wiltshire. There he built an house, and called it Penn Lodge, and, as he had quitted the religious order to which he belonged, he married and had several children.

"He is buried in Reaydon† Church, and his family remained in possession of the lodge for three generations. Then, the eldest of three sons leaving an only daughter and she marrying, the estate was carried into another family.‡

"The second was a merchant, and traded to Cadiz and Leghorne, by which he made his fortune, and was the father of Sir W. Penn the admiral, whose son you know was the first proprietor."—(Page 96, Common-Place Book of the Hon. John Penn, jun., Esq., Penn MSS., Lib. of Penna. Historical Soc., Philadelphia.)

Pedigree of Penn of Penn, co. Bucks, from the Harleian MSS., contributed by Mr. William Underhill.



The Name of the District of Penn, in Buckinghamshire, probably derived from the Family of Penn, and not from the Celtic "Pen," a height.

It is generally presumed that the name of the manor and parish of Penn pertained to that dis-

* Great Hampden, Bucks! Is the monument or print still extant?

† Bradon parish, Somerset, or Reading, Berks?

‡ That of Pleydall, or Pleydell?

§ Additions by Mr. Underhill.

trict long before the coming of the Penn family: that it is the Brito-Celtic *pen*, a height, and points to the elevated land in proof, and that the family took their name from it; but, on the other hand, it is asserted that the family gave their name to the locality. Now, in proof of this is the fact that the early members of the family are called De la Penne, and not De Penn. Had they assumed the name from the place, they would have simply called themselves De Penn, not De la Penne; for it cannot be presumed that the French knight* to whom the land was given understood Brito-Celtic, and knew that in it "Pen" meant a height, and that scholarly elegance required the insertion of the definite article "the" (la) between it and the "de," viz., De la Penn, i.e., of the height—not at all. Had he taken his name from the place, he would simply have called himself De Penn; for the word "pen," or "penn," would have conveyed no particular meaning, and hence the definite article would have been omitted.

This refers solely to the district of Penn, co. Bucks, and those other places, of course, which are well known to have been named after members of the family, but not to the other places in England called "Pen," or those local names formed with this word, of whose British origin it is undoubted evidence. "Penne," of the French dictionaries, is feminine, and translated "a barb of an arrow, a beam-feather, a quill." P. S. P. CORNEZ.
Philadelphia, U.S. America.

TRAVELLING IN ITALY FORTY YEARS SINCE—

The names in the following letter, no less than the information it contains, may give it interest to some readers. It was written by a lady in August, 1832, from Mola di Gaeta:—

"I am very fond of this place, where the sea-breeze and bathing are so refreshing in summer time. The remains of antiquity in this neighbourhood are wonderfully little known, considering they lie near the road to Naples. Madame and Mdlle. Vernet, the wife and daughter of M. Horace Vernet, a famous French painter, and Director of the French Academy at Rome, are here. We mess together, and drive and walk out, &c. They are very pleasant people. Mdlle. is a beautiful girl, about eighteen, and highly accomplished. She speaks and writes English like a native, and is very well acquainted with that part of our literature which is usually read by foreigners; but it is rare at her age to find such a correct judgment both as to books and persons. Madame V. was making a calculation the other day of the expense of living in this country, which I will tell you. She and her daughter travel in their own carriage with a pair of horses, coachman, footman, and maid. They are not economical people, and like to live well. She tells me the whole expense of their travelling, living, &c., comes to about 300*l.* a year, so that she thinks two ladies living together would find 500*l.* sufficient for everything, including dress and any other little items. But, of course.

* "Pen, De Penne, La Penne," families in France (see *Rietstap, Armorial Général*, par J. B. Rietstap, Genè 1861.

t requires some experience as to treating with innkeepers, and new comers could not easily manage so well, particularly English people."

The young lady here referred to afterwards became the wife of Paul Delaroche, and died childless, in 1845. If the union had been crowned with a son, the issue was to have perpetuated the two great artist names as Vernet-Delaroche. But, alas! from the time of Shakespeare, and earlier, such anticipated hereditary glories have been denied to the descendants of men of great genius. The makers or inventors rarely become founders of families.

C.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

WILLIAM, ABBOT OF RAMSEY, 1160 TO 1176.—I ask information as to the family to which he belonged. He was, in 1157, Prior of St. Martin des Champs, near Paris, where he was educated, and was probably translated thence to Ramsey. A note in Dugdale's *Monasticon* (8 vol. edition) says he was made Abbot of Ramsey through the instrumentality of Thomas à Beckett. He was translated to the abbacy of Cluny in 1176 or 7, and died at the monastery of Caritas in 1179, being buried before the high altar of St. Martin des Champs (*Gallia Christiana*, vol. iv.). Lorain (*Essai Historique de l'Abbaye de Cluny*) calls him Guillaume d'Angleterre, and says he was "providus, honestus, carus, acceptus," but gives no clue to his family. Migne (*Troisième Encyclopédie Théologique*, tome 16, art. "Cluny") says:—

"De ce moment en effet, le monastère est livré à une succession d'abbés féodaux, battant monnaie, crénelant des forteresses, entourant Cluny d'une bonne ceinture de murailles, mais plus connus par l'illustration chevaleresque de leurs noms, que par des services rendus à l'Eglise, indices trop clairs d'un amoindrissement continu de l'Esprit Cénobitique; ainsi passèrent Hugues de Blois, Etienne de Boulogne, Gauthier de Châtillon, Guillaume d'Angleterre," &c.

Abbot William had a brother Simon Fitz-William, whom he persuaded Emma, widow of Sir Eustace de Walton, of Walton, co. Hunts, to marry, circa 1162. This manor was given to the Abbey of Ramsey, in 1134, by the widow of Eustace de Sellea, Albrede, whose inheritance it was; but, during the subsequent civil wars, Eustace, her son, forcibly seized and held the manor against the abbey until his death. The marriage of Simon to his widow was probably a step towards the peaceable recovery of the manor by the Abbot of Ramsey. From the connexion which this Simon Fitz-William and his son William had with the Abbey of Saltrey, which was founded by Simon de St. Liz, second

Earl of Northampton, as evidenced by certain charters, I conjecture William, the father of the Abbot and Simon, to have been a son of the first Simon, Earl of Northampton, who is said to have died in France, circa 1100 (query, at Senlis, near Paris). I imagine he may have had a son, William, who remained at Senlis, although there is no mention of such a son in Dugdale's *Baronage*; but neither is the William de St. Liz, brother of the third Simon, Earl of Northampton, mentioned in Dugdale, although there certainly was such a William, who is mentioned in the charter of Simon giving the church of Southwike to the Knights Templars, after the decease of his brother William. Considering how greatly indebted the first Simon was to William the Conqueror, he might well have named a son after him.

JAMES HIGGIN.

Sunny Hill, Higher Crumpsall, Manchester.

"London Characters, or Anecdotes, Fashions, and Customs of the present century, by Sir Barnaby Sketchwell, scene and portrait painter to the Argyle Rooms and other places of elegant resort, in two volumes. Embellished with appropriate and humorous engravings. The third edition, with additions and improvements." London, B. Crosby & Co. 2 vols. 8vo. 1809.

No. 1, The Agra, is in the centre, surrounded by No. 2, Fatima pinning up a new list, No. 3, Tailoriska, No. 4, Captain Sandoness, No. 5, Cupid the arbitrator of promotions.

Who is the portrait intended for contained in the centre lozenge of the first sheet of engravings, referred to as Agra at the bottom of the page, in a humorous book entitled as above? Have they any political interest attached to them?

JOHN W. JARVIS.

ARCHIBALD HAMILTON ROWAN.—He was an Irish gentleman who was obliged to fly the country for political reasons in the last decade of the last century. After living some time in France, he went to America and settled there. I shall be glad if any one will give me any further particulars about him, such as the special political circumstances in which he was concerned, and the date of his death.

C. K. P.

JOHN STUART MILL.—I have a dim recollection of seeing somewhere (was it in *Fraser* or the *Contemporary*?), that, from some unpublished papers of John Stuart Mill, evidence was obtained that he was beginning to think that, after all, there was something in the belief in a God. Can you tell me whether or not there is any ground for that statement, or whether or not the statement has been made? I cannot get the idea out of my head that I have seen it somewhere; I cannot have surely dreamt it.

J. H.

TETLEY FAMILY.—I ask for information as to any branch of this family between 1560 and 1660. Is there any record of the first movement of a branch of the family into Yorkshire; also, any

trace of male descendants from John Tetley or Tytley of King's Lynn! He died about 1580.

J. G. T.

HERALDIC.—To what family do the following arms belong: barry of six ar. and az. a crescent or. crest a demi-Pegasus? What arms (if any) were borne by Wride and Mines, both west of England families?

ANTIQUARY.

REV. GEORGE ARNET, A.M.—I have in my possession a portrait, dated 1740, and marked Rev. George Arnet, A.M., Vicar of Wakefield, Rector of Wheldrake, and Chaplain to His Grace Launcelot, Archbishop of York. I want—1. To connect this English branch of the Arnet, or Arnott, family with the Arnots of Balcormo, county Fife. 2. To obtain access to a pedigree of Geo. Arnet, A.M., which I have reason to believe is in existence. 3. To obtain authentic information of any kind about himself and his descendants. Can any of your contributors assist?

JOSEPH MATTHEWMAN.

Stanley, Wakefield.

CAPT. WILLIAM KIDD, hanged at Execution Dock, London, May 12, 1701, in 1695 was master of the brigantine Antegoa, sailing between London and New York. In Governor Bellomont's despatches to the Board of Trade, at the time of his arrest in Boston, he is called a *Scotchman*. In a volume entitled *Celebrated Naval and Military Trials*, by Peter Burke, London, 1866, he is said to have been born in Greenock, Scotland. Can any one furnish more definite information of his birth and parentage? There were several families of the name residing in different parts of Scotland, one of which was that of James Kidd of Cragie, in Forfar, who had three sons, Patrick, William, and Robert, as appears by Inquisition or Verdict of Assize returned to the Court of Chancery, May, 1663. See *Record Commissioners' Inquisitionum Retornatarum Abbreviatio*, vol. i. Forfar, No. 402; vol. xxvii. fol. 104, of Original Record. Was this son William the famous captain, and was his name confounded by the ballad maker with that of his younger brother, Robert?

J. J. LATTING.

New York.

EARLY BRITISH ANIMALS.—Will some one kindly tell me where I may find notices of the indigenous animals of Great Britain in the earliest historical times?

PELAGIUS.

"A NEW HISTORY OF ENGLAND, from the earliest accounts of Britain to the Ratification of the Peace of Versailles, 1763, by Thomas Mortimer, Esq., His Majesty's Vice Consul for the Austrian Netherlands. Printed by J. Wilson and J. Fell, London. 3 vols., folio, 1764, 5, 6."

I bought the above some time since, and wish to know further respecting Mr. Mortimer. Is he an authority? I cannot find him named in

Lowndes, or the *Biographical Dictionary*. There are very good maps in the work. Perhaps some of your readers will give me an idea of the value of the books.

HIBERNIA.

FORFARSHIRE.—Can your readers refer me to any genealogical account of the leading families of Forfarshire, e. g., Erskine, Carnegie, Ogilvy, Guthrie, &c.?

W. C. J.

Universities Club.

ARCHBISHOP ADAMSON OF ST. ANDREWS, 1575.—Where is to be seen an authentic portrait in oils of this Archbishop of St. Andrews? A brief notice of him is given in Chalmers's *Biographical Dictionary*, London, 1812, vol. i. p. 144.

J. MANUEL.

Newcastle-upon-Tyne.

SKERRY-BRAND.—I am told that this term is used by Carrickfergus fishermen for *sheet lightning*; is it known elsewhere?

W. H. PATTERSON.

Belfast.

"AURIGNY'S ISLE."—What does Macanly mean in his lay on *The Spanish Armada* by "The crew had seen Castile's black fleet, beyond Aurigny's isle."

A CONSTANT READER.

KNOCK FERGUS.—In Northouck's *History of London* this name occurs as a place so well known that he describes Wellclose Square as lying between it and Ratcliffe Highway. Is it one of the places removed in the construction of the London Docks? Is there any record of all the streets removed in the construction of the Docks, and was any church pulled down, as in the case of the St. Katherine Docks?

C. A. W.

Mayfair.

PORTRAIT SEAL OF OLIVER CROMWELL.—In the 1st Series of "N. & Q." (vol. vii. p. 427) it is stated that a small steel seal, bearing the head of Oliver Cromwell, engraved by Thomas Simon, was in the possession of Y. S. M., of Dublin. I should feel very grateful if this gentleman, or any one else, could inform me where the seal now is, and enable me to procure a cast or impression from it. I require the information for a work I am now publishing on the *Medallic History of Oliver Cromwell*, where I would duly acknowledge any help on this subject. I suppose that this small seal was the same that Thomas Hollis purchased of Yeo the engraver in 1759, as mentioned in the *Memoirs of the former*, page 81.

HENRY W. HENFREY, F.R. Hist. S., &c.
14, Park Street, Westminster.

BAR SINISTER.—Every one acquainted with the rudiments of Heraldry knows that the expression Bar Sinister is ridiculous, and yet I have so often heard it spoken of as a mark of illegitimacy, and met with the phrase in authors who might

have been expected to know better, that I think there must be some reason for its currency that does not appear upon the surface. Can it be simply that bastardy, being a legal bar, has given rise to this improper allusion to Baton Bend or Bendlet Sinister?

J. H. I. OAKLEY.

Wyverby, Melton Mowbray.

AUTHOR WANTED.—

"From folly's laugh, from splendour's idle glare,
The routs of riot and the toils of care,
To contemplation's pure and placid joys,
Oh, let me here a calm asylum find,
And leave the busy and the gay behind."

The above lines must have been written before 1801. They are on a summer-house in a midland county. They may be the work of an amateur, but seem bad enough for any of the great poets of the last century.

ELLCEE.

ETCHED FEMALE PORTRAITS.—I have a set of ten, fairly executed, during, probably, the latter part of the last century. In the upper right-hand corner of each portrait is the name in initial letters, &c., of each lady, as follows:—

Mar ^a W—r	Sop ^a B—m
Ply ^a J—n	Luci M—n
Cy ^a La—s	Ab ^a C
Flo ^a A—w	Bet—y Ch—r
Cis ^a D—v	Elisa F—k

These plates would seem to belong to some book. Can any of your readers supply the title; or, if struck off without letter-press, do the ten plates form the complete set? I should be pleased to have the names filled out, and, indeed, any other information concerning these very curious portraits.

H. S. A.

BYGOE FAMILY.—What arms, if any, were borne by Philip Bygoe, Esq., High Sheriff of King's County, Ireland, in 1662? Was he of foreign descent?

H. S. G.

THE GERMAN DRAMA.—Will some one acquainted with the history of the German Drama inform me whether any of the following plays have been performed, and of the dates of their performance?—A. Klingemann's *Moses*, a drama, published 1812; and *Martin Luther*, a drama.

Have either of the sacred dramas of Klopstock—viz., *The Death of Adam*, *David*, or *Solomon*, or the tragedy of *Hermann*, by the same author—been performed?

R. INGLIS.

SIR PHILIP SIDNEY'S "ARCADIA."—D'Israeli, in his *Amenities of Literature*, has the following in the form of a foot-note:—

"In the late Mr. Heber's treasures of our vernacular literature there was a copy of *The Arcadia*, with manuscript notes by Gabriel Harvey. He also divided the work into chapters, enumerating the general contents of each.—Bib. Heberiana, Part the First. A republication of this copy,—omitting the continuations of the Romance by a strange hand, and all the eclogues, and

most of the verses,—would form a desirable volume, not too voluminous."

Has such an edition of *The Arcadia* been published, or is there any modern and abridged edition?

W. A. C.

Glasgow.

"MATHEMATICALL RECREATIONS; or, a Collection of sundrie excellent Problemes out of Ancient and Modern Philosophers both usefull and Recreative. London, printed for Richard Hankin in Chancery Lane, neare Sargeants Inn. 1677."

I should be glad to learn something of this very curious old book; it bears the name of E. Johnson, Mile End Road, 1797, who, I am told, was known in that locality as a collector of curiosities of all kinds. The work is profusely illustrated, but in the rudest style, the cuts being printed on separate pieces of paper, and pasted into their places in the book.

C. W.

SIR J. PRESTWICH, BART.—Where is the manuscript from which Sir J. Prestwich, Bart., printed, in his *Respublica*, 4to., 1787, the "cornets, or flags and pennions of sundry commanders . . . in the armies of the Commonwealth"? K. P. D. E.

"DEANERIES OF CHRISTIANITY."—What is the nature and origin of that ecclesiastical office known as a "Deanery of Christianity"? Is it mentioned by the chief text-writers on the Canon Law, and when is it first spoken of? Mr. Hayward states in his essay upon pedigrees, in the latest volume of his collected contributions, that the office was known in mediæval France. At the present time there are at least three such "Deaneries of Christianity" in England, namely, in the dioceses of Exeter, Lincoln, and Peterborough.

H. DE B. H.

New University Club.

THOMAS FRYE.—Is there extant a list of portraits by this painter? Where did he die, and where is he buried?

OTTO.

Replies.

BLACK PRIEST OF WEDDALE.

(5th S. I. 89, 176.)

This priest, who lived about the middle of the thirteenth century, may have been characterized as "black" from the colour of the habit of his order, or, as the Culdees were often called "black monks," he may have been of the Culdee establishment of St. Andrews, to which house Wedale—valued in the ancient *Taxatio* at seventy marks—belonged. The Bishops of St. Andrews had a seat, as well as a storehouse or grange, at Stow; it was called "The Stow of Wedale," and several charters were granted by these bishops here (Chartulary of Cambuskenneth). A. S. A., however, errs in saying that Wyntoun allowed there were "only three ordi-

nally" who enjoyed the privilege of sanctuary. The line immediately preceding the three he quotes shows this: "Off this Lawch are *thre capytale*"; that is, the Black Prest, &c.; and he sets down "Quhae-wyse be" by mistake for "Quha-ewyre (whoever) be Lord off Abbyrnethyne." (Book vi., chap. 19.)

In reply to the other query, "Where was Wedale?" it may be answered that the name was applied often to that mountainous tract, a forest (originally, or, in the time of David I., part of the royal forest of Selkirk and Traquair), which lies between the Gala Water, on the south-west, and the Leader (Leder) on the east, both of which, rising in the same hill-range, pursue a southerly course towards the Tweed, into which they fall at different points near Melrose. It is understood, however, that the name was more properly applied when given to that part of the valley of the Gala near the present village of Stow, or possibly to the upper valley of the Allan Water (Aloent), which is near, and east of, Stow. The Allan, like the other two waters, holds a southerly course, and is intermediate to them, draining this district near its centre, and entering the Tweed at Bridgend, where is a way called the "Girthgate" (the way of, or to, the Sanctuary). Wedale has been glossed by Nennius as "*vallis doloris*" = Woe-dale (*Hist. Brit.*, c. 63, Gale's *Scriptores*, vol. i.). During the twelfth century, and beginning of the following, the possession of this tract was frequently in dispute. The monks of Melrose had a quarrel with Richard de Moreville, who was Dominus de Lauderdale, and High Constable of Scotland prior to 1180, with the men of Wedale belonging to St. Andrews, and also with the Earls of Dunbar, as in right of part of Lauderdale; and these disputes having resulted frequently in bloodshed and murder, the name Woe- or Wue-dale, as has been supposed, was applied.

The church or chapel of Wedale was dedicated to the Virgin. Its site was on the east bank of the Gala, little more than half-a-mile below the present church of Stow, and within the grounds of Torsonce. Part of the walls is included now in a stone fence; and hard by is "The Lady Well," besides a huge stone, now broken up, on which, according to tradition, was the imprint of the Virgin's foot. Nennius, already referred to, mentions a cross made at Jerusalem in the form of the true cross, the image of which, and of the Virgin, King Arthur carried on his shoulders when he routed the Pagans in the battle of Castle-Gunnion, at Linn, on the Gala side (Skene); and an interpolation of Nennius bears that a fragment of this cross was preserved, with great veneration, at Wedale. The custody of this fragment here may have led to the conferring of the privilege of sanctuary; the "black prest," one of the "*thre capytale*," having, as Chalmers says, founding on Wyntoun, had the privilege of the law known as that of "Clan Mac-

Duff," which is explained by Wyntoun (Book vi., chap. 19, line 21).

Milne, minister of Melrose, who wrote a description of this parish prior to 1743, mentions the "Girthgate," as does Jeffrey in his recent *History of Roxburghshire* (i. 64). Both speak of it as stretching northwards from Bridgend, where was a bridge of the Tweed, up the valley of the Allan to Soutra (Soltre), where, Milne says, was an hospital founded by Malcolm IV. (in 1164) for the relief of the poor and sickly, and the entertainment of pilgrims. It enjoyed, like Wedale, the privileges of sanctuary; and Milne refers to the "gate" as being, in his day, "so good and easy that it may put one in mind of the roads that led to the Cities of Refuge," while Roy accounts it part of a Roman way (*Mil. Antiquities*). As the source of the Allan approaches close to the chapel of Wedale, being only a little east of it, it is only probable that this gate conducted to the latter place as well as to Soltre Hospital and Chapel, both situated on a hill of this name, 1,150 feet above the sea level, a dreary spot, and not distant from the west end of the Lammermoor Hills. There was besides another passage to Soltre, which, in charters, is described as a *calcia* (= *via strata*), and called "Malcolm's rod" (*Liber de Melros*). It led also northwards from the Tweed, near Old Melrose, up the valley of the Leader; and, as Malcolm IV. was founder of this hospital, his name was given to this way, as the conjecture is, because it conducted to it.

One of the disputes between Melrose and the men of Wedale was settled by William the Lion in 1184; the King being personally present, as well as his brother David, and certain bishops, earls, barons, with "*probis hominibus*." An assize was convened, consisting of Richard de Moreville and twelve "*fideles homines*," who swore upon the "*reliquias ecclesie nostre cum timore et tremore*" (*Chronica de Mailros*). This assembly was convened in the open air, as would seem, and as was usual at this time. The place is described as "*super Crossleiye*" (i.e., upon the cross place); and as the jurors, when sworn, were moved by fear and trembling, may it not be inferred that this arose from the great veneration paid to this fragment of the cross, possibly the chief of the relics put to use on this occasion,—the establishment of, as it was called, "The Peace of Wedale"? There is a place called *Crosslee* on the Gala side, at the very boundary of the counties of Mid-Lothian and Roxburgh, the southern boundary also of the possessions of the men of Wedale; and here, as on neutral ground, this adjustment of mutual rights may have been decreed. At the same time, it is true that, at about the distance of a mile and a half to the south, yet on the south side of the Gala, outwith the disputed ground, and adjacent to Torwoodlee, is an elevated and conspicuous hill, called "*Crosslee*, or the Mains Hill"; and it may have been desig-

nated by *Mains* because near the Mains of Torwoodlee, an ancient manor, with an old extensive castle.

The name *Newthorn*, mentioned by A. S. A., may be a misreading of *Nenthorn*, a shortened form of *Naythan's thorn*, or *THIRN*, a manor with a church, and now the name of a parish. It is situated on the Eden water, a tributary likewise of the Tweed, which it joins close upon the south-eastern boundary of Roxburghshire. *Nenthorn* and *Newtown* were separate manors, but both adjuncts of the Constabulary of Lauderdale, belonging to the great De Morevilles; and, having passed to St. Andrews, were acquired by Kelso from the latter, by way of exchange, in 1136. Hence, possibly, the reason why Bernham, Bishop of St. Andrews, dying at *Nenthorn*, should have been interred at Kelso, as stated. L.

FULLER'S "PISGAH-SIGHT OF PALESTINE" (5th S. i. 203).—MR. DAVIES is to be thanked for his extracts from a work which, in addition to being a most delightful book, contains a fund of matter interesting alike to the philologist and antiquarian.

The word *rank-rider* seems to be either in reference to the moss-troopers, or (more probably) to the "horsiness" of the Yorkshiremen. The latter feature is alluded to in Fuller's *Worthies* (§ Yks., p. 187): "Well may *Philip* be so common amongst the gentry of this county, who are generally so delighted in horsemanship." *Rank* is, perhaps, used in the sense of *stout*, *bold*, instances of which, as an adverb, occur in Fairfax's *Tasso*:—

"That rides so *rank*, and bends his lance so fell;"
and in the *Fairy Queen*:—

"The seely man, seeing him ryde so *rancke*."

Copper roof.—Meldorpe, or Melthorpe, is mentioned in Heylyn's *Cosmographie*—a book which, in its day, "no gentleman's library" was "without"—as the chief town of "Ditmarsh" on the sea, "the inhabitants of which are so wealthy that many of them cover their houses with copper" (p. 486, edit. 1657).

Comical.—How does this word get the uncommon meaning ascribed to it? It originally meant *what relates to Comedy*, then *droll*, *diverting*. In this sense it is used by Fuller himself, in *The Worthies*, § Somersetshire, p. 27, where he combats the opinion that Gildas wrote the comedy of *Aulularia* in Plautus:—

"I do not believe that Gildas had a drop of *comical blood* in his veins, or any inclination to mirth and festivity; and if he had prepared anything *Scenical* to be acted on the Theater, certainly it would have been a Tragedy relating to the ruin and destruction of his nation."

In the passage cited by MR. DAVIES the word is taken in connexion with Job xlii. 10. A Manchester gentleman, well-skilled in Latinity, whose opinion I once asked about this passage, was

inclined to take it in the sense of *Comicus*; e. g., Cic. *De Amic.*, § 99, *comicos senes*—old gentlemen in a comedy, i. e., fit to make the *dénouement*. This ingenious explanation is quite in harmony with what might be supposed to pass in Fuller's mind; but it will hardly account for the use of the word in the following passage in the *Triple Reconciler*, p. 58, where, alluding to the first three adventures of Barnabas and Saul in their ministry, Fuller says:—

"His [Paul's] next voyage ends sadly and sorrowfully with *Blasphemy* and *Persecution* from the Jews at Antioch, though it began *Comically* and courteously with this fair invitation in my Text: 'And after the reading of the Law and the Prophets, the Rulers of the Synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on' (Acts xiii. 15)."

I add the following curious words from the same folio:—*Do* (ado, trouble), bk. iv. p. 28; *floweretry* (floweriness), iii. 367; *foggy* (adj. abounding in fog, i. e., rank grass: the word is still used in Lancashire), iii. 437; *gayitry* (gay garments, bravery), iv. 111; *laxity* (roominess, width), ii. 122; *need-not* (a superfluity), i. 8; *nunnery* (the principle of virginity in religious seclusion), ii. 95; *pain-worthy* (worthy of care), iii. 316; *redundant* (as a noun, what is excessive), ii. 217; *sept*, an enclosure, from *sepire*. This word is unnoticed in this, its English dress, by Webster and others. It occurs, however, as an English word, in Liddell and Scott's *Lexicon*, iii. 427; *tell-troth* (a truth-teller), iv. 55; *umstroke* (the circumference of a circle—see Trench, *English Past and Present*, p. 71), i. 46 and v. 182, &c.

Perhaps MR. DAVIES, or other correspondents, can explain the phrase "*that Paroyall of Armies*," applied to the army of the three kings (2 Kings, iii. 9) who went against Mesha. *Pisgah-Sight*, bk. iv. p. 26.

From my lists of Fuller's obsolete words, the following are found in *The Pisgah-Sight*: *curstness* (vexation, altered by a modern editor to *curstness*), iv. 91; *derive* (to turn the course of), iv. 48; *dorp* (a village), i. 18; *hoit* (to leap, caper; hence *hoity-toity*), iv. 110; *naptery* (table-linen), iv. 106; *notted* (shorn, Saxon *hnót*); *paunch* (to eviscerate), iii. 349; *ray* (to array), iv. 105; *royolet* (an unimportant king), i. 22; *sherd* (a fragment; hence *potsherd*), iii. 348; *spong* (an irregular, narrow, and projecting part of a field), iv. 22 and 34, *label* being used, iv. 25, as also *lancination*, v. 164, in much the same sense. J. E. BAILEY.

"& bidd him bring with him a 100 gunners,
& rawnke ryders lett them bee,
& lett them bee of the rankest ryders
that be to be found in that countrie."

Will Stewart & John, ll. 93-6, Percy's Folio MS.

In a repetition of this verse, ll. 297-300, the second line of quotation has *ranke* for *rawnke*. Percy's note is:—

"Rank rider is still used in Leicestershire, & signifies a keen eager rider, one that doth not spare horse-flesh."—*B. Percy's Fol. MS.* iii. p. 219.

JOHN ADDIS.

"JURE HEREDITARIO" (5th S. i. 109.)—A comparison of the early authorities on English law has led me to the conclusion that the proper interpretation of the phrase "*jus hereditarium*" is "an estate of inheritance," and not "hereditary right." Glanville (*temp.* Henry II.) de Legg. vii. 1, writes:—"Quilibet etiam cuicumque voluerit potest dare quandam partem sui liberi tenementi in remunerationem servitii sui vel loco religioso in eleemosinam, ita quod si donationem illam seisinam fuerit sequuta perpetuo remanebit illi cui donata fuerit terra illa et hereditibus suis, si *jure hereditario fuerit eis concessa*." Bracton again (*temp.* Henry III.), de Legg. ii. 29, "Est etiam alia causa acquirendi rerum dominia que dicitur *causa successionis* et que competit singulis hereditibus de omnibus de quibus antecessores eorum obierunt seysiti ut de feodo vel etiam seysiti aliquo tempore *ut de feodo et jure hereditario quod quidem descendere debet hereditibus propinquioribus*," &c. Fleta (*temp.* Edw. I.), half quoting from this and the following passage in Bracton, has, *Jur. Ang.* vi. 1:—"Hereditas autem est in universum *jus quod defunctus habuit successio, a qua dicitur qui est qui succedit in universum jus quod defunctus habuit. Jus enim hereditarium quandoque quasi ponderosum descendit et quandoque ascendit*," &c. The word "*hereditarius*" is, of course, in pure Latin "*hereditary*," "*coming by inheritance*"; thus "*auctio hereditaria controversia hereditaria*," Cic.; "*Agri hereditarii*," Plin.; but this does not help us, since either of the renderings above given involves a slight departure from the original use. Florus, indeed, has "*jure hereditario*" indisputably in the sense of "*hereditary right*." Of the occupiers of *Ager Publicus* he writes: "*Et tamen relictas sibi a majoribus sedes ætate quasi jure hereditario possidebant*," iii. 13. I cannot recall the phrase "*jus hereditarium*" in any other classical author, nor is it necessary, since for our purpose the mediæval use is more important. Now, from the passages above quoted from Glanville, Bracton, and Fleta, it appears (1) that for them *jus hereditarium* is almost a synonym for *feodum*, or rather for that part of the connotation of *feodum* which implies the quantity of the estate (Wright's *Tenures*, ed. 1730, p. 150); and (2) that what Florus expresses by "*jure hereditario*," they would have expressed by "*jure successionis*," or "*causa successionis*." To these considerations I may add the fact that the word "*hereditarius*" is used in mediæval Latin as a substantive, signifying absolute owner. In a letter of Henry IV. ap. Rymer, 8, 611, we have "*hereditarium et dominum*," and conf. a chart ann. 1240 ex chartul. S. Vandregeisili i. 11, in which volume also the variety "*jure hereditarii*" occurs.

H. M. R. P.

This, according to lawyers, "denotes a right, or privilege, in virtue whereof a person succeeds to the effects of his ancestors." "Apud Anglos dicitur omne (*hereditamentum*) quod *jure hereditario* ad *heredem transeat*. . . . *Hæres quippe succedit in prædia, et immobilia; executores in bona, et rem mobilium*."—Spelman, *Gloss.*, sub "*Hæreditamento*." To acquire by "*hereditary right*" evidently then means to inherit real property by descent, of which property the person so inheriting would be the heir-at-law. The non-jurors gave the highest place to this kind of right, and held the *jus hereditarium* to be = to the *jus divinum*, God's own appointment, and consequently indispensable, or, as they term it, *indefeasible*.—*Chambers's Dict.* under "*hereditary*." EDMUND TEW, M.A.

INSCRIPTION ON BRONZE MORTAR (4th S. xii. 89; 5th S. i. 115.)—There can be no doubt as to the inscription M. or T. inquired about. If he will look carefully, I think he will find that the word he gives as "Goot" is really "Godt." This would make the rest clear. I bought a mortar in an old shop in Utrecht last May, which has the same inscription, but the date on it is 1597, instead of 1629, as on that which M. or T. describes. Mine is very highly ornamented with arabesque designs.

T. M. FALLOW.

Chapel Allerton, Leeds.

POPLAR WOOD (5th S. i. 67, 96.)—There are several kinds of poplar, but not any of them make good timber. A gentleman in Essex once told me the black and white poplars, when cut into boards, were preferred for fitting up a dairy to any other wood, for some peculiar property,—I think it was that mice would not come near it. J. B. P.

Barbourn, Worcester.

COWPER: TROOPER (5th S. i. 68, 135.)—My wife saw some years ago a letter from the poet Cowper to the late Mrs. Charlotte Smith, the poetess, in which he stated the pronunciation of his name was "Cooper." That letter was in the possession of a lady in Leamington, who was niece to Mrs. Smith.

JOSEPH FISHER.

Waterford.

"CLOTH OF FRIEZE," &c. (5th S. i. 127, 193.)—In Woodburn's *Gallery of Rare Portraits* the portraits of Brandon and his Queen-Duchess appear together in one engraving, with another figure, apparently a jester, a little in the background, and whose appearance suggests the idea of his being at the moment in the act of giving the wholesome counsel embodied in the motto. The engraving is described as being "from the original in the possession of Samuel Egerton Brydges, of Denton, in Kent, Esq."

JOSHUA SWANN.

PHILIP OF SPAIN AND THE GARTER (5th S. i. 148, 195.)—When the Prince Philip arrived near

the Needles, on the 19th of July, 1554, he was met by the English Admiral, who accompanied him to Southampton, where he arrived on the 20th. Holinshed says:—

"The Earle of Arundell, Lord Steward of the queen's house, being sent from hir to present to him the George and the garter of the order (of the which fellowship he was at the last chapter holden by the confreers chosen one of the companie), met him upon the water, and at his coming to land, presented the said George and garter unto him."

De Thou states, xiii., that on the 19th the Prince was met by "the Lord Paget, the Earls of Rutland and Arundel, the Lord Privy Seal, and the Lord Treasurer, all Knights of the Garter." This was outside the Needles, and it is not to be doubted that they came on board the Prince's ship. They then came on to Southampton Water, and

"On the next day the Prince, being received on board a ship magnificently furnished for the purpose, together with the Duke of Alva, &c., landed at the Mole of the Harbour; and, mounting a horse royally equipp'd, which was ready laid for him, made his entry into the town."

Lingard, whose account is taken chiefly from Noailles, makes no mention of the meeting on the 19th, but describes that on the 20th thus: the Prince

"Entered the Royal yacht, where he was received by the Duke of Norfolk, and the Earls of Arundel, Shrewsbury, and Derby: he now took the oath before the Council to observe the laws, customs, and liberties of the realm. The moment he set his foot on the beach he was invested with the order of the garter, and a Royal salute was fired."—(v. 65.)

This is evidently a very questionable story; and the following lines, which describe "the pleasure displayed in his countenance charmed the spectators," are in direct opposition to the terse words of Fox (iii. 102)

"The Prince himself was the first that landed: who immediately as he set foot upon the land, drew out his sword, and carried it naked in his hand a good pretty way. Then met him a little without the Town, the Mayor of Southampton with certain Commoners, who delivered the keyes of the Towne unto the Prince, who removed his sword (naked as it was) out of his right into his left hand, and so received the keyes of the Maier without any word speaking, or countenance of thankfulness, and after a while delivered the keys to the Maier againe. At the towne gate met him the Earl of Arundel and the Lord Williams, and so he was brought to his lodging."

It appears almost certain that the presentation of the George was private, and probably the day before the Prince landed. His public investiture took place at Windsor on the 5th of August, and if Lord Arundel was sent by the Queen to give him the George on his landing, if he saw the Prince in his own ship on the 19th, and in the Royal yacht in Southampton Water on the 20th, it is most improbable that he would delay giving him the George till the moment the Prince stepped on shore. From De Thou's account, it is most pro-

bable that the Queen's welcome and the garter were both presented on the 19th.

EDWARD SOLLY.

ISABEL, OR ELIZABETH, WIFE OF CHARLES V.: "A LOWITS" (5th S. i. 107, 175.)—Is not "a lowits" a form of *alow*, and the meaning of the context, "All Pauls was hung on the lower part of its walls with black cloth"? *Alongst* for *along* is not uncommon. In Barnabe Googe's *Cypido Conquered* (Arber's Reprint, p. 122) we have—

"A longest a Ryuer fayre and broad,
they spye a pleasaunt way."

And *amongst* is still used indiscriminately with *among*. Why not a *lowits* for *alowist*, for *alowst* = *alow*?

JOHN ADDIS.

HAUNTED HOUSES (5th S. i. 148.)—Old Parsonage, at Market, or East Lavington, near Devizes, has been pulled down by the present owner of the property, and two good cottages are built on its site.

The ghost reputed to have haunted the Old Parsonage is described as that of a lady supposed to have been murdered, and some have also fancied that a child came also to an untimely end in the house. Marks of blood were to be seen both on the stairs and in the corner of a back room. A cabinet-maker, now living, who had workshops on the premises some years ago, remembers marks of blood on the floor of the back room upstairs which could not be washed out, but never remembers to have heard any noises. Previous to this, in 1818, a witness states his father occupied the house, and says—

"That in that year on Feast-day, being left alone in the house, I went up to my room—it was the one with marks of blood on the floor. Some time after, I distinctly saw a white figure glide into the room; it went round by the washstand by the bed, and there disappeared. I rushed from the room and fell fainting on the floor (my father had just returned). It was a long time before he could bring me round, when I told him what I had seen. I now (1874) think it must have been fancy, but the figure is still in my mind as vividly as ever."

At one time, the Old Parsonage was used as a school. A resident of Lavington says:—

"At that time I was a teacher in the school, and on one Sunday afternoon, when all the children were assembled, we heard a terrible noise, just as if buckets of lime were being emptied from a height on the floor below us; the children screamed, and we were all very frightened. The then vicar offered to search the place, and we thought him very brave. Of course he found nothing."

In connexion with the above, it may be stated that part of the road leading from Market Lavington to Easterton, which skirts the pond in the grounds of Fiddington House, used to be looked upon as haunted, both men and women fearing to pass after dark, and many declared it was haunted by a lady—"the Easterton Ghost." In the year 1869 a wall was built round the road-side of the

pond, and close to the spot where the lady was seen two skeletons were disturbed—one of a woman, the other of a child. The bones were buried in the churchyard, and no ghost has been seen since. It was about this time the haunted house was pulled down. I have a pen-and-ink sketch of the Old Parsonage. E. W. T.

TAVERN INSCRIPTIONS (5th S. i. 165.)—I think A. J. M.'s is beaten by this, which is excogitated for an inn, though not yet actually put up:—

"Brandy, whisky, rum, and gin.
Come, O come, this house within:
Gin and whisky, rum and brandy,
Here you'll find all four are handy;
Rum and brandy, gin and whisky,
Come and drink and make you frisky;
Whisky, brandy, gin and rum.
Come! come! come! come!"

The simplicity and earnestness of the last line are plainly never enough to be commended.

C. F. S. WARREN, M.A.

THE NAIL IN MEASUREMENT (5th S. i. 168.)—By mentioning the "hand," M. D. seems to think that the *nail* should have some reference to it. It, however, has not. The mercer's measure of a yard is divided out, on the edge of the counter at which he serves, into sixteen parts by *nails hammered into the counter*. It is usual for such people, work-women and others, to speak of the divisions as "half-yard," "quarter-yard," and "eighth," but from the next division, sixteenth, being a long word, as I suppose, they prefer to call it a *nail*, being the smallest division so marked. P. E. M.

A nail is a measure of two inches and a quarter (or the sixteenth of a yard), as being taken from the end of the thumb-nail to the second joint.

SPARKS HENDERSON WILLIAMS.

BULL-BAITING (5th S. i. 182.)—MR. GROVES attributes the *sport* of bull-baiting to a desire to render bull beef more easy of digestion. It is very kind of him, but I am afraid that he is mistaken in doing so. The laws which were passed, making it illegal to kill a bull unless he had first been baited, arose solely from a desire to prevent the decay of English courage, and to preserve a manly sport. In fact, just such arguments as have been used in reference to prize-fighting. I must certainly say that prize-fighting, brutal as it is, is infinitely preferable to bull-baiting, as in the latter sport an inoffensive animal was hounded to death, whilst in the former, one at least of the ruffians got a good thrashing. I may add that the Spaniards retain bull-fighting in all its barbarity, and have not yet arrived at the stage of excusing it by saying that it makes the beef tender. NUMMUS.

POETICAL RESEMBLANCES (5th S. i. 164.)—Thanks to W. A. C. for his illustrations of Burns's *lines*:—

"The rank is but the guinea's stamp
The man's the gowd for a' that."
("Is there for Honest poverty," 1st verse.)

Allowing the neatness of these lines, I have never thought them so strikingly original as they are claimed to be. The metal and coin metaphor, in one way or another, is a commonplace with the old dramatists. In *Measure for Measure* (l. i. 49) Angelo says:—

"Let there be some more test made of my metal,
Before so noble and so great a figure
Be stamped upon it."

Again, in Massinger's *Great Duke of Florence* (l. i.) Charomonte says:—

"They (i. e. princes) being men, and not gods, Contarine,
They can give wealth and titles, but no virtues."

* * * * *
But in our Samazarro 'tis not so,
He being pure and tried gold; and any stamp
Of grace, to make him current to the world,
The Duke is pleased to give him, will add honour
To the great bestower."

Often the metaphor passes on into the notion of *base* metal and *counterfeit* coin. In *Measure for Measure* (II. iv. 45) Angelo talks of:—

"Their saucy sweetness that do coin heaven's image
In stamps that are forbid."

In Webster's *White Devil* (III. ii. Hazlitt's *Lib. of O. Authors*) we have:—

"What's a whore:
She's like the guilty counterfeited coin,
Which, whosoe'er first stamps it, brings in trouble
All that receive it."

In *Northward Hoe* (l. ii. Hazlitt's *Webster*, i. 186) there is this allusion:—

"... Silver is the king's stamp; man God's stamp,
and a woman is man's stamp; we are not current till we
pass from one man to another."

In Lyly's *Euphues, The Anatomy of Wit* (Arber's Reprint, p. 191), this sentence occurs:—

"There is copper coine of the stampe yat gold is, yet
is it not current."

JOHN ADDIS.

THE CRESCENT, LION, AND BEAR (5th S. i. 209.)—My memory affords the lines, but not the source. Their modern origin is patent on their face:—

"In twice two hundred years the Bear
The Crescent shall assail;
But if the Cock and Bull unite,
The Bear shall not prevail.

But mark, in twice ten [or twelve] years again—
Let Islam know and fear!—
The Croes shall stand, the Crescent wane,
Dissolve, and disappear."

HERMENTRUDE.

MONUMENTAL INSCRIPTION (5th S. i. 105, 198.)—Is S. aware of Count Gleichen's story—how the Turkish princess rescued him from slavery, how he married her, and how he obtained from Pope Gregory IX. a dispensation to keep his *two wives* at once? If not, I would refer S. to Bayle's *Dictionary*, s. v. "Gleichen." Wordsworth has a

ballad on the subject, called "The Armenian Lady's Love." James Grant also has put the story into his novel of *Letty Hyde's Lovers*.

CHARLES F. S. WARREN, M.A.

See the tale of "Melechsala," by Musæus, in Carlyle's *Translations from the German*, ed. 1863.

JONATHAN BOUCHIER.

"RUYTON OF THE ELEVEN TOWNS" IN SHROPSHIRE (5th S. i. 208).—This is a name acquired from the eleven towns which at some period constituted the manor. Eyton, in his *Antiquities of Shropshire*, says:—

"We must presume that some of them are (like the Domesday Udeford) lost. The existing Townships of Ruyton are Cotton, Eardeston, Shelvocke, Shotatton, and Wykey, but it is not probable that more than 2 out of the 5 were Members of the Original Manor."

Gough, an old Shropshire historian, writes, in his curious old MS. (1701) *History of Myddle, co. Salop*:—

"I shall sometimes mention the Eleven Towns. I will here give an Account of what they are, and first their names are Old Ruyton, Cotton, Shelvocke, Shottatton, Wykey, Eardeston, Tedmear, Rednall, Haughton, Sutton, Felton. These Eleven Towns make up the Manor or Lordship of Ruyton, and they are an allotment in the Hundred of Oswestry."

H. W. A.

Shrewsbury.

All the names given by Gough remain, but some of them do not represent even villages in the present day. Mr. Anderson, in his book on *Shropshire*, says:—

"Early annexed to Fitz Alan's barony, through the influence of this great chieftain doubtless it was, that Ruyton came to be annexed to the Hundred of Oswestry, over which Fitz Alan's interest was paramount."

A. R.

Croeswylan, Oswestry.

MARMIT (5th S. i. 209).—If G. W. M. means Papin's digester, he will find an article on the subject in the *Journal of the Society of Arts* for Jan. 10, 1873, p. 133.

R. B. P.

SPY WEDNESDAY (5th S. i. 228).—The Wednesday in Holy Week is so called from the part enacted by Judas, and the term is, I believe, one which was introduced into England by the Irish. At any rate, I have never heard it among Protestants, while it is in constant use among Irish Catholics, especially those of the lower orders. The equivalent term in Irish is *dia aoine-a-bhrath*, "the fasting-day of the traitor (or spy)."

JAMES BRITTEN.

British Museum.

"It being *Spy Wednesday*, the Bourse remained closed." Mr. J. N. CHADWICK (1st S. v. 511) quotes this from the *Spanish News* in the *Times* April 14, 1852, and asks the origin of the term. CÉYRÉ states (p. 620 of the same volume) that

the Wednesday in Holy Week is so called because Judas on that day made his compact with the Sanhedrim for the betrayal of our Blessed Saviour.

SPARKS HENDERSON WILLIAMS.

18, Kensington Crescent, W.

[E. H. C. also refers to Dr. Brewer's *Dictionary of Phrase and Fable*. In reference to this subject, a curious custom of the Franciscans of Amboise will be found related in "N. & Q.," 2nd S. vii. 26.]

MONTAIGNE'S "ESSAYS" (5th S. i. 208).—The poet Moore in his beautiful poem, *My Birth-Day*, refers to the expression inquired for, and in a footnote quotes the words—"Si je recommençais ma carrière, je ferais tout ce que j'ai fait," and attributes them to Fontenelle.

J. SWANN.

Norwich.

"Vain was the man, and false as vain,
Who said, 'Were he ordained to run
His long career of life again,
He would do all that he had done.'
Ah! 'tis not thus the voice that dwells
In sober birthdays speaks to me;
Far otherwise, of time it tells
Lavished unwisely, carelessly," &c.

W. A. C.

Glasgow.

The passage asked for is, I presume, the following:—"Were I to live my life over again, I should live it just as I have done. I neither complain of the past, nor do I fear the future." It is to be found in book iii. chap. 2, "On Repentance."

EDWARD SOLLY.

[Montaigne's words are: "Si j'avois à revivre, je vivrais comme j'ai vécu."]

The feeling referred to by G. G. is expressed by Sir Thomas Browne in his *Religio Medici* (vide 1685 edition, pp. 5 and 22.

R. R.

"DIVIDE ET IMPERA" (5th S. i. 209).—F. Z. will find this precept in Coke's *Institutes*, iv. 35. I quote from the 1797 edition, vol. vii. p. 35:—

"When it was demanded by the lords and commons what might be a principall motive for them to have good successe in parliament, it was answered, *Eritis insuperabiles, si fueritis inseparabiles. Explosum est illud diverbium; divide et impera, cum radix et vertex imperii in obedientium consensu rata sunt.*"

SPARKS HENDERSON WILLIAMS.

18, Kensington Crescent, W.

THE SAVOY CHAPEL, LONDON (5th S. i. 188).—Charles Knight, in his *History of London*, says:—

"During the reign of Edward VI. (1547-1553) the hospital, which had become, it is said, a harbour or receiving place for loiterers, vagabonds, and strumpets, was suppressed, and the revenues given to the newly created hospital of Bridewell, but on the accession of Mary was soon re-established."

E. H. COLEMAN.

71, Brecknock Road, N.

THE HEIRESS OF GIGHT (5th S. i. 169).—The surname of the heiress of Gight and Shives is not

known. A family derived its name from the latter place, of which, presumably, was Bishop Schives of St. Andrews, in the fifteenth (?) century.

SCOTUS.

FUNERAL SERMON ON REV. FRANCIS FULLER (5th S. i. 209.)—There is a copy of this discourse (8vo. Lond., 1702) in Dr. Williams's Library, Grafton Street, W.C. I am sure that the Rev. Thomas Hunter, the courteous librarian of this valuable collection, will be only too happy to show it to your correspondent J. E. B.

V.H.I.I.C.I.V.

A copy of—

"A Funeral Sermon Preached upon the death of the Reverend Mr. Francis Fuller, who Deceased July 21, 1701, Aetat. 64. By Jeremiah White, Sometime Fellow of Trin. Coll. Cantab., And now a Preacher of the Gospel in London. London: Printed for A. Baldwin, in Oxford-Arms-Yard in Warwick Lane, 1702."

as inquired for by J. E. B., will be found in the British Museum, 1417, a. 26. JOHN TAYLOR. Northampton.

EPIGRAMS (5th S. i. 226.)—H. B. gives the authors of the epigrams he has translated with one exception. Allow me to supply the omission, and thus add to the interest of the epigram "On a Physician who was a thief." It is by Callicter. Jacobs, 1794, iii. 8.

H. P. D.

ST. GEORGE AND THE DRAGON (5th S. i. 227.)—In 1511, the miracle-play of *St. George* was acted in a field at Basingborne (Collier's *Annals of the Stage*, i. p. 7, note; ii. p. 148). Mr. Collier (*Annals of the Stage*, i. p. 20) has also given us another miracle-play of *St. George*, acted at Windsor before Henry V. in 1416. But it appears that this is a mistake, the supposed tableaux being only "sotelties" (that is, designs in pastry) at the feast (see *Retro-spective Review*, May, 1854, p. 244, and Rye's *England as Seen by Foreigners*, p. 237). For other instances of "sotelties," see Mr. Furnivall's Index to *Babes Book*, &c., E. E. T. S. Mr. Halliwell gives, in his *Dictionary of Old English Plays*, "*St. George and the Dragon*, a farce or droll acted at Bartholomew Fair in the seventeenth century"; and also "*St. George for England*, a play, by William Smith, seemingly destroyed by Warburton's servant." As none of the above three plays is extant, my note will, I fear, be of little service to T. L.

JOHN ADDIS.

LOWNDES (5th S. i. 227.)—For French literature, Brunet's *Manuel* (with which X. Y. doubtless is acquainted), and the under-mentioned works may be mentioned:—

1. *La France Littéraire*, ou Dictionnaire Bibliographique de la France ainsi que des littérateurs étrangers qui ont écrit en français, plus particulièrement pendant les dix-huitième et dix-neuvième siècles, par J. M. Quérard, 10 vols. (1827-1839). *La Littérature Française Contemporaine* (supplementary), 6 vols. (1842-1857).

2. *Catalogue Général de la Librairie Française* pendant 25 ans, 1840-1865, rédigé par Otto Lorenz, 4 vols. (1867-1871).

Reinwald's Catalogues, issued annually, form, with those I have named, a very faithful and complete *résumé* of French literature during the periods mentioned.

E. A. P.

"SEE ONE PHYSICIAN," &c. (5th S. i. 228.)—This epigram, with some variation, is given in a note in Nichols's *Select Collection of Poems*, 1780, vi. 308:—

"Dr. Redman's epigram, on Four Physicians, reminds me of the following on two:

"A single Doctor like a sculler plies,
And all his art and all his physic tries;
But two Physicians, like a pair of oars,
Conduct you soonest to the Stygian shores."

The note is signed "D.," probably John Duncombe. He does not appear to have known the author or the origin of the epigram.

H. P. D.

"SELE": "WHAM" (5th S. i. 228.)—Cowel (*Law Dict.*) says "*Selion* of Land, *selio terra*, may be derived from Fr. *seillon*,* ground rising between two furrows; in Lat. *porca*, in English a ridge of land, and contains no certain quantity, but sometimes more and sometimes less: therefore, Crompton (*Jurisd. Courts*, fo. 221) saith, that a *selion* of land cannot be demanded, because it is a thing uncertain. It may, not without some probability, be deduced from Sax. *sul* or *syl*, i. e., aratrum, whence also the Fr. *seillonner*, i. e., arare. *Charta Vet. Achronica* maketh six *selions* and a half to be but one acre. 'Sciant—quod ego Margeria, filia Willielmi de Ryleia, dedi, et Emmæ filie meæ pro homagio et servitio suo unam acram terræ in campo de Camurth, scil. illas sex *Seliones* et dimid. cum forera et sepe et fossato quæ jacent in Aldewic juxta terram, &c.'—See Hade, and Kennet's *Glossary*, in *Selio*." "Wham" would seem to be from *σποφος*, porous, spongy, fungous, empty, hollow, through one of the Gotho-Teutonic languages. Conf. D. *zwam*, Dan. and Sw. *svamp*, G. *schwamm*, M.-Goth. *swamms*, Isl. *svampi*, spongia; A.-S. *swam*, a mushroom, toadstool.†

R. S. CHARNOCK.

Gray's Inn.

SHOTTEN HERRING (5th S. i. 146, 194) certainly means "a gutted herring dried for keeping." The following, from an account in Gardner's *History of Dunwich*, p. 148, is an early instance of the word: 1451. "Rec of Thomas Comber 2500 full heryns, 200 schotyn."

EDWARD PEACOCK.

THE "CHRISTIAN YEAR" (5th S. i. 128, 195.)—Keble's use of the word *eager* appears to me to be that which is explained by MR. BUCKLEY, and that the impetuous rush of the water is signified.

* Mod. Fr. *sillon*, a furrow.

† Conf. the Finnic *suome* and *suomilin*; Lappic *same* and *samelad*.

Compare the "eager-hearted" hero of Tennyson's *Locksley Hall* with his "wild pulsation," "yearning for the large excitement," and his spirit leaping within him. The horses, too, in Pope's lines were about to make an eager bound:—

"The panting steeds impatient fury breathe,
But snort and tremble at the gulf beneath;
Eager they view'd the prospect dark and deep;
Vast was the leap and headlong hung the steep."

CUTHBERT BEDE.

"Though all seem gather'd in one eager bound."

It is worth while to note that there is another special meaning of the word *eager* besides that mentioned by MR. JOSCELINE COURTENAY (p. 195). The *Eager* (otherwise spelt *akar* and *higre*) is another name for the *bore* which runs in certain rivers—the Severn and others (see "N. & Q.," 4th S. xi. 510). The *Prompt. Parv.* gives—"Akyr of the see flownyge. *Impetus maris*" (see MR. WAY'S note, and see "Higre" in MR. WEDGWOOD'S *Dictionary*). Thus, if we read "eager-bound" (hyphenated), the meaning would be, "a rush like that of the Eager." I think, however, that this is unnecessary. "Gather'd in one eager bound" gives me the notion as of a leap in the hunting-field. It is clearly contrasted with the previous line,

"Spreads many a mile of liquid plain,"

which expresses the sluggish flowing of the water nearly as well as Tennyson's "full-fed river winding slow" (*Palace of Art*). The reality is the extension "many a mile" of the lake; the seeming from the height is the one rush of water—"the miles are gathered in one eager bound."

JOHN ADDIS.

"ARCANDAM" (5th S. i. 48, 135.)—There is a biographical account of Alcadrin, or Alkandum, Arabian astrologer, in Didot's *Nouvelle Biographie Universelle*, edited by Dr. Hoefer. Paris, 1852-66. This learned gentleman, whom we know as Arcandam, Alcadrin, Alcandrin, or Alkandum, died in the seventeenth century.

SPARKS HENDERSON WILLIAMS.

An earlier edition is:—

Arcandam. Booke to find the fatall Destiny, Constitution, Complexion, and Naturall inclination of every Man and Childe by his Birth, &c. Tourned out of French by William Warde. Lond., 1578.

The French book from which Warde made his version was entitled *Livre d'Arcandam, Docteur et Astrologue*, Lyon, 1576, which was in its turn a translation of the Latin treatise, *Arcandam doctor peritissimus ac non vulgaris, Astrologus, de Veritatibus, et Predictionibus Astrologie*, Paris, 1542. Permit me to remind your correspondent that a reference to Lowndes and Brunet would have supplied him with this information.

C. ELLIOT BROWNE.

It seems probable that Alhazen, or Alhaçan, was the actual writer, as to whom see the excellent *Biblio. Générale* of Didot Frères (Paris, 1855), where, at the foot of the article on this writer, will be found many references to catalogues, &c., of Arab writers. Roger Bacon appears to have seen a book of his on logic. ALFRED C.—

LT.-COL. LIVINGSTONE, 1689 (5th S. i. 108, 175.)

—The late Bishop of Moray, David Low, used to say, and he was certainly an authority on such matters, that it was Viscount Kilsyth (W. Livingstone) who shot Dundee at Killiecrankie, that he might marry the Viscountess Dundee.

E. L. BLENKINSOPP.

CURIOUS COIN OR TOKEN (5th S. i. 87, 117.)—The explanation by T. J. A. (p. 117) is, I believe, erroneous. The article in question is merely a trade token, of which so many were issued about the time mentioned (1794), with, probably, the name worn away. I have a token with the same device on the reverse, with the legend "Payable at J^{no} Fielding's, Grocer and Tea-dealer." On the obverse is displayed a coat of arms, with crest and supporters, with the legend "Manchester promissory Halfpenny," 1793. The arms and motto are too much worn to be describable, but are certainly not those of Manchester. The device on the reverse is the brand or "trade-mark" of the E. I. Company, and was placed on every chest of tea imported by them.* It was no doubt used by tea-dealers to imply that the tea sold by them was genuine. The meaning of the scales is obvious. Their being evenly suspended would imply just dealing.

Shrewsbury.

W. H.

GREEK ANTHOLOGY (5th S. i. 88, 117, 155.)—It may be useful to know that there is a very complete index to Brunk's *Analecta Veterum Poetarum Græcorum*, printed in the fourth volume of *Fabricii Bibliotheca Græca*, p. 500 (Harle's edition), entitled "Index Epigrammatum." The editor says, "Subjiciam indicem epigrammatum alphabeticum, ex diversis libris conflatum, quem singulari humanitati cel. Heynii me debere, cum testificatione grati animi profiteor." There is no "Index Epigrammatum" to the edition of Brodæus from which I quoted the passage under "Kilkenny Cats," p. 46. I find, however, the following note in the *Bibliotheca Parriana*, p. 690:—"Anthologia Græca cum Annotationibus Brodæi et Obsopæi. Francof., 1600." In the Episcopal Library at Hartlebury, there is a copy of this book, which once belonged to Pope, who seems to have studied the book and had begun an Index.—S. P.

R. C.

Cork.

* The letters V. E. I. C. meant United East India Company.

"THE SEA-BLUE BIRD OF MARCH" (4th S. xii. 177, 236; 5th S. i. 157.)—Surely this bird must be the *kingfisher*, whose flight exactly corresponds with that described, and whose lovely blue is (*ni fallor*) much more sea-like than that of the wheatear. The kingfisher is, I believe, a migratory bird in the North of England, though it is not so in Somerset and Devon.

MR. CORDEAUX's suggestion that "dreary gleams" refers to the flight of the curlews, is new to me, and is interesting. I had always supposed that these words pointed only to the wild and chilly effects of sweeping cloud and cold white light, which are conspicuous in the flats of Eastern England. Cobbett, after riding across these flats, says well, that the heights of Lincoln came upon him like land on the horizon to a ship at sea.

A. J. MUNBY.

Temple.

SIR THOMAS HERBERT OF TINTERNE (5th S. i. 88, 136.)—In the first volume of the *Yorkshire Archaeological Society's Journal* there is a very interesting account of "Sir Thomas Herbert of Tintern, in the County of Monmouth, and of the City of York, Baronet." The paper, illustrated by plates, is by Mr. Robert Davies, F.S.A., &c., of York.

G. W. TOMLINSON.

Huddersfield.

I had a book of his history, which I presented to my friend Sir Herbert Maddock, President of the Council of India, one of the descendants of the baronet in question.

GEORGE ELLIS.

"THE CATTLE AND THE WEATHER" (4th S. xii. 516; 5th S. i. 54, 138.)—A story is told of Moore, the celebrated compiler of almanacs. He was, on one occasion, riding through a pastoral country, and was told by a boy not to go far away from the inn, as a storm of rain was at hand. The astrologer, or whatever you may choose to call him, did not heed the warning, but rode on. He had not, however, gone far when the rain came down with a vengeance. The almanac-maker immediately rode back, and, having found the boy, asked him how he knew the state of the weather so accurately. The boy at first declined to tell, but being softened by the touch of half-a-crown, he replied: "Weel giv ever ye see that white stirk o' ours turn her tail to the wind you're sure to hae rain in half an hour."

J. H.

Stirling.

[This story has a home and a hero all over the world.]

"BLOODY" (4th S. xii. 324, 395, 438; 5th S. i. 37, 78.)—When recently acting in England and Scotland as the attorney of the Government of Paraguay, there was sent me from that country a decree of the Provisional Government, dated 17th August, 1869, in which this word is used in a *peculiar way*. The preamble of the decree ran

thus: "Considering that the presence of Francisco S. Lopez on Paraguayan soil is a bloody sarcasm to the civilisation and patriotism of the Paraguayans," &c.

RICHARD LEES.

[So, in French, "*La sanglante raillerie blesse et ne corrige pas*," Boiste *cit.*, where "*sanglante*" = "*outrageuse*." A "*sanglant affront*" implies a more than ordinarily offensive insult.]

"EMBOSSED": "TO CASE" (4th S. xi. xii. *passim*; 5th S. i. 172):—

"Terms for flaying, stripping, and casing all manner of chaces."

"Of a hart and all manner of deer, they say, 'they are alain'."

"Of a hare, they say she is 'stripped' or 'cased': the same term is also used of a boar."

"A fox, badger, and all manner of vermin, are said to be 'cased,' beginning at the snout, or nose of the beast, his skin being turned over his ears down to the body, till you come to the tail."

Sportsman's Dictionary, Lond., 1778, 4to.

G. M. T.

Miscellaneous.

NOTES ON BOOKS, &c.

The Poetical Works of Sir William Alexander, Earl of Stirling. Now first Collected and Edited. With Memoir and Notes. 3 vols. Vols. II. and III. (Glasgow, Ogle & Co.)

THE good work is here successfully brought to a close. Sir William is less known than he deserves to be by the general reader. King James I. honoured Prince Henry's Gentleman of the Chamber, as a poet before the gentleman. Contemporary with Shakspeare, Alexander wrote four tragedies,—*Darius, Cæsar, The Alexandrian*, and *Julius Cæsar*,—which were subsequently published together as *The Monarchic Tragedies*. Three of these are in the second volume. The third volume contains "*Doomes-Day*;" or, the Great Day of the Lord's Judgment" in "*Twelve Hours*," which occupy the whole of the volume. Some of the Earl's best poetry, with occasional quaint bathos, is to be found in "*Doomes-Day*." Take, for example, the following:—

"The sight-confining, crystal-covered skies,
That mirroure cleare through which in every part
The heaven (as jealous) lookes with many eyes,
To mark men's actions, and to weigh each heart,
That spheare of light whose stately course none tries
To imitate, or emulate, by art,
That which to us so gorgeous is in show,
The building's bottome, is the part most low."

This poet's contemporary, one Shakspeare, treats the same subject thus:—

"Look, how the floor of Heaven
Is thick inlaid with patines of bright gold.
There's not the smallest orb that thou behold'st
But in his motion like an angel sings,
Still quiring to the young eyed cherubim.
Such harmony is in immortal souls,
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

Longevity: the Means of Prolonging Life after Middle Age. By John Gardner, M.D. (H. S. King & Co.)

WHEN we consider that this little volume, from the pen of an eminent member of the medical profession, is the first to treat of human longevity since Mr. Thoms published his somewhat novel and, as they have been considered, too sceptical views on the subject of the average

duration of human life, it is easy to imagine the interest with which, if it has come under his notice, he must have looked for Dr. Gardner's views upon that question. That interest must have given place to satisfaction when he learned what an able supporter of his own views he had found in Dr. Gardner. The book has not, however, for its object the vexed question of how old a man may live to be, but the means by which a man may reasonably hope to attain the extreme limit of human life. The book is as much distinguished by strong common sense as by professional knowledge; and Dr. Gardner's suggestions for attaining a healthy and, so far, a happy old age are well deserving the attention of all who think such a blessing worth trying for.

JOHN TALBOT, EARL OF SHREWSBURY.—In proof that the great Talbot was certainly buried at Whitchurch, Shropshire, Mr. Earwaker has communicated a paper to the *Athenæum*, in which he quotes from a note, in Ashmole's handwriting, to the effect that he had seen a MS. at Whitchurch in which some extracts out of the "old Church Registrar" were entered, and among them "this epitaph is to be seen." The epitaph is word for word similar to the one which Trussell states was on the tomb of Talbot alleged to be at Rouen. The probability is in favour of Talbot having been buried at Whitchurch. Mr. Earwaker adds the following extract from a letter which was recently received by him:—

"When the bones were found, the skull was stuffed with something which gave rise to much speculation. The rector had been ruminating on it for some time, when an idea struck him, which he refused even to tell his wife till he had made another inspection, which he at once did. He began to extract the contents through the cut,—first a bit of thread, then a fragment of wood, again a bit of a newspaper, &c. &c., until at last out came *three young mice*, and this was the skull of John Talbot, the great Earl of Shrewsbury! If Shakespeare, when he wrote Henry the Sixth, could have anticipated this!"

"If Talbot's skull," says Mr. Earwaker, "may serve to hold a mouse's nest, Alexander's dust may stop a bung-hole!"

MR. W. PENGELLY, F.R.S., F.G.S.—A purse of 540 guineas has recently been presented by members of the British Association and other friends to this gentleman, a correspondent of "N. & Q.," as a testimony to the value of his labours in conducting the exploration of Kent's Cavern, Torquay, and of his other services to science. After the presentation, it appeared that many of Mr. PENGELLY's friends and advisers had been left in ignorance of what was proposed. To enable all such persons to join in this mark of appreciation, the Hon. Sec. to the testimonial fund, Mr. J. E. Lee, F.G.S., Villa Syracuse, Torquay, is prepared still to receive subscriptions up to the 17th of April next.

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THE LIFE AND UNCOMMON ADVENTURES OF CAPTAIN DUDLEY BRADSTREET, 8vo. Dublin, 1750. Wanted by Henry A. Cochrane, Esq., 73, Eccles Street, Dublin.

Notices to Correspondents.

W. writes:—"Where is it possible to get access in this country to official publications of the Indian Government?" So far as I know, there is not a single copy of any Indian Blue Book in the British Museum."

EBBA.—For the "Jessamy Bride," one of the Miss Hornecks, see any *Life of Goldsmith*.

T. C. UNKONE.—The last Bishop appointed in Wales is reputed to be a great Welsh scholar.

EDINBURGH.—Unfortunately anticipated; see p. 213 of present volume.

J. F. M. (Sir Ralph Cobham, p. 208).—We have a letter for you.

C. T. RAMAGE.—Letter forwarded; he is still a correspondent.

J. H. C.—Swale Family. Next week.

M. D.—Forwarded to Mr. Thoms.

NOTICE.

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London: WARD, LOCK & TYLER, Paternoster Row.

LONDON, SATURDAY, APRIL 11, 1874.

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Notes.

NOTE UPON THE FRENCH ERA, INVENTED 1793, AND LASTING UNTIL 1806.

"Sept. 20th, 1793. The Convention (National), after hearing a Report of the Committee of Public Information (Instruction) respecting a new division of the year, decreed:—

"1. The era of the French shall be reckoned from the day of the foundation of the Republic, which took place Sept. 22, 1792, at the moment when the sun entered the equinoctial line in the sign of the Balance.

"2. The common or vulgar era is abolished; the year is divided into 12 months, each of 30 days, after which 5 days shall ensue, which shall make part of no month whatever.

"3. Each month shall be divided into 3 parts of 10 days each.

"4. The months shall bear the names of 'the Liberty and Equality of the people,' of 'the Regeneration of the Mountain,' of 'the Republic,' of 'the Tennis Court' of 'Unity,' 'Fraternity,' of 'the Pikes,' and the 'Sans Culottes,' &c.

"5. The days shall bear the names of 'the Level,' of 'the Cap of Liberty,' of 'the National Cockade,' of 'the Plough,' of 'the Compass,' of 'the Fuses,' of 'Cannon,' of 'Oak,' of 'Rest,' &c.

"6. Every 4 years Olympic Games shall be celebrated in honour and rejoicing of the French Revol.

"This Report, the result of the Observations of the st French astronomers, was crowned with the loudest trsts of applause."

European Mag., vol. xxiv, p. 317, 1793.

The same volume of the same magazine, however, subsequently gives the following as the

"New French Calendar

"For the present year, commencing 22 Sept.

New French Names of the Months.	AUTUMN.	Days.
Vindemaire . . .	Vintage month, from Sep. 22 to Oct. 21, inc.	30
Brumaire . . .	Fog month, from Oct. 22 to Nov. 20, inc.	30
Frimaire . . .	Sleet month, from Nov. 21 to Dec. 20, inc.	30

WINTER.

Nivos . . .	Snow month, from Dec. 21 to Jan. 19, inc.	30
Pluvios . . .	Rain month, from Jan. 20 to Feb. 18, inc.	30
Ventos . . .	Wind month, from Feb. 19 to Mar. 20, inc.	30

SPRING.

Germinal . . .	Sprouts month, from Mar. 21 to Apl. 19, inc.	30
Floréal . . .	Flowers month, from Apl. 20 to May 19, inc.	30
Priaréal . . .	Pasture month, from May 20 to (Prarial, or Prairéal), June 18, inc.	30

SUMMER.

Messidor . . .	Harvest month, from June 19 to July 18, inc.	30
Fervidor . . .	Hot month, from July 19 to Aug. 17, inc.	30
Fructidor . . .	Fruit month, from Aug. 18 to Sep. 16, inc.	30

SANS-CULOTTIDES, as Feasts dedicated to

Les Vertus . . .	The Virtues . . .	Sep. 17	1
La Génie . . .	Genius . . .	" 18	1
La Travail . . .	Labour . . .	" 19	1
L'Opinion . . .	Opinion . . .	" 20	1
Les Récompenses . . .	Rewards . . .	" 21	1

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The intercalary day of every fourth year is to be called "La Sans-Culotte" (Thiers says "Fête de la Révolution"), on which there is to be a national renovation of their oath, "To live free or die."

The month is divided into three decades, the days of which are called from the Latin numerals:

"1. Primidi.	4. Quartidi.	7. Septidi.
2. Duodi.	5. Quintidi.	8. Octodi.
3. Tridi.	6. Sextidi.	9. Nonodi.

10. Decadi, which is to be the day of rest."

European Mag., vol. as above.

In confirmation of this Calendar, given so fully in the *European Magazine*, I append an extract of dates from the "Table Chronologique du Moniteur. An II. de la République" (1793).

My note commences thus, "The substitution of

* "This," says Thiers, "was a kind of political carnival, lasting for twenty-four hours, during which it was permitted to write or speak with impunity concerning all public men." Thiers calls this fête "altogether original," and "perfectly adapted to the French character." He places Récompenses four, and Opinion five.

Ventôse, Fructidor, &c., for the usual names of months, appears to have commenced this year; at least I find the first notice thereof in the *Séance* dated 'du 8 brumaire' (29 Oct., 1793). My list of dates goes on thus:—

1^{re} frimaire (21 nov^{re}).
 1^{re} nivôse (21 dec^{re}).
 1^{re} pluviôse (20 janvier), 1794.
 1^{re} ventôse (19 février), "
 1^{re} germinal (21 mars), "
 1^{re} floréal (20 avril), "
 1^{re} prairial (20 mai), "
 1^{re} messidor (19 juin), "
 1^{re} thermidor (19 juillet), "
 1^{re} fructidor (18 août), "
 1^{re} vendémiaire (22 Sep^{bre}), "
 1^{re} brumaire (22 Oct^{bre}), "

I also find—

1^{re} Sansculottide (17 Sep^{bre}).
 and 5^{me} ditto (21 "), 1794.

These grotesque innovations remained in force until Jan. 1, 1806.

A medal, of which I possess a copy, was struck to do honour to the inauguration of this new style of reckoning. My example is of bronze, size 13 of Mionnet; its obverse being the well-known figure by Duvivier, of France, helmeted, seated in a classically shaped chair, and armed with the fasces, &c.; legend, "République une et indivisible"; in exergue, "Nation Française." Reverse: In the upper segment of the circular field three signs of the Zodiac, Libra, Scorpio, and Sagittarius, the Sun being shown as entered into the Balance (see paragraph 1 of this note). Beneath the signs are these words: "Ère Française commencée à l'équinoxe d'Automn" (*sic*) "22 Sept., 1792, 9 heures, 18 min: 30 s^e. du Matin à Paris."

At the time when this new era was promulgated, a general belief prevailed in England (and doubtless in other European countries) that the novelty was introduced with a view to the suppression of Christianity and the exaltation of Rationalism. Thiers does not commit himself to any expression of opinion upon this religious point; when speaking of the change from the Gregorian Calendar, he remarks that "the Catholic religion had multiplied fêtes most enormously; the Revolution believed it necessary to reduce them as much as possible"; and, in defence of the reconstruction of weights and measures, and of the Calendar, he states that "a taste for regularity and a contempt for all obstacles necessarily signalized a revolution which was at once philosophical and political." Dr. Smith, in his *Student's France*, seems to connect the new era (which abolished all Sundays) with the attacks of the Hébertists upon the Christian religion, with its proscription and prohibition, and with the installation of the Goddess of Reason, the desecration of churches, and the assertion that "Death is but eternal sleep"; and, as indicative of English contemporary opinion on the character of the innova-

tion, I cite the following from *A Residence in France during 1792, 3, 4, and 5: a Series of Letters from an English Lady* (Miss Williams) London, 1797. At p. 12, vol. ii., under date of Jan. 6, 1794, she remarks:—

"Besides the more mischievous changes of a philosophic revolution, you will have learned from the newspapers that the French have adopted a new era and a new Calendar, the one dating from the foundation of their republic, the other descriptive of the climate of Paris, and the productions of the French territory. The vanity of these philosophers would doubtless be gratified by forcing the rest of Europe and the civilized world to adopt their useless and chimerical innovations, and they might think it a triumph to see the inhabitant of the Hebrides date 'Vendémiaire' (vintage-month), or the parched West-Indian 'Nivôse' (snow-month), but vanity is not on this, as it is on many other occasions, the leading principle. It was hoped that a new arrangement of the year, and a different nomenclature of the months, so as to banish all the commemorations of Christianity, might prepare the way for abolishing religion itself, and if it were possible to impose the use of the new, so far as to exclude the old Calendar, this might certainly assist their more serious atheistical operations."

Re-action, however, before long set in, the Goddess of Reason was dethroned, and on the 18th Floréal (7th May, 1794), Robespierre presented to the National Convention the following decree, which was adopted by acclamation:—

"Art. 1. The French people recognize the existence of a Supreme Being and the immortality of the soul."

"Art. 2. They acknowledge that the most proper worship of the Supreme is the practice of the rights of man."

Other articles ruled that festivals should be instituted to recall man to the thought of the Divinity and the dignity of his being. These festivals were to derive their names from the events of the Revolution, or from those virtues which were most useful to man. Besides the fêtes of July 14th Aug. 10,† Jan. 21,‡ and May 31,§ the Republic was to celebrate every decade day the following festivals:—

"Of the Supreme Being—of human nature—of the French people—the benefactors of humanity—the martyrs of liberty—liberty and equality—the republic—the liberty of the world—the love of country—hatred to tyrants and traitors—truth—justice—chastity—glory—friendship—frugality—courage—good faith—disinterestedness—stoicism—love—conjugal fidelity—paternal love—maternal tenderness—filial piety—infancy—youth—maturity—old age—misfortune—agriculture—industry—our ancestors—posterity—happiness."

i.e., one name given to each fête, for each of the thirty decadi, and five for the sansculottides, thirty-five in all, and thus extending over the year.

I very much desire to procure the names of the months omitted in paragraph 4 of this note, and to complete the list of the appellations of days, they being fragmentary, as given in paragraph 5 (both

* Capture of Bastille, 1789.

† Attack on Tuileries, 1792.

‡ Murder of Louis Seize, 1793.

§ Suppression of Committee of 12 (Girondists), 1793.

first set of names, designated by 20, 1793), and would feel grateful with the information I need, or with once I could gather it in.

CRESCENT.

DOGE AND A "DIABLE BOITEUX" IN THE DARK AGES.

g strange stories may be new to "N. & Q." They are to be found *Icono della Chiesa d'Aquileia della dei Re Longobardi, tradotto per omeniechi. Vinegia, 1548.* Speak- n, King of the French, Paolo Dia-

as very peaceable, and a man of the , of whom I will briefly relate, in this sufficiently marvellous, especially as I ot to be found in French History. Gun- day gone to hunt in the woods (as he of doing), his companions being scattered with only one of the most faithful, and much overcome by sleep, laid his head of his attendant, and was soon asleep. h of whom (Gunthran) issued a little rm of a worm, which showed signs of small stream that ran close by. Then knees the King was reposing drew his scabbard, and laid it across the stream, little animal passed to the other side. a certain hole in a hill, not far off, it over the stream on the same sword, and ran's mouth. Gunthran having awoke wards, said that he seemed, while asleep, tain river, on an iron bridge, and having in mountain, there he had seen a large

He upon whose knees Gunthran had told him exactly everything that had t more? That spot was dug into, and t inestimable treasures, which had been ncient times. Of which gold the king is a tabernacle to be made, of wonderful ight; and having adorned it with many wished to send it to the Sepulchre of em. But not being able to do that, he the body of the martyr Saint Marcellus, the City of Cabilone, which was the seat and where it is to be seen to this day: here any other work in gold which can t."

ory is:—

erto was consulting, in Pavia, with his the language of the Longabardi was , how he could put to death Aldone and suddenly a hawk settled on the window- they were talking. Chunierto, in try- a knife, only cut off one of its feet. At and Grausone were coming towards the n near the Church of San Romano, not g of the King's resolution, met suddenly an, one of whose feet had been cut off, at if they went further the King would y hearing this, being suddenly seized fled into the Church of San Romano the Chunierto began to abuse violently his he had had the audacity to reveal his hom the esquire replied, My Lord King,

you know well that, since we had arranged it, I have not left your presence. By what means could I have informed them of anything? Then the King sent to Aldone and Grausone asking them why they had fled into the church? To which they replied, Because we were apprised that the Lord King wished to kill us. The King sent again to ask them who was he who had told them, making them to understand moreover that, if they did not discover to him who had informed them of it, they would never again recover his favour. They then sent to the King, saying exactly how it had happened. That they had met a lame man, one of whose feet had been cut off—in lieu of which he used a wooden leg—and that he had warned them of the death prepared for them. The King knew then that that hawk, of which he had cut off the foot, was a malicious devil, and that he had discovered the secret of his soul. The King having therefore immediately caused Aldone and Grausone to leave the church upon his honour, pardoned them the fault, and in future always looked upon them as faithful."

RALPH N. JAMES.

Ashford, Kent.

AUTOGRAPH OF BURNS: "TO TERRAUGHTY ON HIS BIRTH-DAY."

Through the kindness of Mr. John Taylor Johnston, President of the Central Railroad Company of New Jersey, and who resides in New York, I have obtained a photograph of the holograph of this poem by Burns. In a note Mr. Johnston says: "It was a present from my valued friend, Mr. Thomas Maxwell, of Dalbeattie, and one of the few manuscripts of Burns that has found its way to New York. It is written on very common paper." It is curious to compare this holograph of Burns with the version that is found in the edition of Dr. Chambers. The variations amount to forty-eight, chiefly in spelling and capitals; but there is one word entirely changed by the simple omission of a letter, and there is another where, if the poet was not misspelt, quite a different meaning is brought out by what appears in the original. The variations are so numerous, that perhaps you will allow an exact copy to appear, with the same defects in pointing as in the poet's original:—

"To Terraughty on his Birth-day
Health to the Maxwels Vet'ran Chief
Health ay unscour'd by Care or grief
Inspir'd I turn Fate's Sybil leaf
This natal Morn
I see thy life is stuff o' prief
Scarse quite half worn.

This day thou meets Threescore eleven
And I can tell that bounteous Heaven
(The second sight ye ken is given
To ilka Poet)
On thee a tack o' seven-times-seven
Will yet Bestow it

If envious Buckies view wi' sorrow
Thy lengthen'd days on this blest morrow
May Desolation's lang-teeth'd Harrow
Nine miles an hour
Roke them like Sodom and Gomorrah
In Brunstane Stour

But for thy Frien's and they are mony
 Baith Honest men and lasses bonie
 May Couthie fortune, kind and cannie
 An' Social Glee
 Wi' mornings blythe and e'enings funny
 Bless them and thee
 Farewell auld Birkie Lord be near ye
 And then the Deel he darena steer ye
 Your frien's ay love your faes ay fear ye
 For me Shame fa' me
 If niest my heart I dinna wear ye
 While Burns they ca' me."

The word, to which I have referred above, where a letter is dropped is *unsoured*, whereas in the original it is *unsoured*, i. e., not rubbed down or worn out by care or grief. This is less hackneyed than *unsoured*, which is the reading in all the versions to which I have access. Then "thou meets" may possibly be a misspelling for "thou *meets*," i. e., measurest, which is the usual reading; but in the other case, thou *meets*, i. e., facest threescore eleven, coming up face to face to that special point.

The same idea that occurs in the last words of this friendly address to Terraugty it is curious to find in nearly the same terms in the speech put by Xenophon (*Anab.* i. iv. 16) into the mouth of Cyrus the Younger (B.C. 401) when he is praising the troops of Menon:—ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινεῖσθε, ἐμοὶ μελήσει· ἢ μήκετι με Κύρον νομίζετε. "It shall be my care that you hymn my praises, or else no longer call me Cyrus." This is only an example how ready Nature is to call up the same mode of expression, whenever anything of a similar nature is required to be expressed.

C. T. RAMAGE.

SHADOWS BEFORE.

1. "CREATION BY VARIATION."—

"And many creatures on the earth since grown
 Before the flood that were to Noah unknown,
 In sundry climates, sundry beasts we find
 That what they were, are nothing now the same
 From one self-strain, though at the first they came
 But by the soil they often alter'd be
 In shape and colour as we daily see."
 Drayton's *Noah's Flood*, 1630 (?).

2. THE "SICK MAN."—

"And further I say, the Persian vizier *loquitur*, if the Turkes government bee corrupted, give it more time and the sickness will encrease. Is hee incapable? his yeares are too many to make him amend; therefore by giving yourselfe time, you loose nothing he will be incapable still . . . let him consume with his own malady."

Sherley's *Relation of his Travailes into Persia*, 1613.

3. MEDICAL SPA-PRACTICE.—

"Find out some strange water, some unheard of spring. Report strange cures that it hath done. Beget a superstitious opinion in it. Good fellowship shall uphold it, and the neighbouring townes shall all sweare for it."
The Art of Thriving, 1635.

4. HOUSEHOLD SUFFRAGE.—

"That the electors in every division shall be natives or

denizens of England, not persons receiving alms, but such as are assessed ordinarily towards the relief of the poor," &c.—*Foundations for Freedom*, 1648.

5. PUBLIC SCHOOLS LATIN GRAMMAR.—

"Since these licentious times have overthrown all order, and broken us into so many sects and factions; the Schools have been infected with that Fanatick itch, and like Independent congregations have ben variously administered by new Lights according to the fancy of the several teachers, that I dare say there are as many Grammars taught as there are Grammarians to teach. It would be well if these looq brooms were gather'd again if not into the old yet into some one Model. . . . What if the Convocation would please to order some of their number, taking to their assistance some of the most able masters, well experienced in teaching, either to correct what is amiss in the old Institution, or to draw up a new body of Rules and system of that art with the advantage of later inventions."—*Discourse concerning Schools and Schoolmasters*, Lond., 1663.

6. FLOGGING IN SCHOOLS.—

"An evil (let me say on) which is not *malum tristely* (for then it should be borne yet for me) but *malum turpe*. The corruption of discipline. The bane of all good education. The infection of the School Master: the dishonour of their function. The infandem of the Teacher: the *horrendum* of the taught. The stupid man's idol: a Tophet to those that have their eyes open."—*Lex Forcia, a Sensible Address to the Parliament for an Act to Remedy the Foul Abuse of Children at Schools*, Lond., 1693.

It would be interesting to know something about the author of this lively production. The "ingenious Dr. Wilkins" was so convinced of the injury done to education, and especially to the masters, by the practice of flogging, that the writer of this pamphlet heard him propose the device of "an engine" to thrash refractory boys! an idea which is certainly worth the attention of American inventors.

7. PRIVATE EXECUTIONS.—

"If no remedy can be found for these evils [the disorders of the Tyburn procession] it would be better that Malefactors should be put to death in private; for our publick executions are become decoys, that draw in the necessitous, and in effect as cruel as frequent pardons, instead of giving warning they are exemplary the wrong way, and encourage where they should deter."—*Mandeville's Enquiry into the Causes of the Frequent Execution*, Lond., 1725.

8. IRELAND AND AMERICA.—

(Writing of the Elizabethan conquest of Ireland.)

"Where now by this, thy large imperial crown
 Stands boundless in the west, and hath a way
 For noble times, left to make all thine own
 That lies beyond it, and force all t' obey."

Daniel's *Funeral Poem upon the Death of the Earl of Devonshire*.

9. THE ENGLISH LANGUAGE IN AMERICA.—

"And who (in time) knows whither we may vent
 The treasure of our tongue! To what strange shore
 This gain of our best glory shall be sent,
 T' enrich unknowing nations with our stores
 What worlds in th' yet unformed occident,
 May come refin'd with th' accents that are ours."

Daniel's *Miscophitus*, 1599.

10. ABOLITION OF IMPRISONMENT FOR DEBT.—

"That according to the law of God, according to Christian clemency, gentleness, and mercy (&c.), and according to the antient laws and customs of this State, no person hereafter may for any new debt be cast into prison, but rather that his estate may be seized, and the person left at liberty to work himself out of debt by his industry, trade, or profession."—*England's Wants; or, Several Proposals, probably beneficial for England.* Lond., 1685.

11. FRENCH REVOLUTIONS.—

About this time (1617) France, raging with passion, played her bloody pranks.

"There is in that kingdom a mad genius domineering, which like climacterical diseases takes rest, and after some intermission, breaks out again," &c.

A. Wilson's *History of Great Britain.* Lond., 1653.

12. REFORM IN SOLDIERS' CLOTHING.—

"The body of a man is an Engine. Its force should be managed to produce its full effect where it is most wanted; and ought not, therefore, to be dissipated in useless ornaments. There is a weight on our soldiers neither offensive nor defensive, but serving only for parade. This I would have removed: and the loss will not be much if the man's vigour grows as his pomp lessens."

Berkeley's *Life and Letters*, vol. iv. [1746].

I have no doubt that several of these anticipations have been pointed out before.

C. ELLIOT BROWNE.

BELLMAN'S VERSES.—I read in the *Universal Magazine* for March, 1810:—

"In the year 1740 a critical examination, in verse, of the architectural merits of the church of St. Leonard, Shoreditch, was found pasted on the church door, and was afterwards acknowledged by Mr. Guthridge, who was beadle and bellman, and the writer of his own bellman's verses. Copies of these verses are now very rare."

A corner in "N. & Q." (if it has not been already bestowed) might be spared for the purpose of rescuing the offspring of Mr. Guthridge's muse "from Death and Dark Oblivion." I transcribe his critical remarks on the clock and pediment of St. Leonard's:—

"To look askew upon the church by some is deem'd a crime;
But all must do it at Shoreditch church, all who would know the time;
The figures on the dial-plate, 4, 5, 6, 7, 8,
Being hid behind the pediment, if you look at it straight.
The brains, sure, of the architect must in confusion been,
When he five figures of the twelve prevented being seen."

There is a very beautiful *breathing* of Priscian's head in the penultimate line. Is the clock of St. Leonard's, Shoreditch, still partially hidden by the pediment?

Brompton.

G. A. SALA.

CENTENARIAN NEWSPAPERS.—*The Printer's Register* gives the following list of existing newspapers that have overpassed the centenary line, with the date of their beginning:—

1665 London Gazette.	1753 Leicester Journal.
1690 Barrow's Worcester Journal.	1753 Oxford Journal.
1690 Edinburgh Gazette.	1754 Yorkshire Post.
1695 Stamford Mercury.	1756 Warrington Advertiser.
1705 Edinburgh Courant.	1757 Bath Chronicle.
1710 Nottingham Journal.	1759 Public Ledger.
1711 Dublin Gazette.	1761 Norfolk Chronicle.
1711 Newcastle Chronicle.	1763 Dublin Freeman's Journal.
1713 Hereford Journal.	1763 Exeter Flying Post.
1717 Kentish Mercury.	1764 Chelmsford Chronicle.
1718 Leeds Mercury.	1764 Newcastle Weekly Chronicle.
1720 Norwich Mercury.	1764 Sherborne Journal.
1720 Northampton Mercury.	1765 Liverpool General Advertiser.
1720 Salisbury Journal.	1766 Limerick Chronicle.
1722 Gloucester Journal.	1766 Waterford Chronicle.
1723 Bristol Times.	1768 Kentish Chronicle.
1723 Reading Mercury.	1772 Exeter and Plymouth Gazette.
1725 Dublin Evening Post.	1772 Hampshire Chronicle.
1725 Ipswich Journal.	1772 Londonderry Journal.
1726 Lloyd's List.	1772 Morning Post (London).
1730 Chester Courant.	1772 Shrewsbury Chronicle.
1732 Derby Mercury.	1773 Chester Chronicle.
1737 Belfast News Letter.	1774 Cumberland Packet.
1741 Birmingham Gazette.	1774 Kerry Evening Post.
1741 Coventry Standard.	
1742 Bath Journal.	
1744 Cambridge Chronicle.	
1746 Saunders's News Letter.	

It is somewhat noteworthy that of these fifty-two centenarians, twelve rejoice in the pseudonym of *Chronicle*; the same number belong to the genus *Journal*, though not all dailies; six belong to the *Gazette* order; and the same number to that of *Mercury*.

Leigh, Lancashire.

W. D. PINK.

POETIC PARALLELS: BEAUTY IN DEATH.—

— "Beauty's ensign yet
Is crimson in thy lips, and in thy cheeks,
And death's pale flag is not advanced there."
Shakspeare, *Romeo and Juliet*, Act v. sc. iii.

"For on his lips a smile he spies,
And still his cheek unfaded shows
The deepest damask of the rose."
Cowper, *Tears of a Painter*.

"Ere yet decay's effacing fingers
Have swept the lines where beauty lingers,
The fix'd yet tender traits that streak
The languor of the placid cheek.
Hers is the loveliness in death,
That parts not quite with parting breath."
Byron, *The Giaour*.

"THE TOWN'S HALL."—Passing in front of the Newton statue before Grantham Town Hall the other evening, I heard an apparent stranger ask some apparent natives, "Is that the Town's Hall?" They replied in the affirmative; and I now ask, can the stranger's "come from" be predicated by his "Town's" genitive?

J. BEALE.

HERE: THERE: WHERE.—Many provincialisms are only old English forms locally preserved. Thus I have heard a County Cork man pronounce "here"

exactly as in "there" or "where." There can be no doubt that they were all anciently sounded alike.

S. T. P.

"HENNEREY."—An American journal, in a paragraph transferred to the *Swiss Times*, makes fun of this name as applied to a house where domestic poultry roost, and treats the appellation as a modern invention. Without arguing as to propriety, I beg to say that the word is not *new*; it has long been used in the north, and I have had a *hennerey*. It is as good, perhaps better, than a compound word such as "fowl-house" or "hen-house."

N.

STONE ALTAR.—The original high-altar slab belonging to the church of St. Stephen the Protomartyr, Norwich, may now be seen, in front of the south porch, forming part of the pavement. The consecration crosses at the corners and centre are clearly to be discerned. It was doubtless transferred to this ignominious position at the time of the Reformation. Blomefield does not mention the above interesting fact in his minute account of the church in question.

V.H.L.L.I.C.I.V.

A KENTISH FEAST.—The "Yorkshire Feast," recorded at p. 84, must pale before this. It was given by Lord Romney in the Moat Park, at Maidstone, on the occasion of a visit from George III., the Queen, the Duke of York, and many other members of the Royal family, August 1st, 1799. It was celebrated in the open grounds, after a grand review had taken place of cavalry and infantry volunteers commanded by the Earl Camden and Lord Romney. About 6,500 persons sat down to dinner:—

"200 dishes of roast beef; 220 dishes of boiled beef; 220 dishes of roasted veal; 240 quarters of lamb; 220 meat pies; 2,100 fowls; 300 hams; 300 tongues; 220 fruit pies. 7 pipes of port; 16 butts of ale; 16 butts of small beer."

All the volunteers and gentlemen present afterwards drank their Majesties' health standing.

MEDWEIG.

"PARADISE LOST."—Extract of a letter written by a lady resident in Italy in 1830:—

"Whilst I was at La Cava, Dr. Nott interested us by reading some translations he had made from a beautiful Italian poem entitled *Angeleida*, which treats of the fall of Satan, &c. It was published, I think he said, about sixty years before the *Paradise Lost*, in which there are some passages so very similar that the resemblance could scarcely be accidental. I suppose this would excite interest for the poem in England, and there is no danger of its doing any discredit to Milton, as some pretend. Dr. N. has also made some pretty translations from Italian poetry. I did not think much of his original pieces, with a few of which he favoured us. You know, I suppose, something of the Doctor by name, as he was tutor to the Princess Charlotte."

The work referred to, *Angeleida del Sig. Erasmo*

di Vilrasone, Venet., 1500, had previously attracted the attention of Warton and Hayley. The latter cited the lines in which the Italian poet assigns to the infernal powers the invention of artillery. Has Dr. Nott's translation ever been published?

C.

DE DEFECTIBUS MISSÆ.—The learned Gavanti (*Thes. Sac. Rit.*, tom. i. p. 211, Antv., 1634), commenting on the rubrics of the Roman Missal which treat on this subject, says—"Collegit hos defectus in Missa ex sacris Theologis, & in Misalem librum transtulit nescio quis, anno 1557, Venetiis impressum." But that very similar directions had been collected and printed with Missals at least half a century earlier, is certain. I possess a fine folio Missal, printed by Erhard Ratdolt at Augsburg in 1510, in which the same rubrics occur, though somewhat differently worded. The paragraphs to which my attention has been especially directed are those which treat on the contingency of a fly or spider, or poison, coming in contact with the elements before or after consecration. Gavanti refers to St. Thomas Aquinas (*Summa*, 3^a pars, Quæst. LXXXIII., Art. vi. sec. 3) for the original authority. In my Missal of 1510 the very words of St. Thomas are adopted with scarcely any alteration, but in the later form of the rubrics, namely, that which forms the text on which Gavanti comments, and which we find in Missals of 1634 and later up to the present time, the words are different, though their meaning is much the same. It was in 1634, and in virtue of the Bull *Si quid est* of Urban VIII. that the Missal was issued as at present used.

In Martene (*De Ant. Eccl. Rit.*, lib. I. cap. v., art. v. cap. xxviii., and *De Ant. Mon. Rit.* lib. II. cap. vii.) will be found a great many local constitutions to the same effect, with regard to spiders, &c., and so very much alike that they seem to have had some common origin. The earliest appears to be a constitution of Odo, Abp. of Paris, about half a century before St. Thomas Aquinas. I am not aware that directions of this kind were ever formularized in the Missals of the English Church, but that they were acted on is witnessed by the piscinas that yet remain in our churches, and in Myrc's *Instructions for Parish Priests* (cir. 1470), edited by Mr. Peacock for the E. E. T. S., we read what is to be done

"Gef any fly, gnat, or coppe
Down in to the chalys droppe."

This seems to express the unwritten or traditional law of the English Church, for none of the Constitutions, &c., in Lyndewode provide for the case, and none of those in Martene are English. I should be glad to know what is the earliest known mention of the contingency, whether any English canonists, or others beside Myrc, have referred to it, when the rubrics *De Defectibus* were

first written or printed in Missals, and whether they are found in any of the later English ones.

J. T. F.

Hatfield Hall, Durham.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

HINDOO (!) GAME.—Can any of your Indian correspondents tell me the name and meaning of a game which I happened to meet with lately, and whether it is complete? What I have consists of 116 circular pieces of card or thin wood, painted red at the back, and bearing different signs on the upper side. Each sign goes from one to ten, the signs being:—1. The tortoise. 2. The rat. 3. A white horse with red caparison. 4. A female head, probably a deity. 5. An axe. 6. A dog. 7. An ape. 8. An umbrella. 9. A fish. 10. A white cow, or other animal, with red horns. Each of these are painted on a different coloured ground, and each (except Nos. 3 and 4) have two of what might be called court cards. Some of these court cards have the sign on them of the set they belong to, as the tortoise and the umbrella, but others are to be matched only by the colour of the back-ground. It is probable that my set is incomplete, and that each should consist of twelve pieces. That it is a Hindoo game is merely conjectured from the figures on the court cards appearing to belong to the Hindoo mythology, and similar figures are painted round the box in which the cards or counters are contained; but it was sold to me as a Persian game. I should think this particular set is at least fifty years old, perhaps double that age, but, being well preserved, it is difficult to judge exactly. It is probable that the game is still well known and popular.

F. S. E.

BUDA, OR BLEDA, THE FOUNDER OF THE CITY BUDA, CALLED ALSO OFFEN, ON THE DANUBE, IN HUNGARY.—According to the *Dictionnaire Historique*, Paris, 1810, Buda, or Budæus, was the same as Bleda, the son of Mundzicus, King of Hungary, who was assassinated by Attila, his brother, A.D. 434; but according to Morey, Budæus, the founder of Buda, and Bleda, were different persons. When is mention first made of this ancient capital in history; and what is considered by Continental scholars to be the most trustworthy account of its foundation?

E.

LETCH: ING.—How are these words derived? Cocker-lech and the Queen's-lech are two farmsteads in Hexhamshire, the latter not far from the Queen's Cave, where a loyal robber is said to have sheltered Queen Margaret and her son after the battle of Hexham. Letch is the name of a

place near Newcastle, but the word was formerly much more common, for it occurs twenty times in the rent-roll of Hexham Priory. It is not in Wedgwood. Halliday and Brockett give "lech, a wet ditch." In the same rent-roll the word "ing" is used as the name of a portion of land; thus, "2 acres of meadow in Alan's-acre-Ing," "one close of one acre in the Low Ings," &c. It is also met with in many names of places, as Ingcoe, Ingram, Hastings, the north Riding, &c.

THOMAS DOBSON, B.A.

Hexham.

HORSE'S HOOF A CURE FOR AGUE.—In West Kent, a man was seized, not long since, with an acute attack of ague, or intermittent fever, a complaint very common in that county, and the effects of which are often felt through life. This man doctored himself, was quickly cured, and has had no return as yet of the fever. His mother soon after became an intense sufferer from the same malady. "What was your son's remedy," I asked, "and why do you not use it?"—"It was the inside of a horse's hoof, dissolved," she replied; "but I dare not use it myself, in my weak condition; it is 'kill or cure.' It produces a violent sickness, and leaves one prostrate; then, if one recovers the sickness, a permanent cure is effected." Will some one speak further on this subject? In East Kent the general remedies for ague are high living, plenty of porter, and constant doses of quinine. An Essex vicar tells me that a brother clergyman of his obtained some fame for curing ague-patients with pills decocted from some discovery he had made. After some years he published the chief ingredient of his wonderful pills—the snuff of a candle!

BARROVIUS.

Westminster.

DECOUPLAND.—Of what nationality is this name?

A. H.

WYAT FAMILY, formerly of Boxley Abbey and Allington Castle, both in the county of Kent, and previously of South Haig, in the county of York. I am desirous of collecting genealogical notes of this family; will any of your readers give me information not to be found in the Harleian MSS. or at the College of Arms, or simply of an historical character? Any particulars of residence, appointments, places of birth, baptism, marriage, and burial, with dates, will be specially valued. Branches of the family settled in Essex, Sussex, Oxfordshire, and in Virginia, United States.

REGINALD STEWART BODDINGTON.

15, Markham Square, S.W.

SIR D. K. SANDFORD.—Who was it that interrupted the late Sir Daniel K. Sandford, then Member for Paisley, while making his speech in the House of Commons on the Jewish Disabilities Bill, with the exclamation—

— "A second
Daniel come to judgment!"

It has generally been attributed to Dan. O'Connell, but some allege that the late Lord Derby, then Lord or Mr. Stanley, gave expression to the famous Shakspearian quotation which proved the death-blow to poor Sandford's political career.

ST. MINENS.

CHURCHILL = WIDVILLE. — In all, or, at any rate, in most of the pedigrees which I have seen, I find a note of interrogation after this: "Charles Churchill—Margaret daughter and co-heiress of Sir Wm. Widville (brother of Richd. Earl Rivers)." Can any of your readers inform me why such a query should so appear?

CHURCHILL.

VARIA.—Will any one kindly help me in the following matters?—

1. I want to recover a quatrain commencing (as far as I can recollect)—

"And they have left—those southern knights—the land they loved so well,"

and closing with a description of the chase in the Pyrenean breeze.

2. Who was T. Allington? and did he publish anything besides a small volume of poems?

3. Who was the author of *The Forging of the Anchor*? and did he ever write anything else?

4. Can any one direct me to a song (modern, I believe) whose refrain, if not title, is—

"Poverty parts good company"?

T. W. WEBB.

JAMES, THIRD EARL OF MARLBOROUGH.—How and where was James, third Earl of Marlborough, employed between 1642 and 1655? I need hardly add that he was a royalist. All the brief notices of him which I have seen repeat that he was "Lord Admiral of all His Majesty's ships at Dartmouth and parts adjacent," without stating when or by whom appointed. He was in Boston, in New England, in the summer of 1637.

C. W. TUTTLE.

Boston, U.S.A.

"DAVID'S TEARES."—Turning over a bundle of unbound tracts with a friend the other day (one was the original edition of James I.'s *Counter-blaste*!), we found one bearing the above title, but the title-page was unfortunately lost. Can any one replace it for me, and tell me who the author was, and whether it is of any rarity?

PELAGIUS.

THE JERUSALEM CONQUISTADA OF LOPE DE VEGA.—Will any one who has a perfect copy kindly tell me how many strophes there ought to be in libro XX.? My copy (Barcelona, 1619) is imperfect after xxxvi., ending

"Solo aquel lienço que cortado avia."

I should also be glad to learn if there is any translation of this tedious poem in French or English.

W. M. M.

SHERLOCK OF KILKENNY, OR WEXFORD.—What were the arms of this family, residing in either county during the fifteenth century?

H. SHERLOCK.

THE BURIAL OF SIR JOHN MOORE.—Did a soldier named B. Denby, regiment unknown, form one of the funeral party at the burial of Sir John Moore? There may be in some book a list of the names of the burial party. Is any such record in existence?

T. B.

CARDINAL RICHELIEU AND THE BAKER'S SOX.—I recently read an anecdote in a French newspaper, that a son, who had lost his father (a baker), asked the Cardinal how many masses should be said to free his father from purgatory, and that the Cardinal replied, "As many as the number of snow-balls which would be required to heat a baker's oven!" What is the authority for this story?

N.

ROGER DANIEL, THE CAMBRIDGE UNIVERSITY PRINTER.—Is there extant a complete list of the works from the press of this famous printer, who died about 1650, and where may a notice of him be found? I quite expected to find a notice of him in Mr. Cooper's new and careful *Biographical Dictionary*. The reputation which the University press acquired in Daniel's time for typographical beauty and exactness, is referred to in one of the letters in Parr's *Life of Ussher*, in connexion with the Latin edition of Davenant *On the Colossians*.

J. E. B.

LORD MACAULAY.—In his essay on Moore's *Life of Byron* (vol. i., p. 317), he says,—

"We remember to have seen a mob assembled in Lincoln's Inn to hoot a gentleman, against whom the most oppressive proceeding known to the English law was then in progress."

Some of your readers, of an older generation, will doubtless be able to explain the allusion.

F. STORR.

Marlborough.

"FULVIUS VALENS; or, the Martyr of Cæsar," a Tragedy, 1823.—Who is the author? This play is reviewed in *The Drama*, Jan. 1824, vol. v.

R. INGLIS.

MISS ELIZABETH POLACK.—Can you give me any biographical particulars regarding the author of *Esther, the Royal Jewess*, a drama, in three acts, performed at the Pavilion Theatre, 7th March, 1835, and *St. Clair of the Isles*, a drama, in three acts, performed in 1838, at the Victoria Theatre?

In a volume of original papers contributed to *Dudley Castle Miscellany*, 1860, printed for a bazaar in aid of the fund for the repair of Coseley Church, there is a poem by Elizabeth Polack. Is this poetess of 1860 the same as the author of the dramas?

R. INGLIS.

"SCAVAGE."—In Charles I.'s reign, a charter was granted to the City of London confirming the office for the scavage, surveying, baillage, package, carriage, and postage of all goods. What does scavage mean?

C. A. W.

Mayfair.

AUTHORS WANTED.—

"Surely this is the birthday of no grief,
That dawns so pleasantly along the skies."

FREDK. RULE.

Where shall I find a poem beginning—

"Let us hope on, for whatso'er our lot,
However rough the path we have to tread
We never by our Father are forgot.
Some blessing is upon our pathway shed."

H. C. B.

"SONGS AND FANCIES, to three, four, or five Parts, both apt for Voices and Viols, with a brief Introduction to Music, as is taught by Thomas Davidson in the Music-school of Aberdeen, published in 1666."

If any readers of "N. & Q." can help me to any information in regard to this Thomas Davidson or his family, and if he left any descendants, they will confer a great favour upon

L. D.

THE BOOK OF JASHER.—Can any one give me information about this book? An English version was published in 1829 at Bristol (Rose), said to be of a copy found in the last century. The original is stated to have been seen and translated by Alcuin, Abbot of Canterbury, who made it from a Hebrew copy found in the city of Gazna, in Persia.

E. L. BLENKINSOPP.

SWANSWICK, SOMERSET.—In connexion with this place there is a tradition respecting "Bladud and his pigs." Can any one give me any information on this?

C. H. POOLE.

[Bath enjoys the tradition that King Bladud, being reduced by leprosy to the condition of a swineherd, discovered the medicinal virtues of the hot springs of that city while noticing that his pigs, which bathed therein, were cured of sundry diseases. See "N. & Q." 2nd S. ix. 4, 110, 289.]

AVERAGE DURATION OF HUMAN LIFE.—Some questions are suggested by MR. THOM'S interesting papers, which probably some of your readers can answer.

1. What is the average duration of human life including all from birth?

2. What is the average duration of life after twenty, or twenty-one, on which the calculations of insurance societies are based?

3. As only healthy lives are accepted by these

societies, what is the per-centage of applicants for insurance rejected?

MR. THOM'S has pointed out the errors of registration, but so far as the insurance companies' business extends they ought to have very precise information.

M. D.

"SWITZERLAND."—"The works of Miss Porter," says the writer of a short memoir of Jane Porter, "have frequently been attributed to her sister, Miss Anna Maria Porter, and vice versa. Miss A. M. Porter, though her sister's junior, began her literary career first; and we have from her pen *The Lake of Killarney*, *The Hungarian Brothers*, *Don Sebastian*, &c."—*Monthly Mirror*, Dec., 1810. Jane Porter wrote *Thaddeus of Warsaw*, and *The Scottish Chiefs*, but which of these ladies was the author of a play having the above title?

CHARLES WYLIE.

[Jane Porter wrote *Switzerland*. It was produced at Drury Lane, in 1819. Edmund Kean sustained the principal part, Eugene; but the play was a complete failure, and was not acted a second time.]

MOTHER OLIVER.—Who was Mother Oliver, and where did she reside? From the allusion that I have seen to her, I presume she was the presiding genius of some rendezvous, patronized by dissipated young men of fashion, towards the close of the last century.

M. O.

"A TOWN ECLOGUE, Edinburgh, Printed for the Author by Oliver & Co. Sold by John Buchanan, North Bridge, 1804."—Who is the author of this clever satirical poem? The author, a strong Tory, in his attacks on the opposite party, does not err on the side of weakness.

A. T.

Replies.

A STUBBORN FACT.

(4th S. xii. 69; 5th S. i. 13, 132.)

MR. WARREN (p. 13), in commenting on the account given by MR. RALPH N. JAMES of an alleged apparition having appeared to Captain —, whose brother was killed in the Crimea, makes the admission that he thinks no man who has considered the subject can "deny the possibility of an actual apparition of a disembodied spirit." It is satisfactory to the believers in spiritual appearances (of whom I avow myself one) to find that the criticism of MR. JAMES'S statement proceeds from one who is thus far willing to view the alleged appearance in a fair light. Unfortunately, however, the greater portion of the community—at least of those who publish their thoughts on the subject—argue from the outset with a firm conviction of the utter impossibility of the apparition of a disembodied spirit, treating it as a foregone conclusion, that no such form of existence as spiritual is possible, believing only in materialistic pheno-

mena, scouting all statements of spiritual apparitions as absurd and beneath contempt, and ridiculing every person who believes in such statements as fools, or denouncing them as impostors. It is, of course, useless to reason with sceptics of this class, who have formed an idea of their own infallibility, who are firmly wedded to materialist dogmatism, and whose uniform rule is to deride every statement which comes into collision with their prejudices. The only persons who are fit to inquire are those who do so free from prejudice, who will submit to the usual conditions under which inquiry is made, and who prefer the possible discovery of new truths to the retention of cherished prepossessions. Happily, there have been noble exceptions to the rule I have mentioned among men of science, materialists, and others, who have satisfied themselves, by personal inquiry, of the actual appearance of so-called "apparitions." The remark that stories of this kind come second-hand does not always apply. A near relative of mine, a year before his death, told me on the day of its occurrence, or the day after, of the apparition of a person to him, fully believing it to be real; so much so that he rose for the purpose of ringing the bell, to order out the intruder. A lady whom I knew—shrewd, intelligent, and not credulous—sitting in her lodgings in Paris, saw her father in a chair opposite to her; and so impressed with the apparition was she that she said to the figure, "Why, father, what brings you here?" She relates that she rose to make provision for her father's reception, but, on turning round to speak to him, found he had disappeared. A letter from England—from her father's place of abode—reached her shortly after, informing her of her father's decease about the very time of the presence of his apparition in Paris. Your correspondent asks what end did the appearance of the officer who received his death-wound in Russia serve, by informing his brother of the sad fact? It is not always possible to know, from our earthly standpoint, what purpose Providence permits to be served by extraordinary events; but it does not follow that because we do not know it, no end is served. The point is, is the evidence on which such statements are made trustworthy? If your correspondents would not think me unreasonable in so doing, I would beg to recommend to them the careful perusal of the *Footfalls on the Boundaries of Another World*, by Robert Dale Owen, in which they will find a multitude of relations, the truth of which it would be difficult for any unprejudiced person to dispute; and of reasonings the cogency and fairness of which it would be equally difficult for any candid opponent to disprove. Mr. Owen's writings derive all the more weight and importance from the fact of his having been originally a very firm adherent to the materialistic philosophy. The time may arrive when

this subject can be discussed in a rational and friendly spirit; and then many matters may be elicited which will not come to light so long as every opprobrious epithet and unjust aspersion is thrown at those who venture to express their belief in a spiritual world and spiritual phenomena.

JATTEK.

The following may also prove interesting. It was related by the Rev. D. Thomas, D.D., Minister of Stockwell Independent Chapel, in one of a course of lectures he delivered in 1864-5, and which were subsequently published in *The Homilist*, of which he is or was the editor. He says the anecdote was well authenticated:—

"The late Rev. Mr. Bowden, of Darwin, relates the following dream, which he wrote down as he received it from the lips of the clergyman whose dream it was:—A clergyman, exhausted with the public duties of the Sunday morning and afternoon, retired to his apartment for an hour's sleep in order to refresh him for the services of the evening. In his sleep he dreamt that he entered his garden, sat down in his bower, there to read and meditate. While thus employed he heard a footstep approaching; he went forth to meet the visitor. The visitor was a brother clergyman of brilliant talents, and wondrously popular. His countenance was covered with a gloom of sadness, and his looks indicated great agitation of soul. His distressed clerical visitor asked him the time of day, to which he replied, twenty-five minutes past four. On hearing this he exclaimed, 'It is only one hour since I died, and here I am damned!' 'Damned!' said the other, 'for what?' 'It is not,' said the visitor, 'because I have not preached the Gospel, nor because I have not been useful, but because I have sought the praise of men rather than of God, and I have my reward.' On hearing this, the minister woke from his sleep with the awful dream pressing on his heart. He went forth to his church to conduct the evening service. On his way he was accosted by a friend who inquired whether he had heard of the severe loss the Church had sustained in the death of their minister! He replied 'No,' and inquired the day and the hour when the event took place. The reply was, 'This afternoon at twenty-five minutes past three o'clock.'"

Dr. Thomas also mentions a case, the details of which are too lengthy to add to this note, in which a family of seven were converted through a dream which their father had, and related to them.

LATCAUMA.

As Mr. WARREN does not seem to have made up his mind upon the matter, he will, no doubt, excuse my saying that his conclusions are not very conclusive. Yet, as he appears to assume that both Captain — and I think the case was one of what Mr. WARREN terms "an actual appearance," I will remind him that for the individual who sees another person—he believed to be at the time a thousand miles away—the apparition is "an actual apparition," no matter how the effect is produced upon his own brain. Nevertheless, the evidence of a witness whose veracity cannot be doubted is better than that of the person who sees the apparition, as the latter may have been

delicious for a short time. And, therefore, in this case, although the brother in England always declared for years afterwards that he had seen his brother, I do not attach much weight to his testimony. It is because Captain — assured me that his friend was certainly wide awake and did not show any signs of excitement—beyond what were natural under the circumstances—combined with the coincidence of his brother's death in the Crimea—that, to my mind, the story is one of the most remarkable I remember to have heard or read.

RALPH N. JAMES.

Ashford, Kent.

MARY CARLETON, "THE GERMAN PRINCESS" (5th S. i. 228).—Turning over the leaves of one of Granger's volumes, I chanced upon the following account of "the German Princess," for whose history your correspondent asks:—

"The true original picture of Mary Carleton, also called by the name of the German Princess; as it was taken by her own order, in the year 1663." Jo. Ch. (Chantry) sc. Before her 'Life,' 1673; 12mo. Clavel, in his 'Catalogue,' mentions a narrative of her life, different from this.

"MARY CARLETON, called the German Princess, *Æt sue* 38. J. Caulfield.

"This woman, who had more *alias's* to her name than any rogue in the kingdom, was the daughter of a musician at Canterbury. Her first husband was a shoemaker of that city, from whom she eloped after four years' cohabitation. In a year or two after her elopement, she married one Day a surgeon, whom she soon forsook, and went into France and Germany, where she learned the languages of those countries, and robbed and cheated several persons. Soon after her return to England, she was married to John Carleton, the son of a citizen in London, who pretended to be a nobleman. This man, as well as many others, is said to have taken her for a German Princess, at least a woman of quality. She was soon after tried at the Old Bailey for Bigamy, and acquitted: upon this she published an artful vindication of herself, to which was prefixed her portrait. She was afterwards an actress in one of the theatres. The rest of her life is a continued course of theft, robbery, and imposture; in which, as she had a quick invention, great cunning, and an insinuating address, she was, perhaps, never exceeded.—If Mary Carleton had actually been a princess, she had parts sufficient to have thrown a kingdom into confusion; and might have done as much mischief as Catharine de Medicis did in France, or Henrietta Maria in England. Executed 1672."—Granger's *Biographical History of England*, vol. vi. pp. 21, 22, edition 1824.

This may be supplemented by an extract from the MS. "Notes on Biographies, by Edward Harley, Earl of Oxford" (Harl. MS. 7544), which were printed in 2nd S. "N. & Q.," vol. ix. p. 418:—

"CARLETON (Mary), alias Mary Moders, alias Mary Steadman, called the German Princess. *Memoirs of her Life*, by J. G., 12mo. 1676. *The Case of Madam Mary Carleton, styled the German Princess*. By the said Mary Carleton, 12mo., 1663. She was executed at Tyburn, Jan. 22, 1672-3. At the end of the year 1732 comes out the *Life of Mary Moders, alias*, said to be the second edition. The meaning of printing this was upon a story

that John Barber, Mayor of London that year, was her natural son, got upon her in Newgate, and bred up a devil to a printing-house; but as to his birth it is not so: the other, I believe, is true, that he was born in Wales."

These accounts of the "Princess" explain Mr. Pepys's entries in his *Diary*:—

"[May, 1663.] 29th.—This day is kept strictly as a holy-day, being the King's Coronation. Creed and I abroad, and called at several churches. . . . To the Royall Theatre, but they not acting to-day, then to the Duke's house, and there saw 'The Slighted Mayde'. . . . Then with Creed to see the German Princesse, at the Gate-house at Westminster."

"[June, 1663.] 7th. (Lord's day). . . . After church to Sir W. Batten's; where my Lady Batten inveighed mightily against the German Princess, and I as high in the defence of her wit and spirit, and glad that she is cleared at the Sessions."

"[April, 1664.] 15th. . . . To the Duke's house and there saw 'The German Princesse' acted by the woman herself; but never was anything so well done in earnest, worse performed in jest upon the stage. And indeed the whole play, abating the drollery of him that acts her husband, is very simple, unless, here and there, a witty sprinkle or two."

Lord Braybrooke says the play *The German Princesse* was by Holden; but the author of *Some Account of the English Stage, from the Restoration in 1660 to 1830* (Bath, 1832) thinks that it was, no doubt, the same play as the *Witty Combat*, which was printed in 1663, with the following title:—

"A Witty Combat; or, the Female Victor, a Tragi-Comedy, as it was acted by persons of quality in Whitsun-week with great applause. Written by T. P., Gent."

The writer of *The English Stage* goes on:—

"The quality of the persons who acted was not very great. The heroine was tried for bigamy in June, 1663, and acquitted for want of evidence. She seems to have published her case soon after her acquittal. Of course she told her story as much to her own advantage as she could. It was briefly as follows: She took up her abode at the Exchange Tavern in March, 1663; she gradually intimated that she was a person of greater rank and fortune than she appeared to be: the woman of the house, at last believing her to be a German Princess, introduced her brother, John Carleton; to her. He was a lawyer's clerk, but he afterwards pretended to be a Lord, and that he had made his first appearance to her in disguise. On Easter Monday they were married."

"T. P. has dramatized the story, adding some few characters of no importance. Madam Moders, alias Mary Carleton, concludes the play with an address to the audience. This is after her trial. The author evidently considered her as a swindler. A second edition of her life was published without a date, but doubtless soon after her execution on Jan. 22, 1678. An Appendix is added, the writer of which says: 'She was so famous, that, I believe, had she been exposed to public view for profit, she might have raised £500 of those that would have given sixpence and a shilling a piece to see her; it was the only talk for all the places of public resort in and near London.'"

From the time of her acquittal she seems to have chiefly supported herself by swindling. She was hanged for stealing a piece of plate. The writer of the Appendix adds:—

"She appeared for a short time upon the Duke's Theatre, and once performed in a play after her own name, the *German Princess*; there was a great confluence of people to behold her, yet she did not perform so well as was expected, but there was great applause bestowed upon her."—Vol. i. pp. 51-53.

Reading this, one cannot help being reminded of another notorious criminal, who in later times was "exposed to public view for profit," and upon whom "was great applause bestowed."

SPARKS HENDERSON WILLIAMS, F.R.H.S.
18, Kensington Crescent, W.

BROWNING'S "LOST LEADER" (4th S. xii. 473, 519; 5th S. i. 71, 138, 192, 213.)—I am glad (and sorry) to find that the poet himself confirms my belief that this so-called *Lost Leader* is Wordsworth. Wordsworth did not change his ground in politics so completely as Southey did; and on those fields in which his leadership is most to be valued, he remained always, and still remains, a leader incomparable and unique. But now-a-days, the question rather is, what has become of his following? I well remember how he led us, and whither, in the spiritual conflicts of our college days; I remember the reverence with which I looked upon his little home at Grasmere, and the still deeper love and awe which possessed me when I saw the man himself, his tall, bent figure, his white hair, his loose and rustic suit of shepherd's plaid. To the youth and young manhood of twenty years ago, the "leadership" of his chief poems, and specially of that immortal ode, was transcendent, and has often been abiding; but whom, to the same degree and extent, does he influence now? Last autumn, I went, with another, through the Lake country for the thousandth time. We stayed at the chief hotels in every part of it, from Keswick southward to Grange; and never once did we see a copy of his works in any of them, or hear him quoted, or hear his name so much as mentioned.

The Works of Mr. Dickens, Miss Braddon, Mrs. Wood, were, however, visible in abundance; and we may fairly presume that the demand produced the supply in this direction and forbade it in the other. At Grasmere, it must be confessed, a certain form of respect is still paid to Wordsworth's memory. Tourists from beyond the Atlantic pursue it into the little church, and it has been my privilege to see the British father sit whistling on that wall (no longer low and homely) which faces the poet's grave.

Calling on a lady who resides near Ambleside, an intelligent and cultivated woman, I mentioned this state of things, and she replied, that to the best of her belief Wordsworth is now little read and little cared for in his own neighbourhood.

Perhaps the natives and the tourists agree with that plump and sonsy dame, once landlady of the "*Salutation*," who told me, in her cheery way,

that she did not think much of Wordsworth: he was a morose and selfish body, and she much preferred (and rightly, from her point of view) poor Hartley Coleridge. She it was who, when I tried to explain to her the meaning of her sign, the "*Salutation*," answered, with eager apprehension, "Aye, aye, Sir; it'll ha' sunnat te do wi' *Salvaation*, naw doot!" A. J. MUNBY.

Temple.

Can any one suppose that Mr. Browning, or any other grown-up poet, really took Wordsworth for a "leader" in any form of mere political partizanship, Whig, Tory, or Radical? That Mr. Browning may have mystified some troublesome querist by some such hint is possible enough. Any one who asked the question must have assumed Mr. Browning to be himself a follower in some political clique of which Wordsworth was regarded as "leader." Probably the same querist would want to know why Mr. Browning had such a dislike to "Brother Lawrence," or how he came to say that he "was never out of England" when commenting on Gullippi's toccata. One can imagine that poets would answer wildly when pestered by such matter-of-fact popinjays. There is a lyric of Shelley's beginning—

"Oh! there are spirits in the air,"

evidently referring to his own feelings in some melancholy mood. Mrs. Shelley speaks of them as "addressed in idea to Coleridge." No doubt Shelley evaded the questions on the subject by some suggestion of the kind.

C. G. PROWETT.

GLEBUSPENSKY (5th S. i. 227.)—In reply to Mr. H. NELSON'S query as to whether "any of the writings of the Russian author Glebuspensky or Gogol (or Gogoe?) have been translated into English," I may observe that the name of Glebuspensky is evidently due to a clerical error. There are several Russian writers named *Uspensky*. None of their writings, so far as I know, have been translated into English. Of some of Gogol's writings English translations exist. The *Christmas Eve* and *Tarass Bulba* were translated by George Tolstoy, in 1860, under the title of *Cossack Tales*; and the terrible tale of *The Vry* figures among the "Ghost Stories" edited by Mr. Hain Friswell. A "transmogrification" of Gogol's great work, styled *Dead Souls*, was published as an original work, in 1854, under the title of *How Life in Russia*. A literary adventurer translated and adapted Gogol's story, and then passed it off as his own production. The fraud was exposed, thanks to the wonderful knowledge of the late Mr. Thomas Watts, of the British Museum, in the *Athenæum*. But the claimer of the authorship utterly refused to be convicted, and wrote a reply to Mr. Watts's criticism, which is worthy of

being studied as a specimen of consummate impudence.

W. R. S. RALSTON.

Translations of Gogol's *Tales*, and other works (by Marmier, Viardot, Moreau, and Charrière), which have appeared in French, may be useful to your correspondent.

E. A. P.

"THE NIGHT CROW" (5th S. i. 25, 114.)—To R. & M. I return my best acknowledgments for the interesting reply on this subject. It is singular that this part of the striking passage in Shakespeare's *Third Part of King Henry VI.* has not been explained by his commentators. "The Night Crow" cannot mean the Owl, the Raven, or the Pie. Willughby, it appears, says that the shy, solitary, marsh frequenting, and now rare bird, the Bittern, is the Night Raven, at whose deadly voice the superstitious wanderer of the dark paled and trembled, believing that its hollow sounding cry portended his death or that of some near relative.

This beautiful bird has, from its singular habits and nightly cry in the swampy, sedgy, and unfrequented retreats it loves, received several local names, such as the Bull of the Bog, Bog Bumper, Mire Drum, &c., and the poets have alluded to it more than once:—

"At evening, o'er the swampy plain
The Bittern's boom came far."

"The Bittern booms along the sounding marsh."

"Even as the savage sits upon the stone
That marks where stood her capitol, and hears
The Bittern booming in the weeds, he shrinks
From the dismaying solitude."

This bird is one of the emblems or signs of desolation in the Bible. See Zephaniah, chap. ii., v. 14, "The Cormorant and the Bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds." Isaiah likewise, when speaking of Babylon, says, chap. xiv., v. 23, "I will also make it a possession for the Bittern, and pools of water."

Bewick states that the Night Heron is called the Night Raven. Night Raven and Night Crow are probably synonymous.

Can any of the contributors to "N. & Q." throw more light on the subject, or give other quotations from the poets on the Bittern? It is singular that Shakespeare's plays contain no allusion to the Bittern, and only one to the Heron, although those birds were so much flown at in the then most knightly and noble of all "sports," namely, hawking. What is the derivation of the Bittern's name?

GEORGE R. JESSE.

GREEN GAGE (3rd S. iii. 449, 493.)—The origin of the name is simply that the plum was brought into England, about the middle of the last century, by the Rev. John Gage, Roman Catholic priest, in some way connected with a monastery or con-

ventual establishment in France, I think near Fontainebleau. The laws of that time against Roman Catholic priests were so severe that Mr. Gage lived abroad, but frequently visited his brother, Sir Thomas Gage, of Hengrave Hall, near Coldham in the county of Suffolk, fifth baronet. In one of these visits he brought over, from the garden of the monastery, grafts of this excellent fruit tree, which were cultivated in the garden at Hengrave Hall, and soon were spread throughout England. This statement is correct; the writer of this note (aged 76) has frequently heard the story from her mother, whose family were near neighbours, and most intimate friends, of the Gage family, now extinct—the last baronet dying two or three years since without issue.

F. Z.

"PUT TO BUCK" (5th S. i. 228.)—To buck (as the readers of the *Merry Wives of Windsor* will remember) is an old word for to wash, wet, or soak: another instance of it is in Fabyan, v. i. ch. 243, "there fell such pléte of water y^e the groude was therwith so bucked and drowned." I think, therefore, that the phrase MR. PENGELLY asks about must refer to sweat, the natural result of difficult work. CHARLES F. S. WARREN, M.A.

No doubt this is an abbreviation of "put to buckle," that is, giving the mind to work. The allusion is to buckling on one's armour or belt. In Shakespeare, *Macbeth*, v. 2, we find—

"He cannot buckle his distemper'd cause
Within the belt of rule."

C. H. POOLE.

S. Alban Hall, Oxford.

DR. THOMAS GORDON, OF PETERHEAD (4th S. xii. 516), appears to have been a son of Gordon of Coynach, of what descent I cannot say, but not directly, at least, from the Gordons of Pitburg and Straloch. I may add that the "bordure" or "added by Nisbet, in his *Heraldry*, to the arms of the last-named family is an error. They have, from the beginning, borne merely the plain coat of Gordon without any mark of difference.

SCOTUS.

BARDOLF OF WIRMEGAY (5th S. i. 227.)—According to the Bardolf pedigree given in the Patent Rolls for 10 H. IV., Part 2, and 19 H. VI., Part 2, Hugh Lord Bardolf had two sons, Thomas, who died issueless, and William, father of Thomas, who continued the family.

John Bardolf died July 31, 1363, æt. 50. He was therefore born in 1313. He and Elizabeth his wife are named on the back of the Patent Roll for 3 E. III., Part 2 (1329). He was therefore married to Elizabeth d'Amorie when or before he was sixteen; so that the testimony of chronology gives a negative answer to the second question.

According to Burke and Dugdale, the last Lord

Bardolf died of wounds received at Bramham Moor (not in 5 H. IV., but Feb. 29, 1408), but his body was quartered, and his head set upon one of the gates of Lincoln. Speed states that Lord Bardolf died of his wounds. Stowe says, "He was taken alive, but died shortly after." HERMENTRUDE.

ST. GODWALD (5th S. i. 240.)—He is no doubt identical with St. Gudwall, who is commemorated on June 6, and whose life will be found under that date in Alban Butler and Baring-Gould.

JAMES BRITTEN.

JENICO (5th S. i. 169.)—In the year 1395, *Janico* D'Artois, a Gascon knight, was assigned eight messuages and four carucates of land in Bright and Rossglass; and in 1427 *Jenico* Dartas was seized of the lands of Lysmoghlan. Now, all these places are situated near the Ards, formerly the lordship of the family of Savage, and it is quite possible that this Janico was in some way connected with MR. SAVAGE's ancestor. I am inclined to think that Jenkin is a corruption of Jenico. WM. JACKSON PIGOTT.

Dundrum, co. Down.

"THE ONLY MOON I SEE, BIDDY," &c. (4th S. xii. 309), is in the *Orpheus C. Kerr Papers*, American Edition in 3 vols. MARCUS CLARKE.

Melbourne Public Library.

CLOGSTOUN FAMILY (5th S. i. 208.)—I met an officer of this name some years ago (1859) in India: Capt. Herbert Mackworth Clogstoun, 19th Regt. Madras Nat. Infantry, but then serving in the 2nd Regt. of the Nizam's cavalry at Hyderabad. This may help to guide A. L. in his quest.

W. E.

SIR RALPH COBHAM (5th S. i. 208.)—He was one of the numerous family of John de Cobham, of Kent, and Joan de Septvans. He died Feb. 5, 1326, so that he cannot have married Mary de Braose after the death of Thomas de Brotherton in 1338. He left one son, John, born (according to three different membranes of Ralph's *Inquisition*) on Dec. 18, Jan. 2, or Feb. 3, 1324-5. The first date is the most likely, since it is not a saint's day. I have learned to be very cautious of accepting the statements of Dugdale, unless confirmed by contemporary documentary authority.

HERMENTRUDE.

P.S.—The arms of Cobham of Kent are, Gu., on a chevron or, three lions passant sa.

The following, compiled and abridged, from Burke's *Extinct Peerage*, pp. 124, 125, will answer J. F. M.:—

"John Cobham, sheriff of Kent 28 Hen. III., m. 1st —, dau. of Warine Fitz-Benedict, by whom two sons, John and Henry; and 2ndly, Joan, dau. of Hugh Neville, by whom another son, Reginald.

"From the eldest, John, came the Barons Cobham, of Kent, extinct by attainder, 1603; the youngest, Reginald, was ancestor of the Barons Cobham of Sterborough, also extinct; the second, Henry, was governor of Guernsey, temp. Edw. I.; he married Joan, dau. and co-h. of Stephen de Pencestre, and had two sons, Stephen, summoned as Baron Cobham of Rundell 20 Edw. II., and Ralph, summoned as Baron Cobham of Norfolk 18 Edw. II. He married Mary, dau. of William, Lord Roos, and widow of Thomas of Brotherton, and died 1325.

"Arms of Cobham, gules on a chevron, or three lions rampant sable."

So Burke, and I have copied him truly; but it is obvious to the meanest capacity that, if Lord Cobham died in 1325, his wife never could have been widow of Thomas of Brotherton, who (Burke also says) died in 1338. But Burke is in the utmost confusion on these points. If we combine his various statements, we get this intricate connexion, which is equal to anything we have had in "N. & Q."—that the widow of Thomas of Brotherton's son married the grandson of Thomas of Brotherton's second wife. I shall not try to clear things up; but I ask that favour of HERMENTRUDE, who will do it ever so much better. The hitch is plainly in the confusion which she mentions at 4th S. xii. 523.

CHARLES F. S. WARREN, M.A.

SHIRLEY FAMILY (5th S. i. 248.)—S. desires to know whether the late Henry Shirley, of the Coldstream Guards, of Etindon (not Eaton), and Hyde Hall, Jamaica, and late of Pepingford, Sussex, was descended from Dr. Thomas Shirley, physician to Charles II.? I answer decidedly in the negative; nor is it by any means correct to say that "the pedigree of this branch of the Shirley family has never been fully investigated, although there are ample materials." I have lately printed a second edition of *Stemmata Shirleiana*, where everything relating to the different branches of my family has been collected, and a notice will be found of the Shirleys (properly Sherdleys) of Jamaica. I may add that the late Mr. Henry Shirley, referred to by S., was grandson of Henry, who changed his name from Sherdley to Shirley, minister at Turin, who died in 1767, who was one of the sons of Henry Sherdley, of Ormakirk, in Lancashire, who died there aged eighty-two, in 1759.

Dr. Thomas Shirley, physician to Charles II., left issue by his first wife two daughters, Anne and Margaret; by his second wife he had two sons, Thomas and Richard, and one daughter, Elizabeth, but nothing is known of their future fate.

E. P. SHIRLEY.

PETER MEW, BISHOP OF BATH AND WELLS (5th S. i. 247.)—There is a good portrait of him in the President's Lodgings, Magdalen College, Oxford. The black patch on the cheek is sufficiently prominent. The late venerable Dr. Routh told me

what he called "a merry tale" respecting the Bishop. He was taking a young lady in to dinner one day, when the company observed that the black patch had flown from his cheek to hers.

J. R. B.

ST. BERNARD OF CLAIRVAUX (5th S. i. 228).—I copy the following from Mr. Morison's *Life and Times of St. Bernard*, revised edition, 1868:—

"I am happy to acknowledge my obligations to the Rev. W. B. Flower, B.A., who has translated a collection of St. Bernard's sermons [for the seasons of the church]. . . . Mr. Flower has, on the whole, shown judgment and taste in the execution of his by no means inviting labour of translation. But I must, notwithstanding, add that he has not shown a scrupulous regard for accuracy, and that I have felt compelled, in several cases, to correct his work" (pp. 326-27, note).

In addition to the extracts from sermons, Mr. Morison has embodied in his work numerous extracts from the Epistles and other writings. As he makes no acknowledgment for these translations, and the references made are to Mabillon's edition of St. Bernard's Works (Latin, 1690), I presume the renderings are his own, and given in the absence of any other. The *London Catalogue* 1843, gives the title "Four Homilies of St. Bernard." I have met with a small sixpenny volume called *The Flowers of Saint Bernard*.

E. A. P.

QUEEN ANNE SQUARE (5th S. i. 248).—This square was quite distinct from Queen Ann Street. In 1769 there were two streets of this name, which ran west and east from Foley House. The former, which was named Great Queen Ann Street, is now Queen Ann Street; the latter, which was at first called Little Queen Ann Street, became Queen Ann Street East, then Foley Place, and is now Langham Street. Queen Ann Square was laid out north of the gardens of Foley House, just at the south end of the present Portland Place. The exact site it was to have occupied may be seen in the map to Chamberlain's *History of London*, 1770. I do not know whether the ground was part of the property left in 1755 by the Earl of Oxford to his Countess; but if it was, her death, which took place in 1774, might perhaps lead to considerable changes in the intended building arrangements at that time. EDWARD SOLLY.

NAME OF BOOK WANTED (5th S. i. 248).—The story of the old house at Werndee mentioned by your correspondent is to be found in Cox's *History of Monmouthshire*, 1801, page 205. The owner of the dilapidated residence was a Mr. Proger.

Werndee is in Monmouthshire, and not Shropshire. The story was related to Cox on the spot by his guide, a Mr. Dinwoody, a gentleman resident in the neighbourhood of Werndee. A still more characteristic story of Mr. Proger, relating to the

contest for precedence between the rival houses of Perthir and Werndee, is given by Cox in the same volume, p. 316.

Wilton, Wilts.

I. E. N.

THE MORGUE (5th S. i. 248).—*Macchabée* is Parisian argot for a corpse. Cf. *Dictionnaire de la Langue Verte, Argots Parisiens Comparés*, par Delvan:—

"MACCHABÉE. Cadavre, dans l'argot du peuple, qui fait allusion, sans s'en douter, aux sept martyrs chrétiens (*sic*).

"*Mauvais Macchabée*, individu trop gros et trop grand qu'on est forcé de tasser,—dans l'argot des pompes funèbres."

This slang term doubtless refers to the incident mentioned in 2 Macc. xii. 43-45.

A. L. MATHEW.

Oxford.

I shall be obliged to MR. MILLER, or any other correspondent of "N. & Q.," if he will inform me where the register of the dead bodies found in the Seine and exposed in the Morgue can be inspected, and whether any copy of such register exists in England.

ARTHUR JOHN KNAPP.

Llanfoist House, Clifton.

CHEVALIERS OF THE GOLDEN SPUR (5th S. i. 249).—In Anderson's list of orders (*Royal Genealogies*, p. 725) I see an order founded by Pius IV. in 1560, which, I think, though it has not there the name he gives, must be the same RHO inquires after. The knights of it are said to be "the Pope's courtiers, and to carry his chair on their shoulders when he goes abroad." One would, therefore, think their county-palatine (if we can call it so) consisted in this, and was not hereditary.

CHARLES F. S. WARREN, M.A.

"TO PUT HIS MONKEY UP" (5th S. i. 248).—The same idea in a variety of forms is found in Welsh, but the Welsh word *mwnci* means a horse-collar. *Mwnci lledr*, *mwnci pren*, *mwnci brwyn*, mean respectively a collar of leather, of wood, of rushes. *Mwnci* is derived from *mwng*, the mane, and this probably from *mwngyl*, the neck. Cf. *Torfynyglle* = to decollate. The *hairs* is known in Glamorganshire as the homes and collar-homes.

T. C. UNNONE.

WINE IN SMOKE (5th S. i. 246).—Referring to my note on this subject, perhaps I may be permitted to mention that, in my judgment, the subjecting of wine to the action of smoke in ancient times seems to render the words of Our Lord, in St. Luke v. 37, still more impressively clear to our understandings:—

"And no man putteth new wine into old bottles, else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved."

This passage will, I think, acquire additional

force if we consider that old bottles, or rather old wine-skins, which had been frequently set in smoke, and thus become dry and brittle, would be unable to resist the expansive force of the fermentation of new wine, which would rend and burst them, thus causing the loss of both wine and vessel; whereas if the new wine were put into a fresh, elastic skin, both would be saved.

H. A. KENNEDY.

Waterloo Lodge, Reading.

"EYES WHICH ARE NOT EYES" (4th S. xi. 71.)—This curious poem of De Porcher is strangely paralleled by Edgar Poe's "To Helen":—

"Only thine eyes remained . . .

* * * * *
They fill my soul with beauty (which is hope),
And are far up in Heaven—the stars I kneel to
In the sad silent watches of my night;
While even in the meridian glare of day
I see them still, two sweetly scintillant
Venuses, unextinguished by the sun."

MARCUS CLARKE.

Melbourne.

CROWING HENS (4th S. xi. xii. *passim*; 5th S. i. 137.)—It may be of interest to those who have lately touched on this subject to know that amongst the negroes of the West Indies there is a very firm belief that if a *hen crows* in the yard there is sure to be a death in the house. A curious instance of the fulfilment of this and other like fancies came within my own experience some years ago in the island of Trinidad. A little child was lying very ill in the house, when suddenly a hen, which we had long possessed, and which at times had been rather peculiar, took to *crowing* loudly and often. To spare the nerves of the household, which were being tried by many other strange signs, my father forthwith shot this champion of hens' rights. On being opened, her liver was found to be three or four times as large as it ought to have been—quite white and hard, and covered with little white hard pustules. Otherwise she seemed in capital health, and nothing went wrong with our groom who ate her. About a week after my little brother died, and the negroes of the neighbourhood believed more than ever in their fancy. The "other signs" I mentioned were the howling of a strange dog at our door (we lived in the country at some distance from any other houses); the drumming of a *drummer-cockroach* (our death-watch) near the head of the bed where the child lay, every night at the same hour, and, strange to say, we never could discover the offender. Lastly, the screeching of the "Jum-bee-bird" (a very small owl) as it flew over our roof in the night. One of these "ghost-birds," at last, flew in through an open window at midnight, and, alighting on the tester of the bed where the little child was dying, gave its most hideous screech. One can smile at the fancy now, but the

occurrence produced an effect at the time, which none of those who were watching will ever forget.

Whilst on the subject of negro superstitions, I may add that they consider it a terrible misfortune to kill one of these "jumbee," or ghost-birds. To keep pigeons is sure to bring bad luck, and so on; but these fancies, though many are very curious, are too numerous to be catalogued here. One more strange corroboration. We wished to have a *ceiba*, or silk-cotton tree, cut down, for it threatened to destroy a bridge by the falling of its branches, the wood being extremely brittle. No nigger would do it, for the tree was, *par excellence*, the "jumbee" tree. At last a sugar-planter of the district sent some of his coolies to do it. While the work was being done, a sudden thunder-storm came on. The only houses hurt were those on *this* planter's estate, and the only people his *coolies*.

H. COURTHOPE BOWEN.

GEORGE I. AT LYDD (5th S. i. 144, 215.)—MR. EDWARD SOLLY observes—"It would be interesting to know if any details are preserved of his, Geo. I., three days' sojourn at Rye." The following extract from the principal history of Rye will supply what is known:—

"We had occasion to regret, when we spoke of the visit of Queen Elizabeth to Rye, that the records of the Corporation gave no direct particulars of the fact, and we have to repeat this regret with respect to those of Charles II. in 1673, of George I. in 1725, and of George II. in 1736.

"The visit of George I. was accidental, the ship in which he embarked having been driven into the haven from stress of weather. His Majesty landed and was entertained while on shore by James Lamb, Esq., who was then mayor of the town."—*Holloway's History and Antiquities of the Ancient Town and Port of Rye*, London, J. B. Smith, 1847, p. 356.

It is added, that there are "traditionary reports" of the visit of George II., who was entertained by the same James Lamb, as mayor, and that "his sitting-room and bed-room are still shown, the latter of which, a lofty apartment wainscoted with oak, goes to this day by the name of George the Second's chamber."

The difference in the year may be attributable to a confusion, by which January 1725-6 was taken as January 1725 instead of 1726.

ED. MARSHALL.

BERE REGIS CHURCH (4th S. xii. 492; 5th S. i. 50, 117, 154, 176, 199, 231, 257.)—LORD LYTTELTON has, with great acuteness, opened up the contorted "protoplast" oyster, and I would only add a belief that it was intended to give more definitely the age at death, namely, that Andr. Loup was in his sixtieth year, "before that he had passed through, by the space of a decade, what was left of the time of living assigned to the sons of Adam." His active life appears to have been a

busy one, embittered by religious differences and obloquy; and there is, perhaps, a second reference to this in "tabernaculis impietatis." It would appear, also, that his father or decessor, perhaps the Thomas Loop who died 16— (the rest being hidden by a pew, p. 154), was long lived, and that pientissima Elizabetha, with Andrew, her husband, only came into the paternal estate and its quiet when he was "in extremo ætatis progressu," when of his ages he had reached old age. This quiet, too, was broken in upon during the last three years by fits of epilepsy. All these considerations lead up to the thought, not simply of the shortness of life, but of its toil and troubles, and of the shorter period of rest given to man on earth. Hence I would suggest that, as there are other errors, so *devictus* is a misreading for *devotus*. That is, that there is in accord with the fashion of the age a conceit on "patrimonium narcoticum," itself a conceited phrase, and a looking toward the quieter and more enduring heritage. This rest and heritage is, as seems to me, the leading thought of the latter part of the epitaph; it is, perhaps, seen in the "voti flumine memor," "wherein he was made . . . an inheritor of the kingdom of heaven"; there is a trace of it again in "nisi lacrymarum . . . reclusisset scriptura," and still more in Psalm lxxxiv. (q. v.) and its "Elegi accubare."

STANS PUER AD MENSAM.

If *quo* means "where," it is the adverb, and there is no equivalent for "under which."

I did not intend to alter the collocation, but merely put the words as they would come in construing. I take it as a complex sentence—*laborans* indicating continuous action, *devictus* and *expiravit* its fatal termination. It is a categorical proposition; the words to *expiravit* forming the subject, and that word the predicate and copula.

I beg pardon for the mistake about *tandem*, but LORD LYTTLETON'S meaning was not very clear.

EDMUND TEW, M.A.

MOSES OF CHORENE (5th S. i. 49, 113, 179).—Faber, in his Bampton Lectures, *Horæ Mosaicae*, supplies another tradition, vol. i. ch. v. 218:—

"As for Nimrod, the first open apostate from the worship of the true God, and the daring leader of the rebellious Cushites, he is said by Syncellus to have perished under the ruins of that immense fabric (the tower of Babel). Undaunted by those marks of divine vengeance which were so evidently displayed in the dispersion of his followers, he still obstinately remained upon the spot, when a violent wind overthrew the tower, which in its fall crushed the tyrant to atoms.* The same account of his death is given by Cedrenus,† and it is far from being improbable, although no mention is made of it in the page of Scripture."

With reference to the same tradition, Moses Choronenus subjoins:—

* Syncell., *Chronog.*, p. 42.

† Cedren., *Comp. Hist.*, p. 11.

"Hæc autem narratio jam quiescat, neque enim plenam atque integram historiam conscribere statuimus, sed nostra tantum primordia aperire, priscaque progenitores declarare. Ex eodem igitur volumine enumeremus Japetosthem, Merodum, Sirathum, Thaclathum, qui sunt Japhethur, Gomerus, Thiras, Thorgomus; post quem idem Scriptor chronicus numerare pergit Haicum, Armenacum aliosque eo, quo supra percensuimus, ordine."

The editor corroborates this tradition by references, to Josephus, *Antiq.*, lib. iv. p. 16, edit. Huds.; Alexander Polyhistor. ap. Syncell., p. 44: *vid. Orac. Sibyll.* ap. Gallæum, p. 336; et Euseb., *Præp. Evang.*, ix. 15, Abydenus, &c.

The text of Moses Choronenus, which, of course, is in the British Museum as well as in the Bodleian, is in Armenian and Latin.

BIBLIOTHECAR. CHETHAM.

MEDIEVAL WINES (5th S. i. 107, 193, 213).—HERMENTRUDE is right in stating that clary wine is "made from the clary flower," but wrong in another particular.

There are two clarys according to Withering—1. "*Salvia pratensis*, meadow sage or clary," described as "a beautiful plant about three feet high, with large purple flowers," &c., "rare." 2. "*Salvia verbenaca*, wild sage or clary; from one to two feet high; flower small, purple, not uncommon." The same authority, and there is none more accurate, gives "*Primula veris*," "Cowslip-Paigle." The cowslip is popularly called "paigle" in Huntingdonshire, Cambridgeshire, Essex, and elsewhere.

With regard to the wine clary, I recollect when a boy of nine or ten years old, riding with my father to call upon old Dr. Hughes, formerly preceptor to George IV., at Uffington, under the White Horse hill, in Berkshire, the grandfather of Mr. Thomas Hughes, late M.P. for Frome, when the old gentleman produced, for my special benefit, a bottle of clary wine. It was of a light straw colour, and very delicate but peculiar flavour. My father liked it so much, that the Doctor gave him a packet of seed, which was sown in our garden at Letcombe Bassett, also on the edge of the "Vale of White Horse," and a cask of the wine made from it in the following year. I remember the plant and flower well, and the place in the Rectory garden in which it grew, and I have no doubt that it was the "*Salvia verbenaca*" of Withering, not "*S. pratensis*."

HERBERT RANDOLPH.

Sidmouth.

HERMENTRUDE is quite right in regard to clary wine, for it is, as she observes, not claret, but a British wine made from the clary flower. I certainly never drank the beverage except at one place during my life, and that was at a country vicarage near Bedford.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

SWALE FAMILY (5th S. i. 188, 253).—I am much obliged to those of your correspondents who have

replied privately and in your columns to my query respecting this family. It seems to be quite capable of proof that Robert Swale, M.D., Padua, 1665, was fourth son of Sir Solomon, that he married Isabell Mitchell, and left two sons, Robert and William. It is among the descendants of one of these two sons that the heir to the baronetcy is to be found. I should be obliged, if any of your readers should happen to meet with a register in London, or elsewhere, of the marriage of either of them after 1680 and probably before 1720, if he would let me know of it. The elder son, Robert, is said to have been born 1662, to have married Mary, daughter of John Lumley of North Allerton, co. York (there is no record of the marriage having taken place there), and to have died 1710, leaving issue one son, John.

JOHN H. CHAPMAN, M.A.

Harewood, Leeds.

The following extract from Longstaffe's *Richmondshire*, may interest correspondents who have written concerning this family:—

"The last of the Swales described himself as 'Sir Solomon Swale, bart., of Swale Hall, in Swaledale, by the river Swale.' A retired clerk in the Exchequer office found out that the Swales held their chief estates by a lease from the Crown, which they had neglected to renew. He procured a grant of it to himself, and after many lawsuits, the Baronet died in the Fleet Prison of a broken heart in 1733, but his adversary had become *felo de se*."—P. 33.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

A NEGRO ETONIAN (5th S. i. 149, 215.)—I cannot find Mr. Elliott in the Eton school lists down to 1860.

NUMMUS.

REV. STEPHEN CLARKE (5th S. i. 208, 255.)—Sermons published in London, 1727. See Darling's *Cyclopædia* for details.

OWLET.

MILITARY TOPOGRAPHY (4th S. xii. 110, 156, 257.)—J. B. will find plans of most of the battles and sieges he mentions in "*Des Grossen Feld-Herrns Eugeni, Herzogs von Savoyen, Kayserl. und des Reichs General-Lieutenants, Heldenthaten biss auf Dessen seel. Absterben*." Nürnberg, bey Christoph Riegel unter der Vesten, 1739," in six dumpy fcap. volumes. My (imperfect) copy contains also a complete list of all the books, plans, and pamphlets, treating of the life and military career of Prince Eugène, published up to the appearance of the above work.

Bradford.

C. A. FEDERER.

THE MAGPIE (4th S. xii. 327; 5th S. i. 38.)—I was out the other day with three educated ladies who thought it right to bow respectfully to every one we met, and were evidently put about by the number we came across in the course of our ride, as if it boded no good for them.

GAULTIER.

THE IRISH PEERAGE (5th S. i. 144, 218.)—Has MR. WARREN, in considering the bearing of the Irish Union Act upon Peerages which have been merged, taken into account the possibility of these Peerages again becoming separate? W. M. Edinburgh.

"HOW THEY BROUGHT THE GOOD NEWS FROM GHENT TO AIX" (5th S. i. 71, 174.)—I have seen somewhere (I forget where), very lately, a statement that Browning composed this while riding at a gallop; and I am inclined to believe the statement.

JOHN ADDIS.

Miscellaneous.

NOTES ON BOOKS, &c.

Paradoxes and Puzzles, Historical, Judicial, and Literary. By John Paget, Barrister-at-Law. (Blackwood & Sons.)

SOMETHING more than a dozen years have elapsed since Mr. Paget published *The New "Examen."* The accomplished author, after having received Macaulay in all good faith as an oracle in history, began to doubt, next to sift evidence for himself, and, finally, to show irrefutable reasons for concluding that Macaulay had taken for truth Tory slanders against the great Marlborough, that he had come to wrong conclusions as to Penn and Dundee, and that his verdict on the Massacre of Glencoe was as little trustworthy as his views on the Scottish Highlands. This work was violently and virulently attacked in the *Edinburgh Review*. Mr. Paget, after a dozen years of examination of his own work, finds no reason to alter a single statement, and dismisses his reviewer with perfectly courteous commiseration. The second edition of *The New "Examen"* occupies a couple of hundred pages of this interesting volume, every page of which bears good evidence of the writer's critical powers, and of his impartial judgment eloquently expressed. The second portion, under the head of "Vindications," are reprints of articles in *Blackwood*, which have, from time to time, excited much attention. The subjects are "Nelson and Caracciolo," "Lady Hamilton," "The Wigtown Martyrs," "Recollections of Lord Byron," and "Lord Byron and his Calumniators." The general heading, "Vindications," sufficiently explains the object of these articles. They are all in good taste, and two of them are especially vigorous and successful—the defence of Lady Hamilton, and that in which the writer stamps out the calumny against Byron contained in *Macmillan's Magazine*, for which Mrs. Stowe will for ever lie under the gravest reproach. Five chapters follow, entitled "Judicial Puzzles," in which Mr. Paget takes us through the disputed cases of "Elizabeth Canning," "The Campden Wonder," "The Annesley Case," "Eliza Fenning," and "Spenser Cowper's Case." With the most sincere respect for Mr. Paget's power of looking at a question in all its bearings, and of seeing in which direction lies the truth,—power which is a characteristic quality, among other good qualities of the author,—we cannot agree with Mr. Paget's conclusion that Eliza Fenning was guilty of the murder laid to her charge. At all events, there was a doubt, and the unhappy girl might have been allowed the benefit of it. Four "Essays on Art" bring this very attractive volume to a close. They are entitled "Ruskin's Elements of Drawing," "A Day at Antwerp" (Rubens and Ruskin), "George Cruikshank," and "John

Leech." We need not say that these, too, are reprints from *Blackwood*, as the articles dealing with Mr. Ruskin are sure to be in every reader's memory. They show how inexorably severe, we had almost said *cruel*, a qualified critic may be, without departing a hair's-breadth from gentlemanlike feeling and utterance. We commend Mr. Paget's work to the wide world of readers; there is in it the essence of scores of volumes, and no book has appeared of late in which history has been made so singularly attractive as in this volume of *Paradoxes and Puzzles*.

Modern Parish Churches: their Plan, Design, and Furniture. By J. T. Mickelthwaite, F.S.A., Architect. (H. S. King & Co.)

WHETHER the blows dealt out, on modern architecture, so lustily and so freely by the now celebrated article in the *Quarterly* were deserved or not, there can be no question that one great good has been the result—a freer and juster handling of the art as at present practised. Few are they who can assert that the architecture of the present day is in at all the satisfactory state that could be desired, and fewer still are they who are unable to point out countless causes for that state. As having had something to do with the matter, one would not be very beside the mark in referring to the restoration mania, which, sweeping over the land, naturally produced a band of men bound to follow in the old groove, and, therefore, not likely to learn to adapt their profession to nineteenth-century requirements. This mania, after its lengthened career, it may be hoped now has somewhat subsided, for enter what cathedral we will that has not escaped the restorer's hand, how much of that *mystery*, of which Mr. Mickelthwaite speaks so happily, has not been sacrificed to the *uninterrupted vista* theory that has cleared away screens and other work which go so far to make up the picturesqueness of an interior. As illustrative of this particular point, the recent so-called restoration of the fine old church at Bampton, in Oxfordshire, may be cited. This church was originally divided into two distinct places of worship; but the uninterrupted vista must be obtained, and at any sacrifice, however absurd. So, as there were two, if not more, levels and a very low chancel arch, the only thing to be done was to reduce the level of the nave and its side porches, even though this result attended the operation, viz., that now the bases of the nave columns are disclosed to an inordinate depth, and only men twelve feet high can sit on the stone benches in the porches! To the book, however, before us: any one about to build a church we strongly recommend to study it carefully, for if its views are such that we cannot always accept, are sometimes expressed rather too dogmatically, yet they generally rest on a foundation of common sense. In the chapter "Of the Pulpit," Mr. Mickelthwaite says that "its position should, of course, be that from which the preacher can be best heard . . . The position may be determined by actual experiment." If this advice were acted on, would not, as a rule, the proper position be under a bay, in the centre of the nave, with the preacher facing due south? Of course such an arrangement would involve the facing north and south of the congregation between the pulpit and the chancel.

History of the Christian Church, from the Apostolic Age to the Reformation. By James C. Robertson, Canon of Canterbury. Vol. II. (Murray.)

THE second volume of this elegant and cheap edition of Canon Robertson's *History of the Church* tells that eventful story, from the year 313 to 718. Among the most brilliant passages in the book is the sketch of Jerome, to whose faults the Rev. Canon is by no means blind. The charity of the saint was defective when he built a hospital only for believers; and there was not

much reverence in his assertion that "the mother who gives up her daughter to celibacy becomes the mother-in-law of God!" Neither was there much wit, when, being charged with disparaging marriage, Jerome replied "that he praised it, inasmuch as marriage gave birth to virgins."

The Pictorial Dictionary of the Bible. New Edition, with Maps and Engravings, and an Introductory Sketch of Evangelical Theology. By the Rev. J. A. Wylie, LL.D., of the Free Church of Scotland. Parts I., II., III., IV. (M'Phun & Son.)

THIS excellent Dictionary cannot fail to commend itself to all interested in the study of the Bible; moreover, its cheapness enables those to have at hand a ready book of reference whose means are not sufficient to secure for them the like but costlier works.

WE have received the *New Quarterly Magazine* (Ward, Lock & Tyler), in which there is an admirable paper on Blake as poet, artist, and mystic. In this able article, by the editor, we have a curious illustration of how biographers deal with names. Gilchrist, speaking of Blake's wife, whose maiden name, he says, was Bowcher, suggests that she was descended from those who bore "the grand historic name of Bouchier." The editor tells us that where the bride should have signed the register the entry stands:—"Catharine Butcher, her mark!"—*The Popular Science Review* (Hardwicke) has, among many well-written contributions, one on the Field Telegraph, by Mr. A. H. Atteridge, in which is recorded the fact that, in 1802, two artisans of Poitiers, Alexandre and Beauvais, arrived in Paris with their invention of a rudimentary form of the electric telegraph. The First Consul was too busy to attend to them! The field telegraph was first used by our army in the Crimea.—*The Twelfth Part of Thornbury's Old and New London* (Cassell & Co.). This is the best number that has yet appeared. There is in it an account of the tavern fight in which the actor Quin killed his assistant, a fellow actor, Bowen. Mr. Thornbury says Quin was tried and honourably acquitted. The exact truth is that the coroner's inquest returned a verdict of "Se defendendo," but that the Old Bailey jury found Quin "guilty of manslaughter," and Mr. Quin the player was burnt in the hand and discharged. It was probably a cold iron that was employed, for Quin was immediately acting again.

MR. CARLYLE.—If the following extract from the *Birmingham Book Catalogue* of Mr. William Brough does not surprise most people, it will probably surprise Mr. Carlyle himself, whose very brains are here put up for sale, without consent asked. "Unpublished Manuscript Lectures on Literature, by Mr. T. Carlyle. Report of a Course of XII. Lectures on the History of Literature, or the successive periods of European Culture, delivered in London in 1838, and not published, 313 pages, 4to. neatly and legibly written, unbound, 5s. 6s. Lecture 1.—Literature in general: Language, Religion, Tradition, Races, The Greeks, Mythologies, Origin of Gods, &c. 2.—Homer, The Heroic Ages. 3.—The Romans, End of Paganism. 4.—Middle Ages, Christianity, Faith, Inventions, Pious Foundations, The Crusades, &c. 5.—Dante, The Italians, Catholicism, Purgatory. 6.—The Spaniards, Chivalry, Cervantes, Lopez, Calderon, Protestantism, The Dutch War. 7.—The Germans, Reformation, Luther, Erasmus, &c. 8.—The English, their origin, work, destiny, Elizabethan Era, Shakespeare, Knox, Milton, Beginning of Scepticism. 9.—Not Reported. 10.—Eighteenth Century in England, Johnson, David Hume. 11.—Consummation of Scepticism, Wertherism, The French Revolution. 12.—Modern German Literature, Goethe and his Works."

THE LATE MR. FERNIE.—It is with regret that we record the decease of a correspondent of "N. & Q.," MR. T. P. FERNIE, of Kimbolton. MR. FERNIE devoted, of late years, as much spare time as the calls of his profession allowed to the investigation of the history of his native place; and he has left behind him very considerable collections relating to the town and castle of Kimbolton. He enjoyed, by the permission of the Duke of Manchester, free access to the records and historical papers deposited at the castle; and he availed himself of these opportunities with great diligence for many years, not, however, confining his researches to local sources, but extending them in many directions, as the pages of "N. & Q." frequently testified. A good history of Kimbolton would be of no ordinary value and interest; but we can only express our concern that the publication of such a work cannot be superintended by him by whose labours it has been so largely promoted. MR. FERNIE died at Kimbolton (where he had practised as a surgeon for upwards of forty years) on the 7th of last month, his end having, it is feared, been hastened by his varied and unceasing labours. MR. FERNIE belonged to the old Fifeshire family of Ferney, of Wester Ferney.

GOOD FRIDAY.—On this day last week the Portuguese and South American vessels in the London Docks observed their annual custom of flogging Judas Iscariot. "A crowd, principally composed of sailors from the neighbouring ships, witnessed the ceremony. At daybreak a block of wood, roughly carved to imitate the Betrayer, and clothed in an ordinary sailor's suit, with a red worsted cap on its head, was hoisted by a rope round its neck into the fore-rigging; the crews of the various vessels then went to chapel, and on their return about 11 a.m. the figure was lowered from the rigging and cast into the dock and ducked three times. It was then hoisted on board, and after being kicked round the deck was lashed to the capstan. The crew, who had worked themselves into a state of frantic excitement, then with knotted ropes lashed the effigy till every vestige of clothing had been cut to tatters. During this process the ship bell kept up an incessant clang, and the captains of the ships served out grog to the men. Those not engaged in the flogging kept up a sort of rude chant intermixed with denunciations of the Betrayer. The ceremony ended with the burning of the effigy, amid the jeers of the crowd."—*Times*.

SEALS OF OLIVER CROMWELL.—Mr. H. W. Henfrey, 14, Park Street, Westminster, writes:—"I wish to give as complete an account as possible of the Protector's seals in my '*Numismata Cromwelliana; or, the Medallic History of Oliver Cromwell*,' illustrated by all his Coins, Medals, and Seals,' now in course of publication; and I shall, therefore, feel grateful if any readers who possess documents bearing seals of the Protectorate period, 1653-59, or any separate impressions of Cromwellian seals, will kindly communicate with me as soon as possible."

MESSRS. CHUBB & SON, 57, St. Paul's Churchyard, say, in reference to the Lochleven keys—"We note MR. HARPER's letter in your paper of the 28th March, and should be much obliged to him if he would lend us the copies of the correspondence about these keys that he refers to. We have had much correspondence about these keys, and from all we can find out, we certainly think ours are the real keys. We should be glad to show them to any body who would like to come here."

Notices to Correspondents.

ELLESPIE.—The Plantagenet statues, effigies of kings of England, and their consorts, had long lain neglected in a half-ruined vault at Fontevault, when the late

Emperor of the French courteously offered them as a gift to England and the Queen. The inhabitants of Fontevault, and many from other places, protested against the right assumed by the Emperor to dispose of those monumental remains. To relieve him from all embarrassment, the Imperial offer, which had been accepted, was taken as having never been made, and the effigies in question remain at Fontevault.

H. C. B.—For the extant fragments of Ennius, consult Brown's *Hist. Rom. Classical Literature* and Dr. W. Smith's *Classical Dict.*

"Ah! deary me! what needles! well really I must say All things are strangely altered (for the worse too) since my day,"

is from "Mrs. Harris's Soliloquy while Threading her Needle," by Lady Dufferin, *Drawing-Room Scrap-Book*, 1847.

"Freut euch des Lebens,
Weil noch das Lämpchen glüht,"

the original of "Life let us cherish," is to be found in almost every collection of German songs.

AURIGNY'S ISLE (5th S. i. 268.)—We have to thank numerous correspondents for replies to the above query. Aurigny is the French name for Alderney. The name "Riduna," in the Itinerary of Antoninus, is supposed to apply to Alderney. Dr. Latham, in *The Channel Islands*, goes, however, no farther than to say, "It is not impossible that *Riduna* is *Aurigny* or *Alderney*."

DEBRETT, JUN.—The young Lord Rossmore, who lately died, the result of a fall in the hunting field, was only distantly connected with the first lord. In 1796, General Robert Cunningham was created Baron Rossmore, with remainder, in default of male issue, to the issue male of his wife's sister. Of this latter issue was the second lord, Warner Westenra (from whom the lately deceased lord was descended), a stranger in blood to the first peer.

M. L. has been puzzled by hearing a reference to the "judicial Hooker." The speaker carefully added, "judicial, not judicious." Who first applied the latter epithet, and which is the more correct?

P. S. CAREY.—The great-great-nephew of Sir Alexander Schomberg is desirous of entering into a correspondence with you relative to your query which appeared in "N. & Q.," May 14th, 1864.

T. W. W. asks for the name of the plant which, having a red spot on its leaves, is said to have been stained with blood at the Crucifixion.

MESSRS. EDWARDS & JONES.—A combination of several letters, however ingenious, cannot correctly be called a monogram.

COUSIN asks who are the best authorities on the objections to consanguineous marriages.

TRIPLE F.—Many thanks. "Nil est quod magis audiam libenter."

T. W. WEBB.—"A merry heart," &c. *Winter's Tale*, Act iv. sc. 2.

R. N. J.—"The Coliseum" shortly.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, APRIL 18, 1874.

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Notes.

ON THE ELECTIVE AND DEPOSING POWER OF PARLIAMENT.

No. IV.—HENRY VII.

When we have come to the case of Henry VII. the subject becomes one of great interest, on account of its close resemblance to that of William III., since each of them married the person who at the time, and *rebus sic stantibus*, was the true heir to the throne; and through both of those persons the present royal family derive an hereditary title to the throne. For they have such a title quite independent of any Parliamentary title, and it is derived from Elizabeth of Bohemia, daughter of James I., who, as Parliament solemnly declared, derived an hereditary title from Elizabeth of York, who represented the hereditary title of the House of York, and for that reason was married by Henry VII., in order that he might acquire and transmit that title to their descendants, as he did. Hence it is of importance to understand the title of the House of York, who, as Sir James Mackintosh truly said, represented the doctrine of indefeasible hereditary right, though he was wrong in imagining that this meant Divine right; whereas, in truth, it was merely the result of English law. And hence, also, it is necessary rightly to understand the ground of Henry VII.'s right. He,

as Sir T. More truly states, obtained the crown only on condition of his marrying Elizabeth of York, and so gaining her hereditary title. This was an arrangement entered into, and sanctioned by oath, before he made his attempt; and he only won the Battle of Bosworth by the aid of the Yorkists. Every one knows it was the secession of Stanley which turned the scale; and his adherents were all Yorkists, who only seceded in consequence of the arrangement. Though, therefore, Henry gained the crown by force of arms, he did not gain it, in the proper sense of the term, by conquest, for he did not gain it by *his own arms*, nor by the mere assertion of force of arms. For he set up hereditary right, and he succeeded only in the name of one who had a better hereditary right than he had himself. He himself had some hereditary title to the throne, though that of the House of York was considered as the *better* title, because more strictly in accordance with the rules of hereditary succession. This subject has never been understood or explained, and yet it is essential in order to understand the descent of the crown. Both York and Lancaster represented hereditary right, and the only question was which of them had the better right. Henry represented Lancaster, and Elizabeth the other, and they *united* their titles. This has never been understood. Not one of our historians gives *all* the dates and facts on this subject; some give one and some another—none give *all*. It may be added that, none of them being lawyers, they have failed to understand the legal effect of the facts, the true legal state of the question. Thus Sir James Mackintosh seems to take it as clear that Henry could have no hereditary right to the throne, even assuming the claim of the House of Lancaster to be right, as his ancestor, the son of John of Gaunt, was not born in wedlock, and the patent of Richard *legitimizing* the issue contained, he says, an *exception* of the right to inherit the crown. He is quite in error: the patent contained *no* such exception; and by the ecclesiastical law the marriage of John of Gaunt with Catharine Swinford of itself legitimated the previous issue by him. Henry, therefore, was undoubtedly heir of John of Gaunt, the *third* son of Edward III., the House of York claiming through Lionel, the *second* son. Sir James falls into another error as to the other issue of John of Gaunt, for they were excluded as born abroad, *not* being sons of a *king* of England; and he falls into another error in supposing that the issue of the Duke of Clarence, the brother of Edward IV., could possibly compete with Elizabeth, Edward's daughter, for the crown, forgetting that the issue of an elder brother must be exhausted before the issue of a younger could succeed. This was the strength of the claim of the House of York, the issue of the *second* son of Edward III., the House of Lancaster claiming as the issue of

the *third*. Hence both Henry and Elizabeth were in the line of inheritance, but Elizabeth was certainly the true heir. Now, Henry asserted his own right and hers by force of arms, and succeeded only by the assistance of those who asserted *hers*. Hence he did not gain the crown by *conquest*, which excludes any other title but force of arms, and most certainly he did not acquire the crown by *Parliamentary* title; for he acquired it before Parliament was called, and he called it as a king. It is incredible, therefore, how writers like Earl Russell and Mr. Freeman can persist in representing that Henry acquired the crown by a *Parliamentary* title. This is quite opposed to the opinions of our best historians, Mackintosh and Lingard; and, what is more important, it is opposed to undoubted facts and dates, and the records of the Rolls of Parliament; the *dates* alone disprove the entire theory. Yet, in this instance, as in so many others, *dates* are *vital*. In August 1485, Henry, on his entry into London, solemnly, before the Lord Mayor and Council, repeated his former oath to marry Elizabeth of York. On the 30th October he was crowned; on the 17th November he called a Parliament, which was no "Parliament" at all unless he was already king, and he had been already, for a month, a "crowned and anointed" king. How came he to be king? Clearly, not by any *Parliamentary* title, for he was crowned and acknowledged, and acted as king, before Parliament was called; and he could have called the Parliament only as king. He obtained the crown, it is obvious, by force of arms, but by and on the behalf of the true heir to the crown, whom he had sworn to marry; so that he did not acquire it really by *conquest*, since it was subject to the right of the true heir; and hence, when Parliament settled the crown on "him and the issue of his body," meaning his issue by Elizabeth, the true heir, the judges advised that there could be no right by *conquest* (*Year-Book*, 1 Henry VII., 25). Why? Because he claimed by right. And what right did he claim? Hereditary right—his own and his intended wife's. *He*, of course, asserted his own, but the *nation* preferred hers. Lord Bacon declares that the nation had become convinced that the House of York had the better title; and *contemporary* authority—in the most authentic form, the entries on the Rolls of Parliament—attests it. For we find that Parliament desired the king to take to wife the Princess Elizabeth, which marriage they hoped would be blessed with a progeny "of the line of kings"—*de stirpe regum* (*Rot. Parl.* vi. 278). This must have meant by *her* line, for she only was the child of a king, and she also was in the line of descent from kings. Thus the king was compelled to marry the true heir to the crown, and the act of settlement had carefully limited its descent to his *issue*, that is his *issue* by *her*. It had not professed to *confer*

any *title* to the crown upon *him*, for he had the crown already; and he had no *title* to it but by his marriage with her; and she, on the other hand, had already an hereditary title, which did not require to be recognized or confirmed. All that the act declared, therefore, was that the *inheritance* to the crown should *remain* in him and the heirs of his body, *i. e.*, his heirs by her, to whom he was already solemnly contracted. This did not mean that her *right* to the throne should remain, for of course it would, but that it should be *inheritable* by his issue by her, and by his *issue* alone. The act, so far from giving him any right, rather operated to limit it, or rather to prevent his acquiring or exercising any right at all, beyond the right for life, which, according to feudal notions, he acquired by his marriage with her. For if he had, or if it had conferred, *any* further right, it would have gone to his *heirs general*; whereas the act carefully limited the crown to his *issue*, and virtually, as he was about to be married to Elizabeth, it meant his issue by *her*. No act, however, was necessary to secure the descent of the crown to that issue, and it could only have been required or intended to *prevent its descent to any other line*. In effect, its object was not to give Henry a right, but to provide that the right should descend to the issue of Elizabeth, and to prevent his having any right to transmit it to any one else. This was well understood a century later, when that issue, in the person of James I., succeeded to the throne, with a solemn recognition by Parliament of his hereditary right, and a right, it is expressly stated, derived not merely from Henry (though as he died *de facto* king of England, and the crown had descended for several generations in his line, that might *per se* have been sufficient), but from *Elizabeth of York*, as the daughter and heir of Edward IV., the rightful king of England. So far, therefore, from their being any pretence for representing that Henry had a "*Parliamentary*" title to the throne, the truth is entirely the contrary, and it is clear that all that Parliament did was to recognize and secure the *hereditary* title to the throne.

W. F. F.

(To be continued.)

ELECTION OF REPRESENTATIVE PEERS FOR SCOTLAND: EGLINTON PEERAGE.

At the Election of Representative Peers for Scotland, held at Holyrood House, on 18th February, 1874, the Lord Clerk Register stated that he had received a Signed List from William Stephen John Fulton (claiming to be Earl of Eglinton), which it was quite clear to his Lordship he could not receive, because by the Act 10th and 11th Vict. cap. 52, sec. 4, it was expressly declared that whenever a Peer or Peeress had established his or her right to a Peerage no other Claimant

should be allowed to vote, or interfere at an Election, until his vote had been sanctioned by the House of Peers, and an intimation of that fact sent to him, the Lord Clerk Register. After some remarks by the Duke of Buccleuch, who concurred in the views expressed by the Lord Clerk Register, the Signed List was rejected accordingly. No vote was tendered in respect of the Earldom of Eglinton other than that by Mr. Fulton.

The section of the Act of Parliament upon which the Lord Clerk Register proceeded is in these terms:—

"And be it enacted, That whenever any Peer or Peeress shall have established his or her Right to any Peerage, or his Right to vote in respect of any Peerage, and the same shall have been notified to the Lord Clerk Register by Order of the House of Lords, the said Lord Clerk Register or Clerks of Session shall not during the Life of such Peer or Peeress allow any other Person claiming to be entitled to the same Peerage to take Part in any such Election, nor shall it be lawful for the said Lord Clerk Register or Clerks of Session to receive and count the Vote of any such other person till otherwise directed by the House of Lords."

There is not now in life, and there was not in life at the date of the Election, any Peer or Peeress the establishment of whose right to the Peerage of Eglinton had been notified to the Lord Clerk Register by order of the House of Lords; and therefore it humbly appears to me that the section of the Act above quoted has no application to the case. Apart from this, Mr. Fulton is, and was on the day of the Election, the only person alive who ever tendered a vote as Earl of Eglinton. From the time of the Union until within a comparatively recent date, successive Earls of Eglinton have voted at Elections, and several of them have sat in the House of Lords as Representative Peers, all, so far as I am aware, without challenge. Under the Resolution of the House, of 13th May, 1822, it was not necessary that, upon the decease of a Peer or Peeress of Scotland, his or her son, grandson or other lineal descendant, or the brother of such Peer, should make any formal Claim to the Peerage before being admitted to vote, it being only in the case of a remoter heir that a Claim was necessary. That Resolution having been rescinded on 25th July, 1862, there would seem to be now no fixed rule as to who shall, or shall not, be compelled to present a Claim. In this state of matters no proceedings have taken place before the House of Lords with regard to the Eglinton Peerage which called for a notification by the House to the Lord Clerk Register. But still it is evident that upon the death of every holder of the Dignity a question may arise as to who is his successor; for instance, the question between two Claimants may be as to which of them is his eldest lawful son. Therefore it is easily understood why the Act of Parliament should only protect from challenge the right of an individual

(and during that individual's own life) whose Claim has been established before the House of Lords. So long as there is no dispute, the son, grandson or other lineal descendant, or the brother or other person, simply votes as a matter of course. But the moment a rival Claimant presents himself, I think the case is altered, and must go before the House of Lords. It may be that the Signed List tendered by Mr. Fulton was liable to objection, but not, I think, upon the ground stated. My own impression is, that if it was *ex facie* regular it ought to have been received, leaving it open to the Peers present at the Election to protest in manner provided for by the Act, and so the question would have come under the notice of the House of Lords.

I have only to add that I know nothing of Mr. Fulton, or of the merits of his case. I write upon the point of procedure only. W. M.
Edinburgh.

SHAKSPEARIANA.

NOTE ON A PASSAGE IN SHAKSPEARE.—In "*The Tragedie of Anthony and Cleopatra*," act v. sc. ii. ll. 86–88, Cleopatra says of Antony—

"For his Bounty,
There was no winter in't. An Anthony it was,
That grew the more by reaping."

This is the reading of the First Folio, 1623, in which the tragedy, so far as is known, appeared for the first time. The "Cambridge" editors adopt Theobald's "emendation," "an autumn 'twas."

If "an Anthony it was" is not right, "an autumn 'twas" is certainly wrong. It is too tame for the intensely impassioned speech in which it has been introduced by the editors. Again, if "autumn" could, by metonymy, be wrenched to mean the crops of autumn, it could hardly be said that an autumn *grows* the more by reaping. But this reading of Theobald has been silently adopted by all subsequent editors, without any consideration of its tameness or of the resultant incongruity.

"An Anthony it was"; "it" stands, of course, for "bounty." His bounty was an Anthony, "that grew the more by reaping."

Now, could the "less Greek," which Ben Jonson tells us Shakspeare possessed, have enabled him to see in "Anthony" the word *άνθος*? His bounty had no winter in it; it was a mead of perennial luxuriance, affording a *flowering* pasturage (*ἄνθρονόμος*), and "that grew the more by reaping."

HIRAM CORSON (*From the Nation*).
Cornell University, Ithaca, N.Y.

On this suggestion, Mr. James Spedding, the editor of Bacon's Works, writes as follows:—

"I cannot understand Prof. Corson's objection to 'autumn.' In the cursive black-letter hand of the time *Autumn* might easily be written so as to be hardly distinguishable from *Antonie*, and surely it makes better sense and better poetry. So far from calling it 'tame,'

I should instance it as one of the noblest, boldest, and liveliest images in poetry. Keats said that poetry 'ought to surprise, by a fine excess.' This is exactly a case of such 'fine excess.' 'An autumn that grew the more by reaping'—that, the more you took of its harvest, the more there remained to take—is surely as great an image of 'bounty' as the mind in its most impassioned state ever created; quite as much so, and yet evidently from the same mint, as Juliet's—

'My bounty is as boundless as the sea,
My love as deep; the more I give to thee,
The more I have; for both are infinite.'

As for the difficulty of understanding by autumn the crops of autumn, how is it more difficult than to understand by 'winter' the absence of crops? And what are we to come to? Instead of allowing Tennyson to say—

'To strip a hundred hollows bare of spring,'

we shall have to ask him to print 'sprigs' for 'spring.' As for the amount of Shakspeare's Greek, of which he has left us no means of judging, the difficulty is to understand how he could have had Greek enough to know that *ἄνθος* meant a flower, without knowing also that Anthony could *not* mean a pasture of flowers; and not only could not really mean it, but could not, by any process of association, legitimate or illegitimate, suggest the image to an Englishman."

"MEASURE FOR MEASURE."—In Act i. sc. 1, ll. 6-7, the Cambridge editors rightly leave a gap of two half lines in the departing Duke's speech to Escalus, whom he is about to appoint one of the justices of his city during his absence. This gap I propose to fill up with the words "I add A power as mighty" (or forceful), thus:—

"Duke. Of government the properties to unfold,
Would seem in me to affect speech and discourse;
Since I am put to know that your own science
Exceeds, in that, the lists of all advice
My strength can give you: then no more remains,
But that to your sufficiency [I add
A power as mighty] as your worth is able,
And let them work

. There is our commission,
From which we would not have you warp."

It is clear that as Escalus has sufficient knowledge of law and government to judge and rule the people, all he wants is power to exercise these qualities, to "let them work." This power, then, is what alone remains for the Duke to add: and he at once does add it, by handing Escalus his commission. This commission is that of a "brother justice" to Angelo (who, for a time, sits with Escalus to try Mrs. Overdone); brother, though Escalus is "puisne," Angelo "Chief"; Angelo "Governor," Escalus "Deputy-Governor":—

"Old Escalus,

Though first in question, is thy secondary."

For my epithet to power, "mighty" or "forceful," a better substitute will no doubt be found.

F. J. FURNIVALL.

SHAKSPEARE GENERALLY READ IN 1655.—*The Hectors; or, the False Challenge*, a comedy, was published in 1656, and is stated on the title-page to have "been written in the year MDCLV." This

statement is borne out by a passage in Act v. sc. 3 (1, vers.), where a blacksmith dates his son's age, now twenty-nine, from the year after "the last great sicknesse which is some thirty yeares agoe." This was the plague in London—the scene of the play—in 1625, when the Parliament and Court moved to Oxford, and when the deaths were said to have reached 130,000, and 1625+30 gives 1655. In Act iii. sc. 3 (H vers.) of this play, *La-Gul*, "a gent. of a slender judgment, but of good means," being found out in a piece of braggadocio, is good-humouredly ridiculed and advised to avoid the designs on his purse and patrimony by leaving the town, marrying, and settling himself in the country. Then each in turn describes what he is to do: not come up but at Easter term or so to buy his wife a new gown; to leave subtle points of honour, and learn the strange dialect of hawks and hounds; to have no inquisitiveness as to new fashions, but a fine gaudy suit or two for market days and *assise* week; instead of town gambling and tavern roaring to keep to drinking matches of tubs of ale and crown rubbers at bowls; to play the good husband and take to a nursery or hop-garden, so as to entertain a lady visitor with a dish of fruit, and how he himself did graft it, a cheaper entertainment than a costly town banquet. And after all this comes:

"*Know-well*.—Upon a rainy day, or when you have nought else to do, you may read Sir *Walter Ralsigh*, Lord *Bacon's* Natural History, the *Holy Warre*, and *Brown's* Vulgar Errors. You may find, too, some stories in the English *Eusebius* [Strype?] and the *Book of Martyrs*, to hold discourse with the Parson on a Sunday dinner.

"*Mrs. Love-wit*.—Sometimes to your wife you may read a piece of *Shak-speare*, *Suckling*, and *Ben Jonson* too, if you can understand him.

"*Know*.—You may read the *Scout* and *Weekly Intelligence*, and talk politically after it. And if you get some smattering in the *Mathematicks*, it would not be amiss, the *Art of dyalling*, or to set your clock by a *quadrant*, and *Geography* enough to measure your own land."

This enumeration of the stock books of a country gentleman's library, and the pleasantly-given description of his general life, may excuse the length of the quotation; and if this evidence of Shakspeare's popularity as a writer has been already noted, the better informed reader will perhaps correct, yet pardon me.

B. NICHOLSON.

"IN SUCH A SCARRE."—"All's Well that Ends Well," Act iv. sc. 2.—Mr. Halliwell, in his *Archaic Dictionary* (7th ed., 1872), devotes nearly a column to the discussion of the passage in which this phrase occurs, and which he pronounces "difficult of explanation." Containing, as it does, a word now obsolete, and an allusion to an expedient not generally known, it may well be so to modern readers. After reviewing the text by the light of the context, Mr. H. gives an explanation to which I confess I should be compelled to apply his own words on a previous one of Mr. Charles Knight's. In offering the present, I will give first a literal

pretation of the words and allusion, and then explanation of Diana's application of them. The understanding of the passage mainly depends on the meaning of the word *scarre*, which Mr. H. ends "must be interpreted a *precipice*," but which I endeavoured to show, under "Soho are" (4th S. xii. 250), properly means a *hollow*, or *fissure*. To be "in a *scarre*," metaphorically, is accordingly equivalent to the phrase, still current, of "being in a hole" or "hobble," or to well-known American one of "being in a fix." If it practically is to be in a *scarre*, is aptly illustrated by an accident, as described in the daily *News* of Jan. 1st, 1874:—

SINGULAR ACCIDENT.—A fatal accident has occurred at Whitby, in connexion with the Lealholm Hounds. Incliffe Woods the fox bolted down a crevice fifteen feet deep, followed by a terrier. Of course the fox and were both unable to get out, the sides being perpendicular. In attempting to cut them out, a piece of rock fell, by which occurrence one man was killed.

Now, if it had been a man who had fallen into a chasm, he would have been equally unable to get out, without some other means than his feet and hands. Shakspeare speaks of a man "in such a straits" making a "rope" to help himself out. supposing a man, who had fallen into such a chasm when alone, to have provided himself with a kind of rope, of what use would it be to him? The difficulty is satisfactorily disposed of by a passage in Hall's *Chronicle* (4to. reprint, 1809), 8:—

He caused thassault to be cried againe: then euery raine to y^e walles, some with skalyng ladders, some with hokes, and some with cordes and plommets, euery desyryng to get vp o^r ye walles."

A man, therefore, having provided himself with a rope, could as easily by its means draw himself out of a chasm as a besieger by the help of ladders and plommets could scale a town wall. To apply this to the passage in hand, I would observe that Diana conclusively rebutted Bertram's allusions, and by her employment of the allusion to the rose-tree showed that she had a thorough vision of the ruin and desertion consequent on her pliance. Bertram, in spite of this, persisting in his solicitations, she replies to the effect, "I see it is; when men meet with a repulse, and find themselves in such a difficulty, they encourage themselves to persevere with the hope that we men shall forsake ourselves, and be unfaithful to our true interest." In short, the words of Diana's condensed language might be paraphrased:—"I see that men in so deep a pit of difficulty make themselves ropes, whereby to extricate themselves, the material out of which they form a being the hope that women will prove unfaithful to themselves and their firmest convictions." The passage thus explained seems fairly intelligible to all.

W. B.

WHY ADAM MEANS NORTH, SOUTH, EAST AND WEST.—In the *Dialogue of Salomon and Saturn*, ed. Kemble, p. 178, is the following singular passage: "Tell me, whence was the name of Adam formed? *Answer*. I tell thee, of four stars. Tell me, how are they called? *Answer*. I tell thee, *Arthor, Dux, Arotholem, Minsymbrie*" (I give here Kemble's translation, instead of the Anglo-Saxon original, because it answers my purpose quite as well).

These names have never been explained, to my knowledge, and I confess that I never expected to know what they mean. There are no stars with such names.

But in the *Cursor Mundi*, ed. Morris, p. 42, is a passage, equally hopeless as it stands, to this effect:—"Hear now the reason of his name, why he was called *Adam*. In this name are laid four letters, that are derived from the four ways; so that *Adam* is as much as to say, as *East, West, North, and South*." It is obvious that the initials of these words do not make up *Adam* in *English*.

The two passages, both unintelligible in themselves, completely explain each other; for, though those words do not spell *Adam* in *English*, they do so in *Greek*. Here, then, is the answer to the riddle; the "four stars" is a mistake for the four "quarters," and the words, apparently so mysterious, are merely *Arctos, Duxis, Anatole, Mesembria*; *ἄρκτος, δούσις, ἀνατολή, μεσημβρία*. Moral: never guess, but wait for fresh information to turn up.

WALTER W. SKEAT.

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EDW. WINDSOR.—Some years ago, a friend purchased, for a few annas, at a native bookstall in Calcutta, a curious octavo volume, which he kindly sent to me, at that time quartered in the City of Palaces. The title is *Clavis Astrologia Elimata, or a Key to the whole Art of Astrology*, by Wm. Lilly, Student in Astrology. It is dedicated to "The most eminently accomplished in all Ingenious literature, Elias Ashmole, of the Middle Temple, Esq." Dated "from my house in Hershams, Parish of Waltham upon Thames, Ap^l 19th 1676." On a fly-leaf in "the Rudolphine Tables supputated to the Meridian of Uraniburge," and bound up with the *Clavis*, are written the following notes, in a very distinct small hand:—

"Edw^d Windsor.

"I was born xth y^e 21st, 1658, by estimation, about 1 in ye morning.

"xth y^e 27th 1676, began to travell.

"Nov^r y^e 29th 1692, att midnight, A Violent fitt of sickness seiz^d me.

"June y^e 5th 1693, att ½ past 7 in y^e morning, marr^d my second wife.

"Decem^r y^e 15th 1694, an hour past 11 att night, my daughter Debborah was born.

"July y^e 6th 1697, between 6 & 7 in y^e morning, my daughter Betty was born.

"June y^e 26th 1698, att ¼ an hour past 3 in y^e morning, my son Edw^d was born.

"Aug. y^e 6th 1699, 7 in y^e morning, my son Benj^a was born.
"Sept^r ye 7th 1702, between 3 and about 4 in y^e afternoon, Benj^a y^e 2^d was born."

The above must have been entered for the purpose of casting nativities by (I conjecture) a London citizen.

Should any of Mr. Edw. Windsor's descendants be in existence, I will gladly forward to them the volume that has been so long absent from the family bookshelves.

A. A.

Pitlochry.

SIR ROBERT WILSON'S "NOTE-BOOK."—The above book is headed "Omnium Gatherum," R. W. "Copied June 1827 out of note-books written as memoranda were collected or incidents occurred." R. W.—

1. "General Buonaparte was married to Madame Beauharnais in a small house now occupied by Bertrand. When I went to see it, upon the pedestal of the Emperor's bust had been engraved by Joseph Napoleon:—

'In hac minima jam maximus
Plus quam maxima concepit.'

2. "In Spain there is a legal and usual form of answer to Royal Edicts—'We have received the Royal command with respect, but shall not execute it.'"

3. "An Archbishop marching at the head of his troops asked a peasant why he laughed? For, said he, don't you know I am a Duke as well as an Archbishop? That is the reason, said the peasant; for what will become of the Archbishop when the Duke goes to the Devil?"

4. "Louis the XIV. reproved the Duke of Orleans for keeping a Jansenist in his service. The Duke assured the King that 'he was an Atheist, and not a Jansenist'; on which His Majesty withdrew his objection."

HERBERT RANDOLPH.

NEVIL.—In the *Catalogi Librorum Manuscriptorum Angliæ et Hiberniæ*, Oxon., 1697, vol. ii., p. 360, occurs a list, entitled, "Auctarium Librorum vii Manuscriptorum quos transmisit D. Abrahamus Pryme Lincolnensis." The second of these books is thus described:—

"A large Chronicle writt by Mr. George Nevil about the year 1577, in six volumes folio, from Brute's days unto the aforesaid year."

This George Nevil was, if I mistake not, George Nevil of Faldingworth, co. Lincoln, who died in 1579. He, no doubt, made up the early part of the book from well-known materials; but it is probable that much original information was recorded by him relating to the events of his own days and the times immediately preceding them.

The Nevils of Faldingworth were among the oldest of the Lincolnshire families, and more than one of George Nevil's relatives took an active part in the local politics of the stormy days of the Reformation. It is probable that this manuscript, if it could be recovered, would turn out to be an important historical document.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

SENSELESS LAUGHTER.—Gonzalo says, in the *Tempest*: "I do well believe your highness; and did it to minister occasion to these gentlemen, who are of such sensible and nimble lungs, that they always use to laugh at nothing."—Act ii. sc. 1. An old Greek poet, whose name I do not call to mind, says very much the same:—

Γελᾷ δ'ὁ μωρὸς, κἄν τι μὴ γελοῖον ᾖ.

Fools laugh for laughing's sake and nothing more.

I take these passages to form a pretty close parallel. The italics are mine, not Shakspeare's.

EDMUND TEW, M.A.

WONDERFUL AUTOMATA.—Mr. J. Loaring, in his *Common Sayings*, gives a curious list. Archytas, of Tarentum, about 400 B.C., is said to have made a wooden pigeon that could fly. Albertus Magnus made an automaton to open the door when any one knocked. Regiomontanus made an iron fly, which flew out of his hand, and returned, after moving about the room. In 1738 an automaton flute-player was exhibited at Paris. In 1741 Vaucanson made a duck which dabbled in the water, swam, drank, and quacked, like a real bird. During the present century, a Swiss, named Mailardes, constructed a female figure, which played eighteen tunes on the piano, and continued in motion an hour. To Mr. Loaring's list may be added the calculating-machine of Babbage, and the automaton chess-player of Mazziel (more wonderful than all). But is not this last to be attributed to human agency? It did not *always* win, whereas a pure machine would have *always* won. Can your readers inform me?

F. B. DOVETOS.

MONUMENTAL INSCRIPTION, ALMONDSBURY.—The following singular epitaph was copied, in 1870, from a monument inserted in the wall of the north aisle of Almondsbury Church, Gloucestershire:—

"Of all the creatures wch. God has made under the sun there is none so miserable as man, For all dumb creatures have no misfortunes to befall them, but what come by nature, but man through his own folly and against his own knowledge brings himself into a thousand greifs both of soul and body.

"As for Example, our Father had two Children and against his knowledge he comited the sin of Idols upon us, For had our Father done his duty toward God but one part in a thousand as he did toward us, when he prayed to God to spare our lives God might have heard his prayer. But God is a jealous God and punisheth the faults of parents upon their children. Tho' the sins of our Father have depriv'd us of the light of the sun, thanks be to God we enjoy more great, more sweet, more blessed light which is y^e presence of God y^e Maker of all lights to whom be all honour and glory.

"Beneath this place ly the Bodies of John and Elizabeth Maroune, in the memory of whom their Father caused this Monument to be put up. Elizabeth Died in 1708, aged 6, John in 1711, aged 5, their Father a poor man born in the Province of Dolphine in the kingdom of France, he beleivs that his sins were the cause that God took the life of his Children.

"Pechur navanse pa un pas pas pauser a la mort."

I am not perfectly certain whether to read *pauser* or *paiser* in the last line. Anyhow, I suppose the whole line may be corrected thus:—
"Pêcheur ! N'avance pas un pas, sans penser à la Mort."
V.H.I.L.I.C.I.V.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

COPPER-PLATE ENGRAVING.—Before me are two impressions from a copper-plate, $11\frac{1}{2} \times 7\frac{1}{2}$ in., engraved with a design showing a woman's chamber, with the inmate, (1) a fat old female, having features almost as bold as those of a man, reclining in bed, while (2) a second woman, who stands at the further side of the bedstead, offers to her companion a spoon in which lie what appear to be pills. A man (3), in a plaid dressing-gown, sits on a stool placed at the nearer side of the bed, and holds the right arm of 1, appearing to be conjuring her to do something. At the bed-side, in front, sits a young woman (4), reading; near the last stands another young woman (5), rubbing her head, and addressing a dapper little gentleman (6), who holds a physician's cane, and sits cross-legged in a low chair near the front of the composition, while caressing his neighbour. At the foot of the bed stand a young woman and a gentleman (7 and 8); the former is lamenting, the latter appears to be consoling her while he handles her bare bosom, which part of her person, like the busts of all the females in the chamber, is not only large, but ostentatiously displayed: the gentleman holds a drinking-glass in his disengaged hand. A young woman (9) opens the door of the room from without, and, with the action of a domestic servant, makes a communication to the persons assembled. Labels, without inscriptions, issue from the mouths of all the persons. On the wall hang five prints, three of which show Hogarth's designs, respectively *A Midnight Modern Conversation*, and Plates III. and VI. of *A Harlot's Progress*.

On a third impression from the same plate some one has added, with a pen, certain inscriptions, filling the blank labels and copying the same, probably from a complete impression of the design. Thus, 2 says to 1, "Take this, mother, it always suits you." 1 replies, "No, child, no, my complaint wants a larger dose." 3 says, "Come, sister, come, you will spoil our game now." 5 says to 6, "Will mother get through it this time, Sir R—." 6 replies, "Yes, if gold can do it, my dear." 7 says, "What will I do?—what will I do?—if mother does not succeed—oh—" 8 answers, "Take this (the contents of the glass) to keep up your spirits, Sir R—, and I will do it yet."

The plate has been engraved with some skill

and care; it looks not unlike the work of Vander-gucht, and dates, no doubt, from between 1734 and 1740. Can any one supply its history, or explain its allusions? O.

FASTING COMMUNION IN THE CHURCH OF ENGLAND.—Can any readers of "N. & Q." furnish me with any evidence from literary or private sources, such as letters, family journals, &c., of the observance or disuse in the Church of England of the primitive *Communion Fast*? The few notices in divines, especially that in Hooker (iv. 2, *E. P.*), would imply that it was generally observed, but the generality of English divines furnish, I believe, no evidence at all, one way or the other. There are probably notices in the quarters I have indicated, and I should be very much indebted to any of your readers who would furnish me with any such. To myself, materials can hardly be redundant; but in case a number of answers on this question cannot be admitted to the columns of "N. & Q." as not of general interest, I should be very thankful for any sent privately to

E. T. GIBBONS.

Christ Church, Oxford.

THE ARCHBISHOP OF PHILIPOLI, 1701.—*"Oxoniana*, iii. 146, 147, 148, printed for Richard Phillips, Bridge Street, Blackfriars, London, by Slatter & Munday, Oxford," no date: "An account of the Archbishop of Philippoli being presented to a Doctor's Degree at Oxford, in a letter from Mr. Thwaites to Dr. Charlett." (Mr. Thwaites was Fellow of Queen's College and Regius Professor of Greek). Letter dated Sept. 2, 1701.—

"Rev'd Sir,—Yesterday at three o'clock the Archbishop of Philippoli was created Doctor of Divinity in the Convocation House, his physician made D. Med. and his presbyters and deacon M. of Arts: 'twas a mighty show, and the solemnity was very decent.

"His Grace made a speech in plain Hellenistic Greek, and other remarks are made about him and the speech and ceremonies."

My queries are—1. Who was this personage? 2. Have similar English honours been rendered in other instances to dignitaries and members of the Greek Church? HERMANVILLE.

[In 1870 the University of Oxford conferred the degree of D.D. on Lycurgus, Alexander, Archbishop of Syros and Tenos.]

BOLINGBROKE'S POLITICAL TRACTS.—A small volume of political tracts, most, if not all, of which were from the pen of Bolingbroke, was published by Franklin, in 1748, and also the same year by Faulkner, at Dublin. The Preface states that—

"In the infancy of the late Opposition some of the following tracts were usher'd into the world from a printing press under the sanction of a late noble Duke, handed privately about, and very difficult to be procured."

Who was the late noble Duke here referred to, and are copies of these private editions now in

existence? The volume contains seventeen tracts, and several of them had appeared in the *Craftsman*.

EDWARD SOLLY.

PERCY, THE TRUNK-MAKER.—Where can I get any account of the suit of Percy, a Dublin trunk-maker, circa 1688, to recover the title and estates of the old Earls of Northumberland, then extinct in the male line? It was one of the *causes célèbres* of that period. His son was afterwards Lord Mayor of Dublin, and his name may be seen on a tablet affixed to the base of the statue of William III. in College Green, Dublin, bearing the date 1702.

H. H.

Lavender Hill.

OLD CHARTERS.—In the last edition of the *Monasticon*, vol. iii. pp. 617, 618, are printed certain charters of Roger de Mowbray, Thomas D'Arcy, and Hemelin, Earl de Warren. These are said to be taken "ex autographo in bibl. Hatton." Where are they now?

K. P. D. E.

"DRUID."—Collins, in his lines on the death of Thomson, says:—

"In yonder grave a Druid sleeps";

and Lord Byron writes of Rogers:—

"And Memory o'er her Druid's tomb
Shall weep that aught of thee can die";

and, in his *English Bards*, he says:—

"With you, ye Druids, rich in native lead,
Who daily scribble for your daily bread,
With you I war not."

What, in these cases, is the precise meaning attached to the word "Druid"? In the first two quotations and the last it cannot be the same.

W. M. T.

KNIGHTS AT THE CORONATION OF THE EMPEROR HENRY VII.—I am desirous of learning the parentage of the following personages of illustrious but illegitimate birth, who were among the knights present at the coronation of the Emperor Henry VII. at Rome, in 1312: M. Louis de Savoye, M. Guillaume le Bastard (also of Savoy), M. Henry de Flandres.

J. WOODWARD.

DISSECTING MEN ALIVE.—It is asserted in the *Quarterly Review* that the physicians of Montpellier, in the sixteenth century, received from the French Government the annual present of a criminal to be dissected alive for the advancement of science. What authority is there for the statement, and, if it is accurate, when was the practice first commenced, and finally discontinued?

GEORGE R. JESSE.

Henbury, Macclesfield.

GREEK ENCLITICS.—Jelf says, in his *Grammar* (§ 64, obs. 4):—

"In grammars it is generally laid down that in this case [when there are two or more enclitics in succession - *Ibid. supra*] each enclitic throws its accent on the one next preceding, but this is incorrect."

Can any of your correspondents tell me whether there is any other than Jelf's authority for this last assertion?

C. S.

SWANS.—Polydore Vergil says:—

"There are also swannes in these lakes and rivers, not soe small a pleasure to the beholder as a great greefe of mind."

What does he mean by swans being "a great greefe of mind"?

EDMUND TEW, M.A.

"THE TESTAMENT OF THE TWELVE PATRIARCHS."—Who is the author of this work, and when was it written? The copy I have, of 1671, is said to have been translated from a Greek copy now in the Cambridge University Library; it was translated into Latin by Grosse, Bishop of Lincoln. It is mentioned by Basnage, l. iv. c. 12.

R. L. BLEWKINSOPP.

THE *Oxford University Magazine*, 1834, has some translations from the Greek drama by A. and there is a translation of two or three acts of Schiller's *Don Carlos* anonymous. Who are the authors of these translations?

R. INGLIS.

WALCOT OF WALCOT.—In the pedigree (*Landel Gentry*) of the descendants of Charles Walcot, of Builth, it is asserted that Colonel Thomas Walcot (executed in 1683) had several sons, who died without issue, including his fourth son, Joseph Walcot. I should be glad to know on what grounds the statement, as regards the latter, is made, for I think that I may be able to refer to the contrary evidence.

S.

THE UNDERWOODS OF STAFFORDSHIRE.—In Dr. Plot's *Staffordshire* he gives, on the map of the county, the arms of the Underwood family, with a residence near Stone. On the Ordnance map Darlington Grange appears to be about the place. What has become of the family, and has any member of it ever migrated to Birmingham?

R. U.

WHATELY'S "RHETORIC."—The following passage occurs in Whately's *Rhetoric*, 7th edition, 1846, page 66:—

"The testimony of the Evangelists, that the miracles of Jesus were acknowledged by the unbelievers, and attributed to magic, is confirmed by the Jews, in a work called *Toldoth Jeschu*," &c., &c.

I have been endeavouring to get a copy of this book for years, and have inquired about it of intelligent Jews almost in vain. Are any of your readers acquainted with this book, or can they inform me where it can be purchased?

S. P. H.

TOLLING BELLS.—Is not this custom to be traced to the desire of driving away evil spirits from the house where the body lay? I believe, also, bells are tolled to invite the passer-by to pray for the soul of the departed; but, of course, this meaning cannot attach to the custom in the Protestant Church. What, then, is the precise meaning attaching to the custom in our day?

F. B. DOVETON.

M.P.s FOR WOODSTOCK.—Who was Wm. Thornton, who became M.P. for Woodstock in 1812? and who was the John Gladstone elected for the same borough in 1820?

W.

Replies.

ARCHIBALD HAMILTON ROWAN.

(5th S. i. 267.)

A very full account of the career of this remarkable man may be found in *The Lives and Times of the United Irishmen*, by Richard R. Madden, second series, Dublin, 1858, pp. 174-227, and in the authorities quoted or referred to. He was born 12th May, 1757, and deceased on the 1st Nov., 1834. There are two authorities not mentioned by Mr. Madden, which are in my possession, and are seldom met with, entitled, *Society of United Irishmen of Dublin*, established Nov. 9, 1791, printed at Dublin 1794; and a *Report of the Trial of Archibald Hamilton Rowan, Esq., on an information for the distribution of a libel, with the subsequent proceedings thereon*. This latter was printed for himself, and sold by P. Byrne, Grafton Street, 1794. Mr. Madden's original MSS. letters, papers, &c., quoted and referred to by him in his work cited above, are now in the Library of Trinity College, Dublin.

My first visit to Sutton (South Town) was in the year 1836. There was then, and for about ten years later, a local guide commonly called *Doctor Finn*, who professed to cure consumption by the extract of dandelion; and other ailments, by scurvy-grass, samphire, &c. He was the great depository of the traditions of the Hill of Howth, and pointed out to me a cave, or old gravel pit, in which A. H. Rowan used to be concealed during the daytime. At night he used to resort to Mr. Sweetman's hospitable house, and ultimately escaped by his co-operation to France.

B. E. N.

In answer to the inquiry about Archibald Hamilton Rowan, I can inform you, from having served several years with his son, a distinguished naval officer, who commanded the "Cambrian" in the Mediterranean, that in some intercepted letters which were written either on his passage out or during his residence in America, he expressed such strong regret at having joined the Irish rebellion, that, through the intercession of

Lord Clare, he received a free pardon, and returned to Europe, and lived at his own residence, Killyleagh, in the county of Down, in Ireland. I remember being introduced to him in London, and thinking him, like his son, a very handsome man. His grandson, Captain Hamilton, is now living at 70, Queen's Gate, from whom, I have no doubt, any further particulars can be obtained if necessary.

AUG. CLIFFORD, Admiral, R.N.

House of Lords.

Of Irish blood, he was born and educated in England, and in his youth acquired a large property under the will of his maternal grandfather, Mr. Rowan, a barrister and lay Fellow of Trinity College, Dublin, who in a kind of prophetic spirit made it a condition in the bequest that his grandson should not come to Ireland until after he should be twenty-five years of age. He became secretary to the Dublin Society of United Irishmen in 1791-2, the object of which society was "a national legislature and an union of the people." In December, 1792, an address was determined on to the volunteers of Ireland, intimating to them that as they first took up arms to protect their country from foreign enemies, for the same purpose it became necessary that they should resume them. For distributing the address agreed upon in 1792, Rowan was prosecuted in 1794 on a charge of seditious libel, found guilty, and sentenced to a fine of 500*l.* and two years' imprisonment. He had not been long in prison (Newgate, Dublin) when he learnt that the Government had discovered he had been implicated in high treason, and would proceed against him on another indictment. Full details are given in Howell's *State Trials* for 1794. Rowan escaped from prison on 1st May, 1794, and the Government offered a large reward for his apprehension. With some difficulty he landed on the coast of Bretagne, where his party was arrested as spies, and cast into prison, but, after some days detention, he was liberated, and proceeded to Paris, and thence to the United States. After several years of exile, an act of royal clemency, without any conditions, restored him to his country, where he resided for many years. See *Memoirs of A. Hamilton Rowan*, by W. H. Drummond, D.D., Dublin, 1840.

EVERARD HOME COLEMAN.

Imprisoned for complicity in the Rebellion of 1798, he escaped from jail in disguise, and was enabled to reach the coast, so as to cross the Channel in a fishing boat. I have heard the late Mr. Richard Lalor Shiel relate how Mr. Rowan had to walk, dressed as a countryman, backwards and forwards, at Rutland Square, waiting for a man that was to meet him, leading a horse; and how much he was in fear of being recognized and arrested. He was afterwards pardoned, and permitted to return to Ireland. I remember seeing him often in Dublin. He was a tall, remarkable

looking man, with strongly marked features, and used to be followed in the street by two tall, rough greyhounds, commonly (but, I believe, erroneously) said to be Irish wolf-dogs. His property lay in the County Down, at Killyleagh. He died in 1834, and was succeeded by his grandson, Archibald Rowan Hamilton, Esq. S. T. P.

Rowan left an autobiography, which was edited by Dr. Drummond, and published by Tegg about 1840. See, also, *Report of his Trial on an Information for the Distribution of a Libel, &c.*, Dublin, 1794, and Howell's *State Trials for 1794*. This trial was the occasion of one of Curran's greatest efforts, and his address was republished in the collected edition of his *Speeches*.

C. ELLIOT BROWNE.

I have seen Hamilton Rowan in Dublin between the years 1830 and 1834, when I lived in Trinity College. He was then about eighty years of age, and stooped much: he was very tall and thin, with large prominent teeth and long white hair. He fled from Ireland about 1797, and ultimately was permitted to return to this country, when he was indicted in the Court of King's Bench for high treason; and when called to plead, he pleaded guilty, but produced the King's pardon. I have often quoted this, as an illustration, when preaching on Justification. H.

Dublin.

EPISCOPAL TITLES.

(4th S. xii. *passim*; 5th S. i. 92.)

No doubt H. P. D. did fail to see that he had committed "the logical fallacy of defending that which nobody had denied," for, strange to say, he commits it again even worse than before. I have never said, intended to say, or do say now, that the Church is not a *power*, or denied that she *can* do many things, as she *does* do many things, by the simple virtue of that power, wholly independent of State authority or interference. To deny this would be a preaching up of the rankest Erastianism. The civil power in a Church established like that of England has jurisdiction only in matters *secular*, *spiritual* matters being the exclusive prerogative of *spiritual* persons. Among these matters, as very prominent, is the *power* of conferring orders, and any bishop, himself canonically ordained, possesses this power wholly apart from connexion with the State, and therefore "State recognition" would have had nothing whatever to do with, nor would have added one iota of authority to, the fact of the American Church receiving Episcopacy at the hands of Scotch prelates.

I do not, therefore, deny to the Church the *power* of conferring such titles as "lord," &c., but I do deny that she has ever *authoritatively* exercised such power. I take my stand on this, and on this rest my firm conviction that all

such titles are merely titles of *courtesy* or *custom*. If I am wrong, it is quite open to H. P. D. to set me right, but I must warn him that my conversion will be achieved by nothing less than the production of an absolute Canon of the Church assembled in General Council, nor, to my thinking, can anything short of this be of one feather's weight in support of the validity of your correspondent's doctrine.

EDMUND TEW, M.A.

In his last note on this subject, H. P. D. attacks Mr. Tew's proposition that *right* and *legal claim* are synonymous, and advances some, as I conceive, quite untenable propositions of his own. A person cannot be properly said to have a *right* to a thing which he cannot obtain by the law of the State of which he is a member. *Right*, correctly used, can only mean a *legal right* (a tautological expression, by the way); but a customary meaning has been given it when qualified by the adjective *moral*, when it designates something which, though not capable of being enforced at law, is yet due by reason of those rules of morality, honour, or courtesy which are recognized by all. Now, if these bishops have a *right* to the style of "Lord," it is either a *moral* or a *legal right*. The former is indignantly repudiated by H. P. D., who asserts that they are not "lords" by *courtesy*; and he also denies that they have a *legal right* to that title. What then can he mean? He asserts with the most absolute confidence that the "Church can confer rights which the civil law may or may not enforce, and which are not affected by the acknowledgment or denial of them by the State." Remark casually that this is establishing that juridical absurdity, an *imperium in imperio*, I would ask what is the Church? Leaving aside the case of the Church of England, which is entirely a portion of the State, what is that Episcopal Church in Scotland of which he says so much? It is a voluntary organization—of the highest, most dignified, and most religious character, indeed—but only a voluntary organization and private corporation according to the law by whose permission it exists. Admitting this to be the case, and following out H. P. D.'s reasoning to a logical conclusion, any voluntary body may grant the style of "lord" to any person they please. Supposing that the learned and pious Wesleyan divines who constitute "the Legal Hundred" were to pass a resolution that they should be styled "lord," would H. P. D. recognize their *right* to that title, and, if so, what *right*?

Again, H. P. D. argues that, because the Church can make bishops, it "can give right to a title which is only an outward sign of the power conferred." But, by his own showing, the title of "lord" does not necessarily attach to the recipient of episcopal orders, as in the case of *suffragans* mentioned by him. Why, then, should the Scotch

bishops, for example, have a *right* to be called "my lord," when they are merely divines who have received episcopal orders? The title of "lord," as given to an English bishop, must be considered as a purely English title, and can no more be conferred on any subject of this realm by anybody other than the sovereign of it, than the title of "sir" or of "lord" can be claimed by an Englishman who has received a foreign knighthood or barony. He is undoubtedly a "knight" or a "baron," as the case may be, but, as certainly, he is not a "sir" or a "lord." So of these bishops, they are undoubtedly bishops, and have full spiritual authority as such, but they are not spiritual "lords" of this realm.

E. E. STREET.

Chichester.

THE LICENCE ASSUMED BY LAWYERS (5th S. i. 102).—In reply to W. B.'s interesting note, I may observe that the liberty of the English subject, until his conviction, or the liberty of his counsel in a court of justice, is not to be meted out by a Scotch hour-glass or "a quantity of water confined in a cylindric vessel"; that the laws that were framed for the government of counsel in countries that, compared with ours, governed less by law than by violence; and in countries where the law was a thing of theory, and seldom of practice; and in countries, where they were governed by the despotism at one time of the sovereign, and at another by that of the people—"the sovereign people"—are by no means necessary here, where there is an unwritten, but a well-observed code, restraining the "licence" referred to in all its shapes. But of late that ancient healthy restraint of the senior over the junior counsel has been considerably weakened. And why? In the first place, by an enormous influx to the Bar, during the last twelve years, out of classes that never dreamt of such an invasion before. The Bar do not object to the "class"; but to the manners and education of the bulk there is a decided objection, and, as a matter of course, to their "opinions," also formed, as they must have been originally, in the very lowest walks of commercial success. This is one reason. The other is, the creation of late years of artloads of "Queen's Counsel," through political interest, which operates in a manner as between junior and senior I do not care to mention. If these things continue, the Bar will degenerate to the level of that of the countries referred to in the paper of W. B. But, thank God, it has not come to anything like that yet. We only hear and see exceptional cases, from which, presenting so vivid contrast to the general conduct of the Bar, we receive false and misleading impressions, and are led to think of "the licence assumed by lawyers."

Promotion in its ranks is not encouraged in these days by hard reading. It is the best advocate, whether of a Government cause, or that of a

private client, that attains the faded dignity of "silk," or "elevation" to the Bench. What we require, from the Chancellor downwards, is men of judicial, not of talkative capacity; who can weigh out the law justly and impartially and plainly, and not obscure it by eloquence, the cloak too often of their own ignorance. From Westminster, at times, to the pettiest Court of Record in the manufacturing districts this is too often the case.

I do not say it is "grossly," but say it is "too often" the case as compared with past ages. Again, every man taking a Recordship should be "shelved," because an influential attorney sometimes biases the Court, and the Recorder "sniggles" at and over-"protects" his accommodating clerk of the peace or of arraigns, who sometimes is of a very conceited, even illiterate, cross-bred race, with all that air and tone of rusticity seen occasionally to distinguish the "learned" Recorder and "stipendiary" of the small benches of aspiring factory towns. Therefore, these do not "get on" so smoothly with a counsel who has any respect for himself. I want these local judges to be taken from a class of men at whom the lowest politicians cannot laugh. I want them also to be made as independent as those of the county court, by giving good stipends, and compelling them to give up practice as counsel.

Finally, shun the political lawyer, and give promotion, as of old, to the hardworking man-of-the-world, practitioner, student, and gentleman, whether he has ever "held a brief" as a talkative leader or not. The very best appointments to the Bench have sometimes been those of stuff gownsmen, and certainly never those of the roaring politicians of the platforms of mechanics' institutes and free-trade halls, and the advocates of Home Rule and Maine-Law Liquorishness. Since Brougham's time these small imitations have become insufferable.

H. T.

FIELD LORE: CARR, &c. (4th S. xi. xii. *passim*; 5th S. i. 35, 131.)—In the Isle of Axholme the small pieces of land near the bank of the Trent are frequently called *Groves*. Land end is another name for them. I apprehend that *grove* here has nothing to do with trees, but that it comes from the Anglo-Saxon *Grafan*; p. *Gróf*, to dig.

Pingle is thus glossed in Miss Baker's *Northamptonshire Words and Phrases*:—"A clump of trees or underwood, not large enough for a spinney." This sense appears to be peculiar to us. Todd and the glossarists who notice the word define it "A small croft or inclosure."

"Meadow and close and *pingle*; where suns cling
And shine on earliest flowers."

Clare's *MS. Poems*.

Hagg means—1. The broken ground in a bog. It is used in this sense by Dugdale in his *Imbanking and Draining* (I have not the book at hand

to give the reference). Scott uses the word frequently in this sense, *e.g.*—

"He led a small and shaggy nag
That through a bog from hag to hag
Could bound like any Billhope stag."

Lay of the Last Minstrel, iv. 5.

We call the deep holes in ruts *hags*, and speak of a bad highway as being "strange and haggy."

2. "A certain division of wood intended to be cut. . . . The park at Auckland Castle was formerly called the *Hag*."—Halliwell's *Dict. sub voce*. In this latter sense it clearly means a hedge, fence, or enclosure. Anglo-Saxon, *Hæge*; Dutch, *Haegh*; French, *Haye*.

Dale, as a local name, has no necessary connexion with a valley in these northern parts of Lincolnshire. It is simply the Anglo-Saxon *Dæl*, a part, and was used in the old time before the enclosures to designate the shares of land which the freeholders or copyholders held in the open fields. There were many of these *dales* in the parish of Kirton in Lindsey, the names of some of which, if I am not mistaken, are extant in memory yet. Norden's *Survey of Kirton Soke*, taken in the reign of James I., mentions Black Moulde Dale, Baytinge Cross Dale, Dale "extra borialeme de stump cross," Beacon Dale, and many others.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

BULL-BAITING (5th S. i. 182, 274).—NUMMUS is quite right in stating that the Spaniards, while retaining the barbarous custom of bull-baiting (query: "bull-fighting," the *Tauromachia* gives some chance of revenge to the victim; and the cry of "Perros al Toro!" is only heard when Toro turns tail), have not yet arrived at the stage of excusing the practice on the score that it makes the beef tender. This idea seems borrowed from the old story (fabulous, I fancy) about whipping pigs to death. "Carne de Torero"—bull-fighting beef—is usually looked upon in Spain as little better than that "fevered flesh of buffaloes" which the wicked Count Cenci gave his wife and daughter to eat. The carcase is not absolutely thrown to the dogs; but, being removed to the "carniceria," or shambles attached to the arena, is cut up, and sold at a vile price to the poorest and lowest classes of the population.

G. A. SALA.

Brompton.

THE "CHRISTIAN YEAR" (5th S. i. 128, 195, 276).—The following letter, which appeared in the *Guardian* of March 11 last, p. 302, gives the author's explanation of the line which has elicited such various interpretations:—

"Sir,—Some twenty years ago a reverend Professor of Oxford, in conversation with me at Ilfracombe, started a query as to the possible meaning of the line in the *Christian Year* (seventh Sunday after Trinity) now under discussion. In the end I was deputed to write to Mr. Keble, who in reply, in his own kindly and 'affectionate'

way, said he supposed he meant something of this sort—that when you stand on a height or eminence such as that referred to, you feel an almost irresistible impulse to leap over. I have not by me the exact words he used, but I am certain I have conveyed the real purport of his note; nor can I imagine any kind of reason why any should be sceptical as to the credibility of the explanation; not, I think, any who have visited 'the motherland of Christendom,' or 'lone Tiberias' sea,' 'Hills, vales, and streams of Holy Palestine':

'And sweet to them whose bounded lot at home
Constrains their steps in quietude to stray,
Yea, sweet it is to them, afar to roam
In thought, companions of the palmer's way.'

Bishop Mant, *Gospel Miracles*, p. 120. Cf. *The Christian Year*, Monday before Easter. F. B. BAKER.

"Brighton, March 5, 1874."

It is to be hoped that Mr. Baker still has in his possession the letter from Mr. Keble, though he had it not by him when he sent his communication to the *Guardian*, and that he will take an early opportunity of making known the exact words in which the poet explained his meaning. Thus much is clear, that "bound" is a "leap or spring," and not a "limit" or "boundary," and that the bound intended is that of a spectator looking down upon the waters, and not the bound of the waters themselves, as I ventured to suggest. Some of your correspondents who have had the opportunity of visiting the scene may be able to state whether "the darksome heights of Bethsaida" overhang the lake, or recede in a gradual slope from its waters. If the former be the correct description of them, it is easier to understand the feeling to which the poet alludes, both as to the impulse to leap over, and the seeming possibility of leaping far enough to reach the other side, a feeling which would naturally lend the fervent imagination of a poet to express itself in some such terms as those actually employed, "That all seem gather'd in (*i.e.*, within the compass of) one eager bound."

W. E. BUCKLEY.

KING JAMES I. OF ENGLAND (5th S. i. 241).—I see that MR. THORNBURY chimes in with what I must term the vulgar view of the character of King James. I am not going to contend that King James was perfect; but I believe that he is one of those historical characters to whom gross injustice has been done, arising from the circumstances in which he was placed. These circumstances were—

1. He was a Scotsman. This offended a great number of Englishmen.
2. As an upholder of the Church of England, he was opposed to Puritanism. This offended the Puritans, a sect, there can be no doubt, full of vainglorious pride and Phariseism.
3. He upheld the royal dignity. This offended many, for various reasons.
4. He was peaceful (1) because he liked peace—an excellent trait in a king; (2) because he had no money to carry on wars efficiently with, even when desirable. The result offended the English people,

who wished all the *éclat* of war without paying for it.

5. As it was necessary, in order to carry on the government, and such wars as were carried on, to apply to Parliament for money, the King did so. This offended a great many, for various reasons. But when Cromwell's military usurpation took place, he compelled the English to pay, I think, five or six times more per annum to him than they had ever paid to King James or King Charles—a fate the English richly deserved, and which in history is kept out of sight.

All these causes have resulted in the acts and character of King James being most unjustly depreciated and maligned.

As to his poetry, nobody, as far as I am aware, ever said he was a great poet. But when everything is taken into account, the lines quoted are creditable enough. I prefer his plain, homely lines to the ambitious stuff, full of sound and fury signifying nothing, to which we are so often treated in the present day by the Forcible Feebles.

Too much ado has been made about the alleged divine right of kings. In the eyes of those who acknowledge divine providence, kings must reign in virtue of such divine providence, and hence their divine right, as it has been termed. But there is nothing exclusive in this; it applies to everything; and I am not aware that anything else was ever really and truly contended for with reference to kings; at least, I am not aware that anything else was ever contended for by King James. He, I am very certain, had far too ample a supply of good common-sense to contend for anything else.

HENRY KILGOUR.

Edinburgh.

EXTRAORDINARY BIRTH OF TRIPLETS (5th S. i. 249.)—This, properly styled by W. A. C. "extraordinary freak of nature," is perfectly "authentic," and no "myth." It occurred at the village of Angmering, a little over two miles from this place, and stands on record in the register book of baptisms for that parish.

Horsefield says, in his *History of Sussex* (vol. ii. pp. 141, 142, 4to. 1835):—

"An ancestor of the knightly family of Palmer, mentioned in the preceding memorial descent, held lands in Sussex by grand serjeanty in the time of Henry III., pro vice custodiendi portas castri de Pevensel. His descendants settled at Steyning, Parham, and Angmering. Of these Sir Edward Palmer, Knt., married Alice, one of the sisters and co-heirs of Sir Richard Clement, of the Moat in Ightham, in Kent, and by her had three sons, born on three Sundays successively, who all lived to be eminent in their generation.

"All three were knighted for their bravery by King Henry VIII. Sir John, the eldest, had the paternal seat at Angmering, and was twice sheriff of Surrey and Sussex. Sir Thomas, the youngest of the trine brothers, made his fortune at the court of Henry VIII. and Edward VI.; but taking part with John Dudley, Duke of Northumberland, in favour of Lady Jane's title to the

crown, he was, on the accession of the lawless Mary, beheaded with the Duke upon Tower Hill. Upon the scaffold he boldly avowed his religion to be Protestant. The second of the three brothers, Sir Henry Palmer, settled at Wingham, in Kent, where his family long continued to flourish. He followed the profession of arms, and much distinguished himself at Guisnes, in Picardy, as also at the taking of Boulogne, where he had his arm broken. In the defence of Guisnes he lost his life, when more than seventy years of age."

I feel quite sure that my friend, the Rector of Angmering, would gladly furnish your correspondent with copies of the register, if he feels any curiosity to possess them.

EDMUND TEW, M.A.

See the pedigree of the Palmer family in Cartwright's edition of Dallaway's *Rape of Arundel*, p. 66. M. C. F.

ROWLANDS ANTICIPATED BY LUTHER (5th S. i. 245.)—I do not think that Rowlands copied Luther. It is far more probable that both of them made use of a folk-story common to the Teutonic races. "How large the world is, to be sure," exclaim the young ducklings in Hans Christian Andersen's tale (*Tales and Fairy Stories*, trans. by Madame de Châtelaine, p. 176). "What a charming place the world is. I had no conception that it was half so big," cries out Flapsy, the robin, in Mrs. Trimmer's *Fabulous Histories* (1793, p. 81). My grandfather read this book to my father when he was a very little boy. On arriving at the above quoted passage, the child laughed very much, and the elder said, "The lady who made the book must have heard the tale of the Kirton man who set off to go to Lincoln."—"What is that," said my father?"—"Well, you must know," replied my grandfather, "that a long time ago, when people did not travel about as they do now, a man lived at Kirton who was very anxious to see Lincoln. He went to a friend of his who had often been there, and they arranged to walk to that city together. When, however, they had got about a mile from home, somewhere just against the Grayingham turning, the first man saw a tall object in the far distance. 'What is that?' inquired he.—'It's the big steeple of Lincoln Minster,' replied the other.—'How far may it be off?' continued the first speaker.—'A matter of seventeen mile,' rejoined the latter.—'Then I'll away back again to my owd wife at Ketton. I hed no idee that things was so far apart as this,' said the new traveller, as he turned his face to the north, and trudged homewards."

I am pretty certain that my grandfather had never read either Luther's *Table-Talk* or Rowlands's *Hemors Looking Glasse*.

An idea not unlike this is conveyed in another story, which I think is widely spread, and told of many places. I have heard it thus:—

A certain Kirton man had important business at

Doncaster. There were no railways, coaches, or other public conveniences for travelling in those days, so he made his way on foot over Scotton Common and Hardwick Hill to Kinald Ferry, and thence across the heart of the Isle of Axholme and Hatfield Chace. The roads were bad all the way; in many parts of the Isle and Chace, dangerous from concealed bogs and the overflow of the rivers. As he returned he found things worse than when he went. He arrived safely, however, at last on Hardwick Hill top, from whence he could see his native town in the distance. So overcome by the memory of past terrors, he sank on his knees, and exclaimed, "Thank God, I'm in old England once more."

The Kirton here spoken of is Kirton in Lindsey, the ancient possession of the Dukes of Cornwall, not Kirton in Holland, a place near Boston.

MABEL PEACOCK.

Bottesford Manor.

"THE DEATH OF NELSON" (4th S. xi. 28).—The first verse of the above song is an adaptation of an older song, or ode, written on the death of a very different person—the Duke of Cumberland. I have a copy now before me, as set to music by Norris, organist of St. John's, Oxford. The words run thus:—

"O'er William's tomb, with silent grief oppress,
Britannia mourns her Hero, now at rest;
Not tears alone, but praises too, she gives,
Due to the Guardian of our laws and lives;
Nor shall that laurel ever fade with years,
Whose leaves are watered with a nation's tears."

So you see the laurel, originally intended for the "Butcher," has at last settled on the head of the Hero.

T. J. B.

BP. BEVERIDGE'S SIMILE OF "PAPER AND PACKTHREAD" (3rd S. ii. 209).—This simile appears to be a very common one. Trapp, the commentator, in his note on the passage, "All these things shall be added unto you" (St. Matt. vi. 33), says, "They shall be cast in as an overplus, or as small advantages to the main bargain; as paper and packthread are given where we buy spice and fruit, or an inch of measure to an ell of cloth." Again, in Matthew Henry we read, "He who buys goods has paper and twine flung in"; whilst in one of Bishop Reynolds's sermons we find a similar figure, viz., "He who buys a treasure of jewels hath the cabinet into the bargain."

JOHN CHURCHILL SIKES.

Lichfield House, Anerley Park, Norwood.

JOHN DE TANTONE (5th S. i. 208).—John de Taunton was forty-seventh abbot of Glastonbury, elected June 14, the Thursday after the Feast of St. Barnabas, anno 1274. He died at Domerham (a great manor in Wiltshire, belonging to this abbey, and giving name to a hundred in that county) on Michaelmas day, at night, in the year

1290; and was buried in the abbey church, with the following epitaph:—

"Ut multo tandem sumptu multoque labore
Fit pastor, jamjam commoda multa parat.
Rura colit Christi docet et præcepta Johannes,
Mox animi exuvias condit in hoc tumulo."

He succeeded Robert de Renderton, and he was succeeded by John de Kanciae. Next came Geffery Fromont, who, dying anno 1322, was succeeded by Walter de Tanton, *alias* Hec; he died before confirmation. During the short time he presided here he made the front of the choir, with the curious stone images where the crucifix stood. The next abbot who came after him was Adam de Sodbyri, who gave the seven great bells belonging to the church; he died anno 1335.

KNIGHT OF SOMERSET.

"MYO^a PRO PANE MICANDO" (5th S. i. 167, 233) is something for crumbling bread, of course, but what is the English word?

J. T. F.

Hatfield Hall, Durham.

BAR SINISTER (5th S. i. 268).—It is not quite clear from MR. OAKLEY's letter whether he merely means to fall foul of what he very justly calls the ridiculous expression of *bar sinister*, or whether he would really raise the question of how such a *baton* comes to denote illegitimacy. If the former be the case, there is surely little difficulty in conceiving, without going about to find any other meaning for "bar," how that word may be diverted from its legitimate heraldic sense, and be loosely applied to what is strictly a "baton." If the latter, it may assist MR. OAKLEY's researches to remember what I think he will find in most good treatises on heraldry, and certainly in Mr. Thompson's in the *Encyclopædia Metropolitana* (v. 617), that the baton is but a single instance (though the only one in use) of the "abatements," or marks of disgrace, which were, or might be, introduced into coats. I must not take up "N. & Q.'s" space with the whole list, which may be found at the above reference; but as examples, an escutcheon reversed belongs to him who uncourteously treats a lady, and a point champain to one who slays a prisoner of war.

While we are on this subject, it may also be noted that the bordure is also used as a mark of illegitimacy, as in the arms of the Dukes of Beaufort and Richmond, and of Tufton, Erakine, Coke, and Bertie, baronets, the last now extinct.

CHARLES F. S. WARREN, M.A.

JOHN TOBIN (5th S. i. 248).—The following is from the *Era Almanack* for the present year:—

"The Honeymoon is the only production of Tobin that has held a place on the stage, and was first acted on the 31st of January, 1805, the author not living to witness its representation and subsequent success. This comedy was the last of fourteen dramatic productions, twelve of which Tobin himself offered only to have rejected.

having laboured in vain for thirteen years. *The Faro Table* (1789), *The Curfew* (1807), *The School for Authors* (1808), are the only plays by Tobin, in addition to *The Honeymoon*, that are mentioned in Watt's *Bibliotheca Britannica*, and in the *Biographia Dramatica*; but, besides these, he is known to have written *The Gypsy of Madrid* (1794), *The Tragedy*, a Fragment; *The Fisherman*, *The Reconciliation*, *The Undertaker*, *Attraction*, *All's Fair in Love*, together with some minor pieces, titles unknown."

T. W. TYRRELL.

HERALDIC (5th S. i. 188).—The family of La Vienville bears argent, 6 holly leaves ppr. 3, 2, and 1, but no burning mountains. The coat described by MR. BETTS does not occur in the list of French Marquises in Segois, 1660.

NEPHRITE.

THE LIFE OF PAUL SARPI (5th S. i. 243).—Permit me to add to MR. JAMES'S interesting memoir the punning remark said to have been made by the Padre respecting his attempted assassination: "Conosco lo stilo Romano!"

W. J. BERNHARD SMITH.

Temple.

PENN PEDIGREE (5th S. i. 129).—William Penn the founder, in his will dated 1712, bequeathed all his English and Irish estates to William Penn, Jr., his only surviving son by his first wife, Gulielma Maria Springett. This son died in France in 1720, leaving issue, Springett, Gulielma Maria, and William. Springett died young; Gulielma married Charles Fell, Esq.; and the Irish estate passed, through Christiana Gulielma, the daughter of the third William, who married — Gaskill in 1761, to Thomas Penn Gaskill, of Philadelphia, in 1824.

GASTON DE BERNEVAL.

Philadelphia, U.S.

[Wilks, the celebrated actor (ob. 1732), a year after the death of his first wife, married, in 1715, "the widow Fell, daughter of Charles II.'s great gun-founder, Browne... Wilks's step-son, Fell, married the grand-daughter of William Penn, and brought his bride to the altar of St. Paul's, Covent Garden, not to be married, but christened. Wilks and his wife were the gossips to the pretty Quakeress, and the actor, probably, never looked more imposing than when he pronounced the names of the fair episcopalian—Gulielma Maria.—*Their Majesties' Servants*, vol. i. p. 440.]

JOHN STUART MILL (5th S. i. 267).—J. H.'s "dim recollection" of having read some announcement concerning Mr. Mill's unpublished views on religious questions was, probably, derived from a paragraph which appeared several months ago in the *Scotsman*. It was stated in that journal that Mr. Mill, in a posthumous essay on Theism, "appears to have reached the point of admitting that certain ideas with regard to the Deity and the immortality of the soul were probable, and even highly probable"; but it was added that the distinguished writer did not arrive at any absolute conclusion on the subject. It is also said that the

three essays which Mr. Mill has left behind him (i. e. *The Utilitarianism of Religion, Nature, and Theism*) will be published in the course of the present year.

F. W. CHESSON.

Lambeth Terrace.

MORTIMER'S "HISTORY OF ENGLAND" (5th S. i. 268).—My copy of this work, which is dedicated to Queen Charlotte, contains a list of about four hundred subscribers from all parts of England, evidently procured by travelling canvassers, who delivered the numbers as they were issued, which in this case contained each twelve folio pages, and perhaps a plate, at, no doubt, the usual cost of 6d., paid on delivery. This mode of publication was useful in its day, but the works thus issued were of little or no authority.

In *A Catalogue of 500 Celebrated Authors of Great Britain now Living* (Lond., Faulder, 1788) occurs the following notice:—

"Mortimer, Thomas, a veteran labourer in the field of literature. He is the author of the *British Plutarch*, or *Lives of the most Illustrious Personages of Great Britain from the Accession of King Henry the Eighth*, originally printed in twelve, and since in six volumes duodecimo. He has since written the *Student's Pocket Dictionary of History, &c.*, in one vol. duodecimo; *Every one his own Broker*, in one vol. duodecimo; and *Elements of Commerce, Politics, and Finance*, in one vol. quarto. In 1784 he translated *Necker on the Finances of France*, under the patronage of the Marquis of Lansdown."

There is no allusion here to the *Commercial Dictionary* of which J. R. McCulloch writes, 1832:

"In 1766 a *Commercial Dictionary* was published in two rather thin folio volumes, by Thomas Mortimer, Esq., at that time Vice-Consul for the Netherlands. This is a more commodious and better arranged, but not a more valuable, work than that of Postlethwayt. The plan of the author embraces, like that of his predecessors, too great a variety of objects; more than half the work being filled with geographical articles, and articles describing the processes carried on in different departments of manufacturing industry; there are also articles on very many subjects, such as architecture, the natural history of the ocean, the land-tax, the qualifications of surgeons, &c., the relation of which to commerce, navigation, or manufactures, it seems difficult to discover."

According to the *Brief Biographical Dictionary*, Mortimer was born in 1730, and died Dec., 1809.

[In the *Biographical Dictionary of Living Authors* (1816) there is a notice of his son, Captain George Mortimer, of the Marines, as the author of "Observations" during a voyage in the South Seas and elsewhere, in the brig "Mercury," commanded by J. H. Cox, Esq., 1791.]

S. H. HARLOWE.

St. John's Wood.

P.S. It seems strange that the only notice of this "veteran labourer in the field of literature" in Lowndes (Bohn's edit. p. 1619) is of "a *Commercial Dictionary*, new edit. 8vo. 1823," which McCulloch had previously alluded to in his Preface as having been published in 1810, but with which Mortimer had little or nothing to do; and, whether

founded upon Mortimer's folio work or not, M'Culloch speaks of it as being almost worthless. Neither is there any mention of Thomas Mortimer, or any of his works, in the notices of books, in the two series of indexes to the *Gentleman's Magazine* from 1731 to 1818.

THOMAS FRYE (5th S. i. 269).—In the list of deaths given in the *Gentleman's Magazine* for 1762 is the following: "April 3. Mr. Frye, a very ingenious painter in Hatton Garden." A list of his works is given in Nagler's *Künstler Lexicon*, vol. iv. p. 614-15. J. C.

KENNEDY FAMILY (3rd S. ii. 466).—It is stated in Wood's *Douglas*, sub voce "Cassillis," that the double tressure was borne by the name of Kennedy prior to the marriage of Sir James to Mary, daughter of Robert III. of Scotland. However this may be, on the seal of James her son, Bishop of St. Andrews, 1440 to 1466, are two shields, one Kennedy without, and the other Kennedy within, the tressure. On his half-brother Patrick Graham's seal, who succeeded him in the see (1466 to 1478), a similar arrangement occurs, there being two shields of Graham, one without and one with tressure. Casts of the seals are shown in the College of St. Salvador at St. Andrews. GEORGE SKIPTON.

FULLER'S "PISGAH SIGHT" (5th S. i. 203, 271).—Paroyall of Armies.—A *pair-royal* at cribbage, and some other games at cards, means three cards of the same denomination, as three aces, three queens, and the like. It is, therefore, suitably applied to the armies of the *Three Kings*.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

COWPER: TROOPER (5th S. i. 68, 135, 272).—My mother passed six or seven years of her childhood at Linford, near Olney, and had a vivid recollection of the poet, the greater part of whose works she knew by heart. I believe that her admiration was founded on his having twice gathered some flowers for her, and his kind way of speaking. She never heard his name pronounced otherwise than Cooper, there or elsewhere, till long after she was married, and was surprised when first she heard him called Cowper. H. B. C.

U. U. Club.

MARMITE (5th S. i. 209, 275).—The article wanted is probably "On Mediæval Tripod Cooking Pots or Marmites," in the *Builder* of 7th May, 1870.

G. LAURENCE GOMME.

THE ACACIA IN FREEMASONRY (4th S. xii. 209, 314, 436; 5th S. i. 57, 197).—There is an objection to DR. DIXON's theory besides the fact that the *Robinia* does not grow in Palestine, viz., that all ordinary masonry, Blue Masonry, St. John's Masonry, which ever you please to call it, is non-

Christian; I mean that the Gospel History is not referred to in its ceremonies. I expect the *Acacia* was taken as an emblem of that *ἀκακία* which distinguishes the true and worthy brother, and of which it is merely the English spelling. No doubt it has also a reference to the masonic legend, which I am unable to put in print. The "Hauts Grades" of the "A and A Rite" are Christian, which may account for the passage quoted by DR. DIXON, but such interpretation of the symbolic *Acacia* is obviously a secondary one. R.

THE GOTHIC FLORIN (5th S. i. 109, 175).—I suspect that W. B. really does not mean a florin at all, but the Gothic crown, which is only to be found in the cabinets of collectors, never having been in circulation. It was struck in 1847, being intended to take the place of the present crown, but, after a certain number of pieces had been struck, the die broke; and the expense of engraving it having been enormous, the project was abandoned rather than that the cost of another die should be incurred. I cannot state the number of pieces struck before the die broke, but my impression is that it was about 120. The Gothic crown is one of the most beautiful coins ever minted; in fact, I have been told that only one ever surpassed it, and that is a coin of Dionysius the Younger, of Syracuse. I am not numismatist enough to know whether I have been rightly informed—"I say the tale as 'twas said to me"; and if there be any mistake in what I have stated above, I shall be glad to have it corrected. As to prices, I bought my own specimen (a very fine one) for 16s., and I have been asked two pounds for one much inferior to it.

HERMENTRUDE.

I have heard this called the *graceless* florin, and have been told that the omission of "D. G." was intentional, the then Master of the Mint having been a Catholic. Can any one corroborate or deny this?

JAMES BRITTES.

AMERICAN WORTHIES (4th S. xii. 309, 375, 436, 460, 504).—MR. EDWARDS speaks of Gov. James Jackson, of Georgia, forgetting that the query regarded Gen. Andrew Jackson, who was the seventh President of the United States, was born of Irish parentage in South Carolina, March 15, 1767, and died June 8, 1845. Gen. Jackson was popularly known as the "Hero of New Orleans," and familiarly as "Old Hickory," his memory being held in especial regard by the American people as one of the four of their Presidents who were most distinguished for vital patriotism. Besides what has been already noted on the subject, it may be added that Alexander Hamilton was President Washington's Secretary of the Treasury, and is esteemed to have been the greatest of American financiers. Henry, or Harry Clay, as he was universally called, was an unsuccessful

candidate for the Presidency, as was also Daniel Webster and Gen. Winfield Scott. During the latter's candidatureship the nickname of "Fuss and feathers" was given him by his political opponents, the appellation of the "Hero of Lundy's Lane" having been acquired by him when comparatively a young man. Webster was known as the "Great Expounder," and, by reason of his swarthy complexion, as "Black Dan." Jefferson is styled the "Father of the Constitution"; Commodore Perry, the "Hero of Lake Erie." Edwin M. Stanton, however, had no characteristic title bestowed on him, but the writing of his name suggests one of the most sententious letters on record. This was written by Charles Sumner to Mr. Stanton at the time President Johnson asked for his (Stanton's) resignation as Secretary of War, and contained simply the word "Stick!" J. M. LEWIN.
Boston, Mass., U.S.A.

The following dates will answer the original inquiry so far as I can do so *with exactness*:—

Daniel Webster, Lawyer, born Jan. 18, 1782, died Oct. 24, 1852.

Winfield Scott, Lawyer and Warrior, born June 13, 1786, died May 29, 1866.

Alexander Hamilton, Lawyer, &c., born Jan. 11, 1757, died July 12, 1804.

Oliver Hazard Perry, Commodore, U.S.N., born Aug. 23, 1785, died Aug. 23, 1819.

Henry Clay, Lawyer, born April 12, 1777, died June 29, 1852.

Andrew Jackson, Lawyer, born March 15, 1767, died June 8, 1845.

Thomas Jefferson, Lawyer, born April 2, 1743, died July 4, 1826.

Edwin M. Stanton, Lawyer, born Dec. 19, 1814, died Dec. 24, 1869.

Mannet Belgrano, Statesman and Soldier, died 1820.

José de San Martín, flourished 1811-22 in Chili and Peru, and subsequently removed to Europe.

GASTON DE BERNEVAL.

Philadelphia, U.S.A.

"LE CAFFÉ, OU L'ÉCOSSAISE" (5th S. i. 50, 114, 216.)—I am obliged for the correction of my errors respecting the authorship of this comedy. In reference to the original question, it may be added that *L'Écossaise* was translated by G. Colman, and brought out at Drury Lane in 1767 with considerable success, under the name of *The English Merchant*. It is open to doubt whether Voltaire confounded John Home (the author of *Douglas*) and John Hume (of Ninewells) in ignorance or by design. In writing against another of the name, Henry Home (Lord Kames), he speaks of him as Mr. John Home. Two questions occur to me in connexion with this subject, namely, what writings of John Hume, of Ninewells, were published? and what relation was he to the author of *Douglas*? The common statement, that the relationship was very distant, because of the difference in the names, is not of much weight, if, as Burke states, David Hume's grandfather was John Home, of Ninewells.

On the other hand, David Hume, writing to Spence (*Anecdotes*, p. 448), speaks of the author of *Douglas* "a young man called Hume, a clergyman of this country, discovers a very fine genius," and praises his *Agis*, but does not even mention his *Douglas*.
EDWARD SOLLY.

OWEN GLENDWR (5th S. i. 188, 234.)—The best account is to be found in the Appendix to Penant's *Tour in Wales*.
IGNOTUS.

SHERIFFS OF WORCESTERSHIRE (5th S. i. 149, 218.)—A list of these will be found in *The Heraldry of Worcestershire*. Mr. Vernon died during his year of office, when Sir Thomas Philipps, Bart., was appointed in his room.
H. S. G.

"RINGLEADER" (5th S. i. 146, 217, 256.)—Did this word come from the game of curling, and is it the same as *rink-leader*? According to Jamieson (*sub* "lead") there is an officer in *curling* who is styled "Master of the Rinks" (see also Jamieson, *sub* "rink"). I hazard the conjecture.

JOHN ADDIS.

"THAT BEATS AKEBO" (5th S. i. 148, 255.)—Hotten's *Slang Dictionary* (edition 1865) gives "*Akeybo*, a slang phrase used in the following manner:—'He beats *Akeybo*, and *Akeybo* beat the devil.' I know nothing of *Akeybo*, but from Hotten's proverb I should take him to be some hero who had outwitted Satan.
JOHN ADDIS.

"NOR" FOR "THAN" (4th S. xii. 388, 502; 5th S. i. 12, 53, 119.)—This usage appears to be still more common elsewhere than in Gloucestershire. It is so in Staffordshire; and in illustration of this I may give an extract from *Adam Bede*, the scene of which is probably laid in that county. The passage occurs in the early part of chap. v., and is spoken by Joshua Rann the Sexton: "I hanna slep more nor four hour this night as is past an' gone"; where it will be observed that the condition and style of the interlocutor do not tend to disprove LORD LYTTLETON's allegation that the phrase is obsolete among the best-educated class. I have myself heard it in Cambridgeshire, but cannot undertake to say that it is commonly used there. It may, however, claim to be allied to classical usage, since *or* and *than* are represented alike by *ἢ* in Greek.
W. B. C.

DR. ISAAC BARROW, MASTER OF TRINITY (5th S. i. 69, 196, 237.)—I have no pedigree; in fact, nothing beyond an extract or two somewhere among hundreds of others. If G. F. B. will send me a copy of the Chester pedigree he refers to, I may, as I digest my heaps of material, be able to add something to it. There is a township and manor of Barrow near Frodsham. Is there any such in Suffolk or Gloucester?
H. T.

MUSEUMS AND NATURAL HISTORY SOCIETIES (5th S. i. 169, 216.)—The most complete enumeration of these is that given by Sir Walter Elliot in the *Transactions of the Botanical Society of Edinburgh* for 1871. About a hundred and twenty Field Clubs and Natural History Societies are there enumerated, and much information about each is given. The indexes of *Nature* should also be consulted.

JAMES BRITTEN.

SIR THOMAS STRANGEWAYS (5th S. i. 127, 194.)—The dates so obligingly furnished by HERMENTRUDE of the marriages of Sir Thomas Strangeways and Sir John Widdville show clearly that the lady's marriage with John, first Viscount Beaumont, was between the two just named, as he was slain at Northampton 10th July, 1460. If HERMENTRUDE's doubt as to this marriage is founded only on her finding no trace of a grant of marriage or pardon for unlicensed marriage, surely this is no uncommon case. According to Dugdale (*Bar.* ii. 53), the husband of Katherine, daughter of Thomas de Everingham, was not Viscount Beaumont, who was only fifteen years old at the date of her inquisition, but another John, his grandfather. My authority for the marriage of the Duchess of Norfolk (Katherine Neville) with Viscount Beaumont was derived from a number of documents cited in Mr. Stapleton's Preface to the *Liber de Antiquis Legibus*, pp. ccvi. *et seq.*, from which it appears that she held in dower the inheritance of William, second Viscount Beaumont, which was confiscated, and portions granted to various persons, subject to her life estate, and, among others, to Joan, her daughter, by Sir Thomas Strangeways. Does not the pardon for unlicensed marriage contain some description of him which would give a clue to his family and arms?

J. F. M.

"MISTAL" (5th S. i. 149, 199), a German or Gotho-Teutonic compound, might translate "dung-place or stall." Wachter renders *mist* "stercus et sterquilinum" (Goth., *maist*; A.S., *miæn*, *myc*, *meoc*; Franc., *mist*; Belg., *mest*, *mist*); and the A.S. *stal* is = locus.

R. S. CHARNOCK.

Gray's Inn.

MR. FALLOW must have been quoting from an early edition of Halliwell's *Dictionary*. I do not find "mirsal" in either the 1865 or the 1872 editions, but in both Mr. Halliwell gives "*Missel*, a cow-house. Yorkshire."

SPARKS HENDERSON WILLIAMS.

A cow-house; probably from the Anglo-Saxon *mior*, dung, and *stall*, a stall. See Atkinson's *Glossary of the Cleveland Dialect*, p. 339.

EDWARD PEACOCK.

"EMBOSSED" (4th S. xi. xii. *passim*; 5th S. i. 55, 172, 278.)—If F. J. V. could have quoted Shakspeare himself, instead of Beaumont and Fletcher, it would have been more convincing.

Though Shakspeare very frequently uses the word "case," does he ever do so, even in a single instance, otherwise than in its direct and plain signification? Is not the *All's Well that Ends Well* passage the only exception, if it is one; and do not "exceptions prove the rule"?

GEORGE R. JESSE.

"SELE": "WHAM" (5th S. i. 228, 276.)—*Sel* comes from *selio*, and means, I feel no doubt, arable land, or land that has, at some time, been arable. Du Cange gives "*Selio, Sellis, Modus agri, forte ex Gallico Seillon, Lira, porca, arula*." Coke on Littleton says, "*By the grant of a Selion of land, Selio terra, a ridge of land which containeth no certainty, for some be greater, and some be lesser*." Spelman explains it, "*agri portio, sulcos aliquot non certos continens; Anglis aliis, a stick of land, aliis a selion, aliis a ridge*." As to the origin of the term, Du Cange says:—

"Non absurda certe est vocis origination, quæ modo ex Scriptoribus Anglicanis proponatur; at mihi verumillior videtur quæ à Gallico *Siller, secare, deducit*: adeo ut *Selio*, modus fit agri, quantum scilicet unus *Seler* per diem *Secare* potest."

Looking, however, at the documents in which the word occurs, among which those cited by Mr. Dobson are very much to the point, I certainly take it to mean a *kind*, not a *measure*, of land, as Du Cange would have it. For, in the first place, what one man could cut, by reaping or mowing, "12 acres 3 roods," or even "7½ acres," of corn or grass in a single day? Then the expressions "*lie in le seele*," and "*in quadam cultura quæ dicitur le sele*," cannot possibly, to my thinking, refer to *measurement*, or to anything but the *species of tillage*. I can give no information about *schem*.

EDMUND TEW, M.A.

Miscellaneous.

NOTES ON BOOKS, &c.

Civitas Londinum.—Ralph Agas. A Survey of the Cities of London and Westminster, the Borough of Southwark, and Parts adjacent, in the Reign of Queen Elizabeth. Published, in Fac-simile, from the Original in the Guildhall Library. With a Biographical Account of Ralph Agas and a Critical and Historical Examination of the Work, and of the several so-called Reproductions of it, by Vertue and others. By William H. Overall, F.S.A. The Fac-simile by Edward J. Francis. (Adams & Francis.)

MR. EDWARD FRANCIS has issued, through the above publishers, a fac-simile of one of the rarest and most interesting illustrations of London, namely, what is commonly called the map, but what is, in truth, a bird's-eye view, of London in the reign of Elizabeth. The famous and once costly map of Ralph Agas may now be had at a reasonable price. The London of the time of the Tudor Queen is, in a sense, revealed to the spectator. Streets, buildings, open places, monuments, the meadows (now in the heart of the metropolis, turned into streets), the river in all its picturesqueness and glory,—all are admirably depicted. The eye can pass through the public places where Shakspeare walks and can cross the river

busy city to the rather riotous Bankside with pleasure, and, to the mind, profit. No letter-press on of the old metropolis could convey any such idea of the scene, as it was in 1560, as may be seen at a glance or two. With a little study, one a denizen of the Tudor capital, familiar with its look and corner of it, and, indeed, familiar also with the country around it, which is now buried beneath the mortar. No praise could overstep the merits of the work. There is nothing like it extant, by way of showing how London looked above three centuries ago who have any curiosity in so curious a matter—the “incurious” would be a confession of love for it—should obtain this picture of our old capital. More than six feet long by above two feet wide, bound in a tasteful and appropriate wrapper, and like for library, drawing-room, or boudoir, for a to intelligent friends, and a prize for the most shrewd pupils of both sexes, and, we might add, of

Queen of Scots, and her Accusers. Embracing a series of Events from the Death of James V., in 1542, until the Death of Queen Mary, in 1587. By HOSACK, Barrister-at-Law. Second Edition, enlarged. Vol. II. (Blackwood & Sons.)

Mr. Hosack's defence of Mary Stuart is mainly and implicitly a confession of love for her. It may not convince as many persons as he seems to win over to his own way of thinking; but more especially recommend this work to the study of those whose convictions are that she is guilty in the cases alike of Rizzio and Darnley. At least, will have before them all that can be said in her favour by one who grasps all the details of the eventful story, and who has no object but to establish the truth. To accomplish this purpose, Mr. Hosack is as honest as he is earnest; and, perhaps, a reader, hitherto sternly pronouncing the word “romance” may feel trembling on his lips the words “romance.” Since Mr. Hosack's first volume appeared he has found that the Queen was not legally married to Bothwell. In Dunrobin Castle, Dr. John has discovered a document,—nothing less than a dispensation granted by Archbishop Hamilton for marriage, in 1566, of Bothwell with Lady Jane Douglas, notwithstanding their consanguinity. Marriage is dissoluble by the canons of their church, the Queen, in the following year, with Mary, was not at all. This matter, however, has no bearing on the main points. It only suggests suspicion of the Archbishop, if he withheld from Mary all that he knew of the dispensation. If he informed Mary, one blot the more on the character of this unhappy woman.

Norman People and their existing Descendants in British Dominions and the United States of America. (King & Co.)

A very singular work, the object of which is to trace the Norman settlement at the conquest of England, consisted of something more than a slight infusion of a foreign element; that it involved the addition of a serious and mighty people, equalling, probably, a third of the conquered population; that the people so introduced has continued to exist without merger or loss in any other race; that, as a race, it is as disabed now as it was a thousand years since; and, at this hour, its descendants may be counted by millions in our country and the United States.” The work commends itself to very many of the readers of *Q.* interested in genealogical and ethnological inquiries.

In the catalogue of names, which takes up a large portion of this original volume, Shakespeare is de-

duced from the Sake-espee of Normandy; the Smiths, from the Fabers or Lefevres; and even the Goldsmiths are elevated from their Saxon atmosphere to the Norman empyrean of the Aurifabers. In similar way, the Normans are made to invade and conquer Dane, Saxon, and Angle again. We do not accept the consequences to their full extent, but we can cordially recommend the volume as one which is emphatically “extraordinary.”

The Sacred Anthology. A Book of Ethnical Scriptures. Collected and Edited by Monseigneur Daniel Conway. (Trübner & Co.)

“THE utterance does not wholly perish which many peoples utter; nay, this is the voice of God!” It is such utterances that Mr. Conway has collected: he could not have been better employed; and to thousands of persons who manifest their discipleship by following out the injunction “Love one another!” this volume will be a welcome and cherished book. The utterances gathered from the religious aspirations of all nations are proofs of how all men have thirsted after knowledge of God, and how eager they have been to obey his laws. One is in love with a general humanity, which convinces us how, along various ways, men have been pressing forward to the same shrine.

THE LAST EARL OF DERWENTWATER.—The following account was recently taken down from the lips of a lady nearly a hundred years of age, and communicated to the *Hexham Herald*:—“About seventy years ago, my sister, a young surgeon, and myself went to see the remains of the Earl, my father being on very friendly terms with the keeper of Dilston. We went off to Dilston and entered the vault. The upper portion of the coffin, which was of lead, was cut away. This was removed, and we were shown the head of the Earl, looking just as fresh as though it had been put in yesterday. The features wore a tranquil look. The young surgeon who was with us then lifted the head out. I did not observe that the neck was jagged, as I have heard it said. Having lifted the head out, he pulled out one of the teeth and gave it to me, and he also gave another to my sister. The tooth I got had on it a liquid which resembled blood, and which stained my finger and thumb, so that I went to a stream running past the place and had them washed. The doctor did not require any pincers to take out the teeth, as he easily drew them with his hand. I believe there were three coffins, one lead and the others of wood. I did not see any one else get anything when we were there. I noticed there were two coffins in the vault, said to confine the remains of the Miss Radcliffes, which were in a sad condition, part of the bodies being fully exposed to view, the lead having been stolen. A great many of the silver nails were stolen out of the coffin of the Earl of Derwentwater. The coffin and vault were closed the day after we left, and I learned that the appearance of the Earl was much altered on the second day. This is a correct statement of my memorable visit.”

“ENGLISH PLANT-NAMES.”—MR. BRITTEN, of the British Museum, writes:—“The collection of English plant-names, which has occupied the attention of Mr. Holland and myself for several years, is at length in a sufficiently complete state to warrant publication; and we are now preparing it for the English Dialect Society, under whose auspices it will be published. May I, therefore, urge upon all correspondents of *Q.* & *N.*, who have already promised, or forwarded lists, to send them, or any additional names, to myself, or to Mr. Robert Holland, of Mobberley, Knutsford? *Bis dat qui cito dat.*”

“KING EDWARD THE THIRD.”—What Capell suggested, more than a hundred years ago, Mr. J. FAYNE COLLIER now earnestly affirms, namely, that the above historical

drama ("sundrie timed plaied about the Citie of London," and printed in 1598) is, undoubtedly, an early play by Shakspeare. MR. COLLIER has written an interesting pamphlet on the subject. Here is one of the various passages in this noble play, which are quoted by MR. COLLIER as self-evidently of Shakspeare's own mint. Edward thus speaks of the noble and virtuous Countess of Salisbury:—

"When she would talk of peace, methinks her tongue
Commanded war to prison; when of war,
It waken'd Cæsar from his Roman grave
To hear war beautified by her discourse.
Wisdom is foolishness but in her tongue;
Beauty, a slander but in her fair face:
There is no summer but in her cheerful looks,
Nor frosty winter, but in her disdain."

Of the above MR. COLLIER says, "the genius of Shakspeare alone could have produced them."

"AUKIGNY'S ISLE" (5th S. i. 268, 300).—MR. A. O. M. JAY writes:—"Aurigny and Alderney are names derived from the Latin Aurinia or Arinia. In the year 1027 the island was called Arino, in 1122 Alreno, in 1203 Aurene, and in 1400 Auriné. Origny is another way of spelling it." MR. EDGAR MACCULLOCH informs us further that—"In Guernsey, of which it is a dependency, the word is usually written Auregny, but it is pronounced Aureny by the people of all the Channel Islands; and there is every reason to believe that this is the correct form. In early records the name appears as Aureny, Aureneye, Aureno, &c. In a charter of Queen Elizabeth it is called Aureneye alias Alderney. It is difficult to account for this English corruption of the name; but *igny* is such a common termination of names of places in Normandy, that it is not to be wondered at that the French should have made the change from Aureny to Aurigny."

"THE GREAT TRIAL AT BAR," in the April number of *The Gentleman's Magazine* (Grant & Co.).—a periodical which has vigorously begun a new life,—should be added to all collections which illustrate the infamous Orton Conspiracy. It is a preliminary chapter to the secret history of the trial itself, and is full of the most curious matter. The author, Mr. Moy Thomas, furnished the *resumés* of each day's proceedings, which were so much more interesting than the verbal report of the trial itself, in the *Daily News*.

"LA TENTATION DE SAINT ANTOINE."—For twenty years the public have been waiting for this work of M. Gustave Flaubert. It is out at last. The subject is treated in an entirely original way. Among the grander descriptions, there is one of Alexandria, of unsurpassable power, picturesqueness, and magnificence.

THE SECRET POLITICAL HISTORY OF THE REIGN OF ISABELLA II. OF SPAIN is in course of progress by an eminent Spanish writer and politician. The details, curious in themselves, will carefully avoid mere personal history.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the persons by whom they are required, whose names and addresses are given for that purpose:—

AN EARLY EDITION OF TH. ANTI-JACOBIN. 8vo, 4to., or folio.

Wanted by Rev. J. Hayes, 20, Portland Place, Leamington.

R. PORTER. Life of John Hieron, &c. 1691. 4to.

Wanted by Rev. H. A. Stowell, Breadsall, Derby.

Notices to Correspondents.

JOHN H. GOURLIE, Esq.—We acknowledge, with cordial thanks, the receipt of your letter dated April 2, 1874, No. 26, West 17th Street, New York, and announcing that you remitted, on the above day, by bill, to Messrs. Glyn,

Mills & Co., the sum of 12l. for the Moxon Subscription Fund, being the contributions of the four following gentlemen, members of the Century Club, New York:—

John Granville Kane £5
John H. Gourlie 5
Charles P. Daly 1
Charles H. Ogden 1

M. T.—The search in the index to Walpole's *Letters* was, no doubt, useless. The incident was of a much later period. It is recorded in a letter from Scrope Davis to Raikes, dated "Dunquerque, Dec. 13th, 1837. Bob Bligh, when travelling with the Marquis of Ely through the Highlands, turned the Marquis out of his own carriage, because he did not know who was the mother of Queen Elizabeth." See *Private Correspondence of Thomas Raikes with the Duke of Wellington, and other Distinguished Contemporaries*. Edited by his Daughter, Harriet Raikes. (Bentley, 1861.)

ALEX. LEEPER, D.D. (Dublin).—The wooden bridge at Henley was replaced, in 1786, by the present one of Headington stone, which is adorned with sculptured masks of the Thames and the Isis, by the Hon. Mrs. Damer, daughter of Gen. Conway, of Park Place. Consult Mr. Murray's *Handbook for Berks, Bucks, and Oxfordshire*.

W. A. C. (Glasgow) asks for the name of the author of the lines quoted by Professor Huxley in his installation address, as Lord Rector of the University of Aberdeen, and commencing—

"Wouldst shape a noble life?

Then cast no backward glance toward the past," &c.

ALAN. IRELAND (Inglewood).—OLPHEAR HAMST writes: "Samuel Bailey (4th S. xi. 384.) MR. ALAN. IRELAND offered to send a list of Bailey's works to 'N. & Q.'; the offer was accepted by the editor, but I do not find that MR. IRELAND has favoured us with the promised list."

SETH WAIT.—The poem by Burns, of which you send the two concluding verses, is well known, being published in the poet's collected works under the title of "Lament, written at a time when the Poet was about to leave Scotland. Tune.—'The Banks of the Devon.'"

A FOREIGNER.—There is a very full account of St. Catharine of Sienna, Virgin, in Alban Butler's *Lives of the Saints*. Her festival is celebrated on the 30th of April. She was born at Sienna in 1347, and died at Rome on the 29th April, 1380.

F. H. (Marlesford).—We shall be glad to hear from you. The General Indexes of "N. & Q." might, however, prove useful, if you do not already possess them.

J. C. of R.—We will cancel your note, but hope to receive it re-written, as suggested. See present No. p. 311.

H. S. A.—It is only necessary to write name and address in the corner of your communications.

J. F. (Waterford).—The field is open to all comers, as that and every other question.

H. A. B.—"Miserrimus" is by F. M. Reynolds.

H. A. S.—At the earliest opportunity.

H. C. B.—See p. 237 of "N. & Q."

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, APRIL 25, 1874.

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Notes.

"OPUS QUESTIONUM DIVI AUGUSTINI"

A folio volume, bearing the above title, has recently come into my possession, of which the colophon runs as follows: "Impressum est autem hoc opus Lugduni: opera et | impensis. M. Joannis Trechsel alemani: anno | salutis nostre Millesimo quingentesimo | nonagesimo septimo. vii. Kalen^a Maias." Then comes the printer's mark.

From the authorities which I have been able to consult, this edition appears to be little known; and it possesses some peculiar features of interest, which I will proceed to describe.

The work consists of 285 folios, without pagination or catchwords. It is printed with Gothic type in double columns, fifty-five lines to a full column, besides the running title. The signatures run from a. to s., A. to G., Aa. to Pp.; Mm., Nn., and Oo. being omitted, which is accounted for in the following curious "Peroratio," which immediately precedes the colophon, and which I give *verb- liter* and *punctu- atim*, except that the contractions are expressed at length:—

"De operis complemento: et ut dicunt registro ad | magistrum nostrum: magistrum Petrum Gerardi: | prior- | conventus fratrum heremitarum parisiensium. | Pero- | ratio. | Hec sunt magistrorum nostrorum optime: ma- | | ster petre gerardi: que de questionibus divi patris |

Augustini: multo quidem labore parta tandem tuo | nomini diesta emittimus: precantes omnes ea per | lec- | turos in partem accipiant bonam: veniamque dent: | si | vel pauciores questiones quam ipse sanctissimus | doctor | augustinus confecit: vel has minus reco | gnitas emiseri- | mus. Pauculas enim deesse remur | atque eas duntaxat | que ad simplicianum mediolani | episcopum conscripte | sunt: quas hactenus reperire non potuimus | locum tamen | quo inseri possent reliquimus: trium quaternionum. Mm. Nn. Oo. quem si vacantem dereli | quimus vitio | dandum nullus nisi inhumanus et | iscalumniator censebit: cum vel singula opera plena | sint: et seorsum emitti | possint. Quevero errata | veremur: ejusmodi credimus | que sine recogniti | one aut admonitione nostra facile | quivis depre | henderit ac emendaverit. Ne quis autem | chartarum | connectendarum seriem ignoret: et ob id | deesse quicquid | putet: hec series est. | a. b. c. . . . s. | A. B. C. . . . G. Aa. Bb. . . . Ll. Pp. Quarum h. k. | q. r. G. et. Ll. terne sunt: Pp. quine: relique autem | quaterne preter. Mm. Nn. et Oo. que (ut dixi) nondum im- | presse sunt."

Now, notwithstanding the worthy editor's deprecatory observations, and even at the risk of incurring the serious charge of being "inhumanus et iscalumniator," I cannot refrain from remarking that the reason he gives strikes me as irresistibly funny. Fancy a modern editor of M.'s or N.'s works skipping the enumeration of his pages from page 150 to page 200, and then, at the end of the volume, calling attention to the fact, and stating that he has purposely done it, because some of his author's treatises are not contained in his edition, and he does not know where to find them; but that he hopes nobody will be so ill-mannered or scandalous as to make any remarks upon it! Even supposing M. Joannes Trechsel had hoped, while the book was in printing, to recover the lost treatises, and to be able to insert them in the place left vacant for them, but found himself disappointed, how, I may ask, could he possibly tell how many pages would be required for them, and that sheets Mm., Nn., and Oo. would just afford the requisite space?

The work proper ends thus: "Finis sex questionum divi aurelii augustini episcopi | contra | paganos ad deo gratias: et per conse | quens | totius hujus operis. Deo gratias." These final *suspiria* of the grand old printer-reader-corrector-editors (for, I suppose, they were often all these in one, and, sometimes, also worked with their own hands at the composing-stick and the press) over the completion of their "*magna opera*," so magnificently and conscientiously and unselfishly carried through, are often very touching, as well as admirable for their simple piety; but they are not without their ludicrous side, too, and one may well imagine the sigh of relief with which, at the conclusion of some series of tomes more than usually ponderous, both in matter and bulk, they would "set up" the last word, and cry "Thank God!" over it, with feelings near akin to those of a school-boy let loose for a holiday.

My copy of the *Opus Questionum* contains two

inscriptions, which are not without interest: the one as a simple record of unselfishness,—“Unus ex Libris francisci petit et Amicorum 1573”; the other as affording a glimpse of the book's former history and travels, showing how it found its way back, in its 243rd year, over the Atlantic to its birthplace,—“Le pere fabreti de la Comp^e de jesus trouva ce livre à L'hospital de quebec en Canada et en fit un present en 1740 au grand College de lyon et fut extimé 18”; but whether that “18” stands for francs, or some other coin, I cannot quite make out from the small and uncertain mark that follows the figures. The binding is apparently not older than the seventeenth century, and has been re-backed and re-furnished quite recently; but there may still be traced on one side an impressed shield-of-arms, bearing three cannons fesse-wise, muzzles to sinister, and in chief three roundles (cannon balls?); the shield surmounted by a mural crown; no tinctures visible.

For any light upon John Trechsel and his works—upon the earlier owner, whose autograph I have copied—or upon the former resting-places of my volume, as stated above, I shall be grateful. I would also ask to whom, or rather, probably, to what place or institution, do the arms described appertain?

H. A. S.

Breadsall, Derby.

NEWTON'S “AXIOMATA SIVE LEGES MOTUS.”

In a pamphlet, entitled *Mr. Herbert Spencer and the “British Quarterly Review,”* the author appears to credit Newton with the doctrine that the laws of motion are “knowable *à priori*” (pp. 313, 317, 325, 326). A reference to the well-known General Scholium, at the end of the *Principia*, will, I think, show clearly that this was not the opinion of Newton. He there distinctly states, in the following words, that the laws of motion had been deduced from phenomena, and rendered general by induction: “In hac philosophia” (*sc. experimentalis*) “propositiones deducuntur ex phænomenis et redduntur generales per inductionem. Sic . . . et leges motuum et gravitatis innotuerunt.” Nor does he add a word to show that, though these laws had been thus discovered, he believed them to be *à priori* truths; this being exactly the place in which he might have been expected to avow the belief that they were, if he had held it. One of Mr. Spencer's arguments in favour of attributing to Newton his own view of the self-evidence of the laws of motion is that Newton calls these laws “axioms” (pp. 325-6). In Newton's phraseology, however, the word “axiom” certainly includes propositions, which there is not only no reason for supposing that he believed to be self-evident, but of which he has left proofs, both experimental and demonstrative. For example, he prefixes to the First Book of his *Opticks* (*Opticks*, 3rd edit., London, 1721, pp.

5-15) eight propositions which he calls “Axioms.” Among these is the law of the constancy of the ratio between the sines of the angles of incidence and refraction (which is stated to be “either accurately or very nearly” true). Of this “Axiom” he completes the “experimental Proof” in Prop. VI. of Book I. (*Opticks*, pp. 66-68), presuming that the experiments of “late writers” had established the law for “Rays which have a mean degree of refrangibility” (p. 65). He adds (pp. 68-70) a demonstration (deduced from a “supposition”) which he takes “to be a very convincing Argument of the truth of this Proposition.” A method of proving the same law experimentally is described in the *Optical Lectures* (*Opera*, ed. Horley, tom. iii. pp. 274-5). It is tolerably clear, therefore, that Newton did not regard this “Law of Sines” as axiomatic. Yet he calls it an “axiom,” and makes it, with other axioms, and with definitions, the foundation of his work. Mr. Spencer says (p. 326) that Newton does not call the laws of motion “hypotheses.” This is true of the *Principia*. It is curious, however, that in the tract *De Motu* Newton should apply this very title “hypotheses” to the first and second laws (Rigaud, *Historical Essay on the First Publication of Sir Isaac Newton's Principia*, Oxford, 1838, Appendix No. 1). Mr. Spencer will, I trust, excuse me if I say that he is not always as accurate as he ought to be in his statement of dynamical principles. Thus he says (p. 338) that he has “spoken of a balanced system, like that formed by the sun and planets, as having the ‘peculiarity’ that, though the constituents of the system have relative movements, the system, as a whole, has no movement”; and he complains of his reviewer for assuming, in consequence of his use of the word “peculiarity,” that he is “unaware that in a system of bodies whose movements are not balanced, it is equally true that the centre of gravity remains constant.” The phrase “remains constant” is of doubtful interpretation. It may bear either the meaning “remains at rest,” or the meaning “remains in uniform motion.” Now the motion of the centre of gravity of a “free” system of material particles depends, not on the balance, or want of balance, of the relative motion of the particles, but on the resultant of the forces in action on those particles. If that resultant be null or a couple, the motion of the centre of gravity will be null or uniform, not always null. If the resultant be a force, or a force and a couple, the same motion will be necessarily varied.

FRANK SCOTT HAYDON.

Merton, Surrey.

CHARLES I. AS A POET.

That Charles Stuart, however weak and vacillating, was a highly-educated man, even Mr. Carlyle himself, at the utmost height of his Cromwell fever, would probably never have denied. The

editor of the Works of "King Charles the Martyr," in 1662, expressly says:—

"In his younger days, his pleasures were in riding, and sometimes in breaking the great horse; and he did it so gracefully that he deserved that statue of brass which did represent him on horseback. Besides this he delighted in hunting, an active and stirring exercise to accustom him to toils, and harden that body whose mind abhorred the softness of *Luxury*."

Charles, the same writer adds, was an excellent shot, and played well enough on the viol da gamba to earn the praise of Playford, one of the best music masters of the day. His reading, we gather from Herbert's catalogue of his small library in Carisbrooke Castle, consisted of the works of Laud and Hooker, Hammond and Bishop Andrews (his turn of mind being essentially theological). In poetry, we guess from Milton's animadversions on the pseudo *Eikon Basilike*, that he was fond of Shakspeare's and Sir Philip Sidney's works; and in Herbert's list we find included Fairfax's Tasso and Harrington's random rendering of Ariosto. That Charles, like his awkward-minded father, sometimes penned a stanza, there is also certain proof. I have hitherto only succeeded in meeting with three metrical attempts of the Martyr's. Horace Walpole, in his *Royal and Noble Authors*, quotes the following most unequal stanzas, on the warrant of Bishop Burnet. That they begin pretty well, but end most detestably, I think my fellow readers will allow; and I much fear that they were written by one of the worshippers of the "Martyr":—

"Majesty in Misery; or an imploration to the King of Kings; written by his late Majesty King Charles the First, in his Durance at Carisbrooke Castle, 1648.

"Great Monarch of the World! From whose arm springs
The Potency and Power of Kings;
Record the royal woe, my sufferings.

Nature and law, by thy divine decree,
(The only work of righteous loyalty)
With this dim diadem invested me;

With it the sacred sceptre, purple robe,
Thy holy unction, and the royal globe;
Yet I am levell'd with the life of Job.

The fiercest furies that do daily tread
Upon my grief, my grey discrowned head,
Are those that owe my bounty for their bread.

Tyranny bears the title of taxation,
Revenge and robbery are reformation,
Oppression gains the name of sequestration.

Great Britain's heir is forced into France,
Whilst on his head his foes advance;
Poor child! he weeps out his inheritance.

With my own power my majesty they wound,
In the King's name the King himself's uncrown'd,
So doth the dust destroy the diamond.

My life they prize at such a slender rate,
That in my absence they draw bills of hate,
To prove the King a traitor to the state.

Felons attain more privilege than I,
They are allowed to answer ere they die;
'Tis death to me to ask the reason why.

But, sacred Saviour! with thy words I woo
Thee to forgive, and not be bitter to
Such as thou know'st do not know what they do.

Augment my patience, nullify my hate,
Preserve my issue and inspire my mate;
Yet, though we perish, bless this church and state.
Vota dabunt quæ bella negarunt."

Mr. Seward says that Charles I. wrote the following lines on the blank leaf of a book in the Trinity House, at Newport, in the Isle of Wight:—

"A coward's still unsafe; but courage knows
No other foe but him who doth oppose."

When Prince of Wales, Charles was matriculated of the University of Oxford, and wrote under his name in the matriculation book:—

"Si vis omnia subicere, subice te rationi."

The last poem of Charles, given by Nahum Tate in his *Miscellanea Sacra*, 1698, is of far higher merit:—

"Close thine eyes and sleep secure,
Thy soul is safe, thy body sure;
He that guards thee, he that keeps,
Never slumbers, never sleeps.
A quiet conscience, in a quiet Breast,
Has only Peace, has only Rest;
The Musick and the Mirth of Kings,
Are out of tune, unless she sings.
Then close thine eyes in Peace, and rest secure,
No sleep so sweet as thine, no Rest so sure!"

On the whole, the King's verses are wildly irregular, and serve only to still further prove that there is certainly no royal road to Parnassus.

WALTER THORNBURY.

Abingdon Villas, Kensington.

JOTTINGS IN BY-WAYS.

III.—SPENSER'S HARPALUS.

In Colin Clout's *Come Home Again* (1591), Alexis says so great a shepherdess as Elizabeth, who hath so many shepherds to sing her praises, what can she care for thine, do they list not, or are their pipes untuneable?—

"Ah nay, said Colin, neither so nor so,
For better shepherds be not under skie,
Nor better hable, when they list to blow
Their pipes aloud, her nature to glorifie.
There is good Harpalus, now woxen aged
In faithful service of faire Cynthia:
And there is Corydon, though meanly waged,
Yet hablest wit of most I know this day.
And there is sad Alcyon, bent to mourne," &c.

Malone thought that Harpalus was Churchyard, because, in Tothill's *Miscellany*, to which Churchyard had contributed some two or three pieces, there was a poem in which Harpalus addressed Phillida, and because Churchyard was "a servant of Queen Elizabeth" and, in 1591, an old man. Others, however, think "Phillida" beyond Churchyard's range; and Mr. Collier has shown that, in his writings, he speaks of himself as the Palemon of Spenser's poem. Malone's conjecture, therefore, is only an example of how one may be misled by coincidences. Mr. Collier, in his turn, suggests

Lord Buckhurst, apparently because he was a faithful servant of the Queen, and because, in 1590, he was aged fifty-five; that is, there are alleged in his favour two out of the three coincidences that misled Malone. But the intent of Spenser to introduce in the above-quoted passage the names, not of all, nor even of some, of his contemporary poets, but only of two or three of those who had specially sung the praises of Elizabeth, has been overlooked. Indeed, as Raleigh, whose poems were chiefly addressed to the Queen, is mentioned elsewhere, and as Spenser alludes to the other claims of Alcyon-Gorges, it is probable that Alexis's question was intended to allow the mention of Harpalus (perhaps, too, of Corydon) as one whose chief claims as a singer rested on his praises of the Queen. Lord Buckhurst may have written such, but nothing is known of them, and he did write as Thomas Sackville the "Induction" and the "Complaint" in the *Mirror for Magistrates*, two of the most highly esteemed poems of the day. After these, however, and *Gorboduc*, he early in life and early in Elizabeth's reign, in becoming a statesman, appears to have given up poetry. We should hardly, therefore, expect him to be mentioned in such a context; while, wherever he was mentioned, we should expect some reference to a work like the *Mirror for Magistrates*. "Old Harpalus, now woxen aged" is, too, a phrase which can hardly be said to apply to an active statesman of fifty-five, who, nine years thereafter, was made Lord High Treasurer in place of Burleigh, and did not die till 1609, at the age of seventy-two. Neither can I believe that a nobleman, and one so high in the State and in the esteem of Elizabeth, would, or could, be spoken of in that familiar and off-hand tone by Spenser, or be called by him "Old Pleasant." The manner in which he sings of Raleigh, the Shepherd of the Ocean, is an example of how "great ones," as they were called, were mentioned, and contrasts strongly with these lines.

In my turn, I suggest a third, in whom, as it seems to me, all the signs and requirements meet. To none, perhaps, is the name of Harpalus, or Pleasant, more applicable than to the author of *The Arte of English Poesie*, whether as evidenced by the book itself, or by his quotations from himself, or by the titles of his other works. He was old, for he was eighteen when he addressed an eclogue to Edward VI., and he must, therefore, have been fifty-five in 1590, and may have been sixty-one. Probably the latter, for the eclogue seems to have been written with a moral suitable for one who had just ascended a throne, and the general as well as the garrulous style of his book, his frequent quotations from his own poetry, his repetitions, and his discursus on Decorum, on which he had formerly written, all give the idea of a cheery old age. He was also a servant of Queen Elizabeth, being,

according to Bolton, Puttenham, a gentleman pensioner; and seemingly he was an old and faithful servant, for, from one of his quotations, he was an attendant on Elizabeth while yet a Princess. "We our selues," says he, "used this superfluous speech [pleonasm] in a verse written of our mistress,—

'For euer may my true lous line and neuer die
And that mine eyes may see her crownde a Queene.'"

As in this and his eclogue we have indications of his tendencies, so his chief poetical exercises were the Queen's praises. On New-Year's day, 1578, he presented her with his *Partheniades*, in twenty poems, or one for each year of her reign. And afterwards, probably about 1583 or 4, he wrote his *Triumphals*, in honour of Her Majesty's long peace. Lastly, his *Arte of Poesie* itself was not only dedicated to her and adorned with her portrait, but written, as he says, for her and her Court—a liberty not to be taken without special permission, and a mark of known favour. Hence, without asserting that Puttenham, or the author of *The Arte of Poesie*, is Harpalus, I set him forth as answering Spenser's description better than any hitherto adduced, and better than any other whom my limited knowledge can recollect.

BRINSLEY NICHOLSON.

FOLK-LORE.

GLoucestershire SUPERSTITIONS: THE EVIL EYE.—The kind of sorcery known as the "evil eye" cannot be exclusively claimed as a Gloucestershire superstition, for it is one most extensive in its range; yet a person may live for many years in a parish or district without its presenting itself to his observation. In the course of the year 1873 I was called upon officially to distribute a parish dole amongst the poor householders of Churchdown, near Cheltenham, who were assembled to receive it in the school-room. This charity-money had to be given away in accordance with the donor's will and testament, to which a by-law had been recently added, that those claimants who possessed house and land of their own were ineligible. In consequence of this ruling, two or three of those present had to be "scratched" from the list of applicants. I noticed, at the time, that one of the rejected, a tall stalwart man, of grim and grisly feature, kept his eye, with a sort of malignant expression, fixed intently upon me. To this I gave, at the moment, little heed, being busily engaged; and had I thought of it at all, should have simply concluded that it was only an expression of passing disappointment on my friend's part. The next day, however, a poor woman inquired of my wife "how I was," and told her that several of those present yesterday having noticed the man's staring at me with an evil eye, very feelingly expressed a hope that "nothing would happen to me." My inditing this

ows, at any rate, that as yet it is not so
as that set forth in the old Scotch

welt a weaver in Moffat town
id the minister would dee sune;
sister dee'd; and the fouk o' the town
ant the weaver wi' the wudd o' the lume,
d it weel-ward on the warlock loon."
R. Chambers's *Popular Rhymes of Scotland*,
Edinburgh, 1826, p. 23.

g this mysterious influence, thus far, we
ief in it exists in the southern counties
I, and stretches thence to the north of
id it is singular to relate, as mentioned
B. Tylor, in his *Researches into the Early
Mankind*, &c., Murray, 1870, 2nd ed.,
exists, concurrently with this widely-
ef in sorcery, a faith in a counter-charm
ward off its evil consequences. I shall
to ascertain whether a belief in this
arm exists in Gloucestershire, and mean-
ld take leave to quote the strange his-
ance mentioned by Tylor (*ut supra*):—

King Ferdinand of Naples used to appear in
night be seen to put his hand from time to
is pocket. Those who understood his ways
e was clenching his fist with the thumb stuck
the first and second fingers to avert the effect
of the evil eye that some one in the street may
him."—Pp. 53 and 136.

F. S.

W.D.

HIRE SUPERSTITION.—It may perhaps
chronicling in "N. & Q." that in some
levon the apocryphal correspondence
ur Lord and Abgar, King of Edessa, is
n as a preservative against fever. In a
Bolham, a small village near Tiverton,
er a fireplace, in an old wooden frame,
se letters, printed in large type. They
unted by a rough woodcut of Our Lord's
orting to be a reproduction of the like-
nted on the handkerchief at Veronica,
h was a detailed description of Our Lord's
ddle height, blue eyes, fair curls, &c. I
be allowed to take the whole thing home
en, to my surprise, I found the owner
n the idea as sacrilegious. She bid me
was printed below the letters, which had
before. This proved to be a declara-
to Our Lord's mouth), that in whatever
e letters hung fever should never enter.
oman did not know where the charm
or anything about it, except that her
grandfather had said that it was brought
e when newly built, and, as she added,
kept fever away. She utterly refused
ord against it. It would be interesting
this belief is common to other countries.

ELSIE DAY.

THE GIPSIES.—A good deal has been written,
by Borrow and others, as to the East India
origin of the Gipsies, as proved by words in their
language of Sanscrit origin. There is, however,
a word, giving like proof, which has, I believe,
never been adverted to, viz., that of "Thunjur."
There is a tribe in the north-west of India called
"Thunjurs," whose habits are very like those of
the Gipsies, and whose features (but not their
complexions, which may be accounted for by
difference of climate) and expression of countenance
have a like similitude. Is it too fanciful to think
that the conjurer of Europe may be the "Thunjur"
of India, the more especially that both are given
to sleight of hand and the like? Is not the
generally received etymology of the Latin word
"conjuro" equally fanciful? As bearing on the
subject, I would note that the outcaste "Bangees"
of Upper India have the same words for husband
and wife that the Gipsies have, viz., "Raece" and
"Rumanee." This I found out by examining one
of this caste in my service, after reading Borrow.

CIVILIS.

GIPSY NATIVE NAMES.—I have collected the
following:—*Baptismal*: Antean, Demeo, Eppie,
Geleyr, Grasta, Ninian, Nona, Notfaw, Satona,
Towla. *Surnames*: Barengry, Beige, Calot,
Curapple, Donea, Femine, Finco, Fingo, Gawino,
Hatseyggaw, Lundie, Matskalla or Maeskalla,
Neyn, Nichoah, Panuel, Polgar, Zindelo. It
would be interesting to ascertain which of these
are of Oriental origin. Polgar would seem to be
so. Barengry is = Stanley, from Gipsy bar, a
stone, and the common affix, *engro*, *engry*.

R. S. CHARNOCK.

Gray's Inn.

EPITAPH.—The recent notes on gipsies reminded
me of the epitaph on Dan Boswell, the gipsy king,
who died at Selstone, Notts, and is buried in the
village churchyard. A stone was placed to his
memory, but was broken in two by a cow which
was allowed to graze in the churchyard. I beg
you will preserve the epitaph, which is as follows:—

"I've lodged in many a town,
I've travelled many a year,
But death at length hath brought me down
To my last lodgings here."

WILLIAM ANDREWS.

Wilberforce Street, Hull.

ANCIENT REPRESENTATION OF YORK MINSTER.
—In an article on English Coins, in *The Penny
Magazine of the Society for the Diffusion of Useful
Knowledge*, for 1836, p. 277, the writer, after
describing a penny of Ethelwulf, father of Alfred,
informs us that "most of the coins of this period
have rude portraits, and the reverses are sometimes
interesting: one of Edward the Elder has the
cathedral of York with three rows of windows
round, arched." Now, if it can be proved that the

device on this coin does really represent the ancient Saxon Cathedral of York, the fact must be regarded as highly curious and interesting. No authority, however, is given for the statement; and as I have not met with any notice of the coin, in the histories of York Cathedral or elsewhere, I beg to submit it to the readers of "N. & Q.," as a subject deserving fuller investigation.

J. G. B.

PARALLEL PASSAGES.—

I.

" and put a tongue
In every wound of Cæsar, that should move
The stones of Rome to rise and mutiny."

Julius Cæsar, III. ii. 227.

" for if he show us his wounds and tell
us his deeds, we are to put our tongues into those wounds
and speak for them."

Coriolanus, II. iii. 5.

II.

" for after I saw him fumble with the
sheets . . . I knew there was but one way."

King Henry V., II. iii. 13.

"A glimmering before death; 'tis nothing else, sir.
Do you see how he fumbles with the sheet?"

B. and F.'s *Spanish Curate*, IV. v.

III.

"I'll rather be unmannerly than troublesome."
Merry Wives of Windsor, I. i. 235.

"J'aime mieux être incivil qu' importun."

Molière's *Bourgeois Gentilhomme*, III. iv.

"J'ay vu souvent des hommes incivils par trop de
civilité, et importuns de courtoisie."

Montaigne, I. xiii.

IV.

"Was this the face that launched a thousand ships?"
Marlowe's *Faustus*, 99, Dyce, 1 vol. ed.

"Helen, whose beauty summon'd Greece to arms,
And drew a thousand ships to Tenedos."

Marlowe's *Second Tamburlaine*, II. iv.

" she is a pearl
Whose price hath launch'd above a thousand ships."

Troilus and Cressida, II. ii. 81.

V.

"Οὐτὶν ἰγὼ πυμάρων ἰδομαι μετὰ οἷς ἑταροῖσιν,
Τοὺς δ' ἄλλους προσθεὶν τοῦτο τοὶ ξεινήσιον ἔσται."

Odyssey, IX. 369.

"You shall die last, sir."

B. and F.'s *Elder Brother*, IV. iii.

VI.

"To gild refined gold, to paint the lily,
To throw a perfume on the violet."

King John, IV. ii. 11.

"Who when he lived, his breath and beauty set
Gloss on the rose, smell to the violet."

Venus and Adonis, l. 935.

JOHN ADDIS.

AMERICA=THE UNKNOWN.—In a sermon by John Norris, preached before the University of Oxford, 29th March, 1685, is a curious reference to America, as the type of the unknown. He says (p. 16):—

"Tis not with the Lesser, as with the Greater World,
where whole tracts and regions (and those some of the
best too) ly undiscover'd. No, man cannot be such a

stranger to his own Perfections, such an America to himself."

EDWARD SOLLY.

CURIOUS INSCRIPTION.—In the principal room of an old inn of this town, now in process of demolition, there is a small oaken board built into the wall, just over the fire-place, on which is cut out, in Roman letters, the following couplet:—

"When winters sharp winds do chillingly howl
What graces three are lefeū, pipe, & bowl."

M.DCCC.XIII.

This distich is curious, inasmuch as it forms a complete list of the members of a convivial club which held its meetings in the room in the winter of 1813, and five subsequent winters, and which (according to the official list, which I found amongst some old papers of the landlord's) consisted of the following persons: Hy. Wenn; Sam. Wintess; Joe Sharpe; J. Wynde; Robt. de Chillinglie; Bob Howell; P. J. Watt, Esq.; Bern. Grace; R. Grace; Jno. Tree; Henry Airlie, Esquire; Chas. Lefeū; J. Van Puy; Noll Powell.

T. COLEBET.

Liverpool.

MADAME DE STAEL.—In a letter written by a late M.P., in 1813, is the following reference to a once famous lady:—

"Last winter there were two lions, or rather lions, pre-eminent,—Miss Edgeworth first, and then Mad. de Staël. The latter for a short time set the world in a blaze. All the Blues were frantic, the Berrys overwhelmed, and everybody attempting to talk sentimental French. The rage has now a little abated. This extraordinary woman—and who that has felt Corinne and Delphine can help thinking her extraordinary?—is not so ugly as I expected from the accounts we have heard. Her eyes are extremely good, her mouth bad, but she is one of the people who improve with age. She appears extremely good-natured, careless of the society of ladies and openly showing her dislike of it, but fond of that of clever men, and thinking Sir J. Mackintosh the most agreeable man in England."

G.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

MEANING OF PROVERB WANTED: "THE EGG AND THE HALFPENNY."—I am almost ashamed to ask the derivation of this ancient proverbial locution; but a confession of "sheer ignorance" is good for the literary soul. I find the saying which has puzzled me quoted in one of the Year-Books of Edward I. Huard (Howard), J., says to counsel for the plaintiff, in Law French, "Vos volez dire aver le eof et la mayle?" This is of course equivalent to our "you cannot eat your cake and have it"; but what has the "Egg" to do with the "Halfpenny?" Has the mention any reference

old Roman "Sportula," a largesse originally in kind, but afterwards commuted into a donation? Thus, an insolent janitor might dissatisfied client that he could not have a full of eggs and the value thereof in money
G. A. SALA.

Everybody knows that the "maille" was coin of France, worth only part of a denier. riness is analogously conveyed in a theatrical still current: "He's not worth a spangle" pangle" is usually prefixed a very emphatic re). The "Maille" of Lorraine was good — an *écu d'or*, current *temp.* Francis I., rth 33 sous 6 deniers. "Maille" is also a n a stocking, a mesh in a net, or the square etween threads and threads in a textile whence "maillot," modern French for the " worn by dancers. The only proverb ave been able to light upon, with reference perplexing word (which also means a kind ar used by builders), is "Il y a toujours a partir entr'eux"—"There is always some between them": a saying obviously sug- by the idea of two robbers squabbling over ision of their booty.

CLEAN AS A CLOCK :— you will meet with the Holy Society of the everywhere, who will be ready to wipe you as a clock, before you come to the castle."—*An against Idolatry* (1669), by Henry More, D.D., leader," alluded to in the expression here italicized?
F. H.

SHAL NEY.—It is well known that in 1815 ert Wilson zealously and eloquently, though ssfully, pleaded the "Capitulation of Paris" Louis XVIII. and the Duke of Wellington, ir of immunity from the penalties of treason shal Ney. Vindictive cowardice and un- l tyranny had their way.

27, I was in Paris with my father, and he, mexion of Sir Robert Wilson, was anxious he Marshal's grave in "Père la Chaise." emember the alarm, the precautions, and tery, with which our *conducteur*, watching rtunity, sought the spot, and, moving aside k grass, disclosed a small flat stone, with ription—eloquent in its simplicity—"Hic

there still, or has it been replaced by a istinctive—there could hardly be a more —memorial? HERBERT RANDOLPH.

INDIA DOCKS.—What property did the lia Company hold on the river? Had they the middle of last century in the neigh- of the East India Docks? Cunningham

only says that the docks were erected for the East India Company, but are the property of the West India Dock Company since the opening of the trade. My reason for inquiring is that the Chapel of Poplar, erected 1654, was built on ground given by the East India Company; they also provided the minister with a dwelling-house, a garden and field of 3 acres, and 20*l.* per annum during good pleasure. Cunningham says not a word about this; but he says George Steevens, the commentator on Shakspeare, was baptized in Poplar Chapel 1736, is buried there, and has a fine monument by Flaxman. How came he to be buried there? He died at Hampstead, did he not?
C. A. W.

Mayfair.

"STRETCHT ALONG LIKE A WOUNDED KNIGHT."
—In *As You Like It*, iii. 2 (or iii. 3 in some editions), Celia and Rosalinde jointly quote some lines, apparently from an old ballad, viz :—

"Stretcht along like a wounded knight:
Though it be pity to see such a sight,
It well becomes the ground."

Will any of the correspondents of "N. & Q." refer me to the ballad which contains these lines?

JABEZ.

Athenæum Club.

HOW TO DEAL WITH A CUCUMBER.—The old recipe is, after paring and peppering it, &c., to throw it out of the window. How far back has this witticism been traced? Essentially equivalent thereto is the following "prescript touching the safe eating of a pear," attributed to "that skilfull and famous physician, Dr. Butler":—

"That we should first pare it very carefully, and then be sure to cut out or scoup out all the coar of it, and, after that, fill the hollow with salt, and, when this is done, cast it forthwith into the kennell."—Henry More, D.D., *An Antidote against Idolatry* (1669), p. 104.

F. H.

Marlesford.

WAR MEDALS.—I have a silver medal made for wearing as an order, with the head of Gustavus Adolphus on one side, and the letters G. A. R. S. on the other. It was obtained in a village near Nürnberg, where Gustavus Adolphus had several engagements. Is this a war medal, and are there any war medals known to have existed before the Thirty Years' War?
Fritz.

Cambridge.

Where can a complete list be obtained of all medals conferred by Queen Victoria for naval, military, and other services?
D—S.

CHAPMAN GILL.—M'Skimin, in his *History of Carrickfergus* (Belfast, 1823), says :—

"The sheriffs still receive, annually, one shilling, from each vessel trading hither, by the name of *chapman gill*; which money is collected for the purpose of burying mariners, or others, who may be cast on shore within this

district. Tradition says this money was formerly collected by the monks of some of the monastic houses of this place, as spiritual service money; hence probably, *chaplain or chapel geld or gelt*—money for the *chaplain or chapel*."

Has any similar toll been collected elsewhere so late as 1823? W. H. PATTERSON.

Who was the author of a translation of Pascal's *Provincial Letters*, entitled—

"*Les Provinciales*; or, *The Mysteries of Jesuitism discovered in certain letters written upon occasion of the present difficulties at Sorbonne*, &c. London: printed by J. G. for R. Boyston, at the Angel in Shoe Lane, 1657. 1 vol. in 12^{mo}."

Are there any other books by the same translator? Also, which is the best work (English, French, or German) on the Carpathian Mountains?

H. J. B.

"*VACATION*": A POEM.—Who was the author of *Vacation*, published anonymously in Dodsley's *Collection*, 1758 (vol. vi., p. 148)? It is an imitation—a very poor one—of Milton's *L'Allegro*.

JAYDEE.

PALLISER'S HELL.—In vol. i. of Sir Gilbert Elliot's *Letters*, he says, of Windham speaking in the House of Commons, "that he was miserably oppressed by fear, and may be said to have had a taste of Palliser's hell, for a day or two preceding." What is meant by Palliser's hell?

H. A. ST. J. M.

"*ROMANIANEAL GALLANTRY*: or, *The Mystery Unravelled, A Tale Dedicated to his Grace the Archbishop of Canterbury without permission*."

Omnia vinoit amor et nos cedamus amori.

Virgil.

London: Printed by the Author. MDCCLXXVII.

The above is a satirical poem of seventeen stanzas, in 4to. form, without any paging; it has a curious and appropriate frontispiece. No names are mentioned. The history of this very rare volume, and any other information touching it, will be welcome.

H. S. A.

JUSTICE WATERTON.—Of what family was he? There is among the Lutterill Ballads in the British Museum (vol. ii., p. 232) a poetical broadside, entitled *Room for Justice*; or, *the Life and Death of Justice Waterton*.

EDWARD PEACOCK.

W. C. OULTON.—What is the date of his death? He was the author of many dramatic pieces, and likewise wrote a history of the London theatres, and was living about 1820.

R. INGLIS.

SHADDONGATE.—What is the origin of the name Shaddongate at Carlisle? If there are any variations in the orthography of the name in the old books or documents, what are they? Will some benevolent archaeologist of Carlisle or elsewhere transmit to "N. & Q." replies to the above?

PROCUL.

COLLE.—I have an Italian chap-book called *La Guerra di Absalom contro il suo Padre Santo Profeta Davide*, *nessa in Ottava Rima*. It is printed at Colle. Where is Colle?

VIATOR (1).

ANNA TANAQUIL FABRI FILIA.—Where can I find an account of her, who, in the seventeenth century, published an edition, or furnished notes to an edition, of the *De Viris Illustribus* of Sextus Aurelius Victor?

W. F.

HENRY'S "HISTORY OF ENGLAND."—I want an interpretation of the names of the under-mentioned constellations, as quoted by Dr. Henry in his *History of England*. The extract is from "*Ossian's Poems*," and runs as follows:—

"Seven bosses rose on the shield,
On each boss is placed a star of night:
'Can-mathon' with beams unshone,
'Col-derma' rising from a cloud,
'Uloicho' robed in mist,
'Cathlin' glittering on a rock,
'Bedurath' half sinks its western light,
'Berthen' then looks through a grove,
'Toutheana' that star which looked by night on the course of the sea-tossed Lathen."

See Henry's *Hist. Eng.*, vol. i. p. 42.

A READER OF "N. & Q."

THE PRINCE OF WALES'S JE NE SCAIS QUOI CLUB.—What club was this? I have seen a song, printed by Longman & Broderip, sung by Johnstone at the above-named club.

E.

[It was holden at the "Star and Garter" tavern, Pall Mall. See *Atter Miscellany*, ii. 313, and the *Sporting Magazine* (1795), vi. 83.]

BRITISH MUSEUM.—Has any catalogue ever been printed of the *Carte Antiquae* in the British Museum, and where can it be obtained?

C. W.

"THE GENTLE CRAFT."—I should be glad to know in whose possession the following popular histories or chap-books now are.

From George Daniell's sale:—

Lot 1232. "*The Pleasant History of Tom the Shoemaker*." Printed for I. Rose, 1674. (Bought by Lilly for 22s.)

Lot 1362. "*The Shoemaker's Glory*." Printed by C. Brown. N.d. (Bought by Quaritch for 1l. 15s.)

From Rev. T. Corser's sale:—

Lot 69. (2nd portion). "*History of the King and the Cobbler*." Two Parts. T. Norris on London Bridge.

Lot 248. "*Diverting Dialogue between a Shoemaker and his Wife*." Stirling, 1807.

JOHN TAYLOR.

Northampton.

FREEMASONRY IN CANTERBURY CATHEDRAL.—A friend of mine, who has passed through most of the higher degrees of Freemasonry, assures me that he has seen the symbols of Ark and Mark Masonry in the windows at the east end of Can-

terbury Cathedral, and also on one or two of the columns of that edifice. He also states that he saw the sign of the Royal Arch a dozen times repeated on the painted glass of the windows. Can any of your readers shed a ray of light on these interesting facts?

F. W. CHESSEX.

Lambeth Terrace.

STERNE: RIGBY.—I have a mezzotint portrait (13 × 7½ in.) of Laurence Sterne, from the portrait by Reynolds, by E. Fisher, "Sold by J^{no} Bowles & Son," &c.; also another mezzotint, about the same size (Murrey pink), of Captain Edward Rigby of Leyton, in Lancashire (Smith exc^{ed}, 1702). Are the above rare? They are both beautiful as specimens of art.

Q. Q.

FANNY: FRANCES.—When did the form Fanny for Frances come into use? I noted in some papers which I recently examined, that in the will of John Bunker, of Chalgrove, proved at Bedford, 25th October, 1637, he mentions "my daughter Francis, or Phanny."

W. H. WHITMORE.

Boston, U.S.A.

BISHOP WREN, OF ELY.—Bishop Wren was the eldest son of Mr. Francis Wren, who, according to the *Parentalia*, was a citizen and mercer of London. There is a very singular reference to this Francis Wren in W. Lilly's *True History of King Charles the First*. Speaking of the Bishop, whom he calls "this wretched Wrenn," he says (p. 44), "a fellow whose Father sold Babies and such Pedlary-ware in Cheapside." How is this expression to be understood? Is it possible that Lilly meant that the Bishop's father kept a toy-shop and sold dolls?

EDWARD SOLLY.

THE FAROE ISLANDS.—In Marmier's *Lettres sur le Nord* (fifth edition, Hachette, pp. 424-5), there is an account of an attack said to have been made by a British man-of-war, in the year 1808, upon Thorshavn, the principal town of the Faroe Islands. The ship is reported to have entered the harbour under French colours, and to have sent on shore a party, who spiked the guns of the fortress and demolished part of the bastion.

The Danish records in the island have not preserved the name of the man-of-war; and I am unable to find any particulars of the occurrence. Can any of your readers help me? I should also be very glad to be referred to any recent books or articles on the Faroe group.

HERBERT P. THOMAS.

Union Club, S.W.

JOHN, LORD WELLS, TEMP. RICHARD II.—What was his armorial coat? He was, I believe, ambassador from Richard to the King of Scotland, 1390.

A. L. W.

HYRALDIC.—A very old oak panel has been lately brought to me, having carved thereon, in

high relief, three fish naiant to the sinister, each crowned. To what family do these arms belong?

CHAS. JNO. PALMER.

Great Yarmouth.

EARLY DAYS OF THE LATE DUKE OF WELLINGTON.—In a note to Fitzpatrick's *Sham Squire*, it is stated that, in early life, the Iron Duke, then the Hon. Capt. Wesley, was tried in the Sessions House, Green Street, Dublin, for an assault on a Frenchman and robbery from him of a cane. He was acquitted of the robbery, but found guilty of the assault. Does any report of the trial exist?

H. H.

Lavender Hill.

"PLAGAL" (MODE, CADENCE).—Wanted the etymology of this word.

TENEOR.

GEORGE SUTHERLAND OF FORCE.—Can any one give me information respecting his descendants? He contested the earldom of Sutherland in 1771.

OXONIENSIS.

Replies.

CONYNGHAM FAMILY.

(4th S. xi. 16, 78, 264, 488; xii. 18.)

There is considerable difficulty in the way of arranging the position of this William Cunyngham, as Bishop of Argyle, and the reputed ancestor of the present noble family of Conyngham in Ireland. Neither Keith nor Spottiswoode are to be relied on as throwing much light on the succession here, but I shall contribute my quota of information, which can be depended on, as far as it goes. David Hamilton, Bishop of Argyle in 1505, and still sitting on 8th Feb., 1522, "Episcopus Lismoren," was succeeded by Robert Montgomerie, son of Hugh first Earl of Eglintoun, and rector of Kirkmichael in Carrick, Ayrshire, diocese of Glasgow, who was "Elect and Confirmed" as Bishop of Argyle ("Ergadie episcop.") on 7th February, 1530-1; and the see was certainly vacant before the 1st of February, 1538-9, when King James V. of Scotland addressed a letter to Pope Paul III., soliciting the confirmation of William Cunynghame, whom he had nominated to the bishopric of Argyle. This letter is given in Theiner's *Vetera Monumenta Hibernorum et Scotorum Historiam Illustrantia*, ab 1216 usque ad 1547" (published at the Vatican Press, Rome, in 1864), and is as follows (No. 1047, page 608):—

"Scotie rex pontifici, ut designatum episcopum Lismorensem confirmat. Ex orig. Carte Cervine Filza xxiv. fol. 42, in Tabulariis Florentinis." "Sanctissimo Domino nostro Pape. Beatissime Pater, vere Dei Vicarie, post debita ad sacros pedes oscula felicitatem, Sedes episcopalis Lismorensis in presentia vacat, cuius curam et gubernationem, quia montosa et sterilis plane est terra, et redditus exigui, diocesanorum mores feri et inculti, pauci admodum ambiunt. Est enim ea gens Irlandie et insularis proxima, et in postrema regni nostri parte degens. Quod cum difficile et laboriosum sit cum populum prudenter legibus

solutum in ecclesiastica disciplina continere, *Guilielmum Cunynghame* iuvenem annos sex et viginti natum, ex nobili et potenti familia illi genti vicina ortum, delegimus, quem Sanctitati tue commendaremus. Huius eximia indoles non exiguum nobis spem ostendit de illius populi ecclesia optime merendi, et in suo erga nos officio retinendi. Tuam ergo Beatitudinem rogamus, ut hunc *Guilielmum* dicto episcopatu propter religionis et fidei christianæ cultum, quo nihil nobis neque prius neque antiquius usque fuit, preficiat, cenobio de *Sagadal* ordinis Cisterciensis ob mense episcopalis tenuitatem, ut multo antea tempore fuerat, illi unito et incorporato: qui dici felix vivas ad reipublice christianæ stabilitatem et augmentum. Ex *Edinburgo* ad Calend. Februarii M.D. XXXVIII. E. V. S. Devotus filius Scotorum Rex. JAMES REX."

From the above document it, therefore, is evident that William Cunynghame, aged twenty-six years, belonging to a noble and powerful family residing in the neighbourhood of the diocese of Argyle, and whose particular fitness afforded every hope that he was worthy of receiving charge of the church of the people inhabiting the diocese of Argyle (who were a rude and uncultivated race, in a mountainous and barren country, visited by few, and which, from its proximity to Ireland and the isles, was considered the remotest part of the kingdom), was recommended by the King to the Holy See for Papal confirmation as Bishop of Argyle. Whether he obtained the desired approval, or was ever consecrated to this see, does not appear; it is clear, however, that this Bishop-designate of Argyle was, at that period a Roman Catholic, and, from the date of his birth, 1512-13, that he could not have been a son of the fourth Earl of Glencairn, as generally stated, but was probably a younger son of Cuthbert, the third Earl, and brother of William, the fourth Earl, who was "a pupil, and under his father's tutory in 1506." He was alive on the 24th April, 1550, as "William, Bishop of Argyle," according to the *Register of the Privy Seal of Scotland* (as given by W. M.), and may have embraced the Reformation, which his successor, James Hamilton, certainly did in 1560, though as he became Bishop of Argyle in 1558, Cunyngham was either dead, or had vacated that see, in or before the latter year, and he could have had no legitimate issue in that case. Hamilton left, at his death, 6th Jan., 1579, a "lawful son," William, who became a burgess of the Canongate in Edinburgh. However, our Bishop William also left descendants, notwithstanding his episcopal character; and it is recorded (in Cotton's *Fasti Ecclesiæ Hibernicæ*, iii. 361, 368, 370; v. 266), that Alexander Cunningham, or Conyngham, M.A., "was a son of Dr. William Cunningham, Bishop of Argyle, in Scotland, a scion of the family of the Earls of Glencairn. In 1616 he was naturalized as an English subject [Rot. Pat. 14 Jac. 1], was the first Protestant minister of Inver and Killymard in this year," 1611 [Lodge's *Peerage*, vol. vii. p. 178]; obtained the Prebend of Inver in 1611, and that of Killymard

in the same year, vacating the latter in 1622, and the former in 1630, both in the Cathedral of Raphoe, on succeeding to the Deanery of Raphoe by patent of 27th April (*Lab. Mun.*), in which he was installed on June 22 (*Reg. Vis.*). He died on September 3, 1660 (Lodge). It is also stated by Cotton that "Robert Cunningham, M.A. (a grandson of Alexander (?) Cunningham, Bishop of Argyle, was ordained Deacon and Priest on September 3, 1627), collated (as Prebendary of Killymard) on June 22, 1630, and installed next day" (*Reg. Vis.*). Neither of these naturalized Scots-Irish clergymen can, with any appearance of probability, have been a son of the Bishop William Cunningham, who was born so far back as 1513, unless Alexander, the Dean of Raphoe, was a nonagenarian at his death in 1660; but they may both have been grandsons who came over to Ireland, like numerous other Scottish adventurers during the reign of King James I., to obtain ecclesiastical preferment in their adopted country; though this supposition will leave one degree of the Conyngham pedigree still to be accounted for. In conclusion, it may be noted that the ancient Cistercian Abbey of *Sadagal* ("Saundle, Sanadale, or Sadael"), in Cantyre, formerly a shire by itself, but now united to the county of Argyle, is supposed to have been founded towards the end of the twelfth century, by Reginald, Lord of Argyle and Kintyre (or "Cantyre"), and it was annexed to the bishopric of Argyle by King James IV. in the year 1507, on account of the small episcopal revenues of that see. This union was continued from that period, under the successive bishops, and in the above letter of King James V., he requested that this *cenobium* of "Sagadal" might be incorporated with the bishopric, owing to the poverty of the diocese, and for the culture of religion and Christian worship there. A. S. A.

Richmond.

ENGLISH SURNAMES (5th S. i. 262.)—MR. G. A. SALA has not improved upon Mr. Bardsley's etymologies. The derivation of the name of the family of Vaux (*De Vallibus*) from Vaux, in Normandy, is reasonable enough; and there is no doubt that the place had its name from *vauz*, an old plural of *val*, *vau*. Again, Vaux would, no doubt, corrupt to Fawkes, but it does not follow that the latter was so derived. Cunningham (*Handbook of London*) says, "Vauxhall, Faulkenhall, or Foxhall, a manor of Surrey; properly Fulke's Hall, and so called from Fulke de Breauté, the celebrated mercenary follower of King John." Lower compares the name Fulke with the A.-Nem. personal name Fulco; and he thinks Fawkes, Fawke, may sometimes be the same as Vaux, and, at other times, a modification of Fulke or Fala. Ferguson thinks Falke and Fawkes "may be from the O. Norse (Norsk ?) *fálki*, Dan. *falk*, a falcon"; but he says Försterman refers the German name

Falcke, Falk, to an O. G. Falacho (sixth century), a diminutive of Falo. I should prefer to derive Fawkes from the Saxon *folc*; Dan. *folk*; Sw. *folck*; D. and G. *volk*; Meidinger renders *volc*, "volk, umfassend"; and (quoting Wiarda and Grimm) gives, under this head, the personal names Fulco, Folcho, Folca, Folchard, Folchold, Folcman, Folcgrim, Folcracl, Folcharat, Folcwar, Folcwin, Folchwin, Volkman. The family of Sackville (De Salchevilla, Salkavilla, Saccaville) is, no doubt, from Sackville (now Saunquville) in Normandy (Seine Inf.); but the name of the place is not derived from *Sicca Villa*, but from the river Scie (Sye). Appearances to the contrary, family names are not derived either from *spears* or *staffs*. The name Rooper is a corruption of Roper, which may be the same as Robert (conf. Huber for Hubert, Auber for Aubert) and the Old German names Ratperth, Ratpert, from *rad*, *rat-precht* = distinguished in counsel; and Rospear may be from the same root by change of *t* to *s*. But Rospear and Robespierre may also be corrupted from Rob, Robs, and Pierre. Conf. the patronymic Robsart (Robs-art). The surname Devill (found De Ville, Divall, Divoll, Devall, Devol, Devile, Deyvil) is possibly sometimes a translation of the French name Diable, or the Dutch Tyfels; at other times it may come from Dèveille-les-Rouen, dep. Seine Inf.; or from Deville (Ardennes); and it would also corrupt from D'Eyville. Cowel Latinizes D'Aiville, D'Eyville, *De David Villa*; but, perhaps, a better spelling would be *De Davidis Villā*. Eyville, as a local name, is more probably from Eye ville, the town on the Eye or water. Conf. Eyeford, co. Gloster; Eyemouth, co. Berwick, on the stream called the Eye; Ey Water, co. Aberdeen; Eye, co. Northampton and Suffolk, and Peninsula of Lewis.

R. S. CHARNOCK.

Gray's Inn.

THE EARLIEST ADVERTISEMENT (4th S. x. 6, 54, 469.)—MR. PIGGOT, Jun., F.S.A., quoted an advertisement from the *Mercurius Elencticus*, of October 4, 1648, as the earliest he had met with.

Here are four of an earlier date:—

"A Book applauded by the Clergy of England, called *The Divine Right of Church Government*, Collected by sundry eminent Ministers in the Cittie of London; Corrected and augmented in many places, with a briefe Reply to certain *Querries* against the Ministry of England: Is printed and published for Joseph Hunscot and George Calvert, and are to be sold at the Stationers Hall, and at the Golden Fleece in the Old Change."—*Perfect Occurrences of Every Daie* *journal* in Parliament, and in Moderate Intelligence. No. 13. "From Fryday 26. to Fryday April the 2. 1647."

"All Loyall and true Subjects to their King are invited by mee, to peruse 2. Books now newly printed, one intituled *An Eye Salve* for the City of London.

Other A wholesome Admonition to Kent, Surrey, and Essex."—*Mercurius Elencticus*. No. 27. Royalist secretly printed. "From Wed. the 24. of May Wednes. the 31. of May, 1648."

"Courteous Reader, you are desired to peruse A Book now extant, written by a learned hand, Intituled *Now or NEVER*." *Mercurius Elencticus*. No. 35. "From Wed. the 19. of July till Wednes. the 26. of July, 1648."

This "book" was really a small quarto pamphlet appealing to the country on the King's behalf. Its exact title is *Aut Nunc aut Nunquam*. Now or NEVER: For if not Now, inslaved ever. London, Printed in the yeare 1648:—

"The Fairy Leveller, or King Charles his Leveller described and decyphered in *Queen Eliz. dayes* by Edmond Spenser, Her Poet Laureat, in his unparalleled Poem entitled the *Fairy Queen*. A lively representation of our times: is newly printed, with Annotations worth your perusal."—*Mercurius Elencticus*. No. 35. "From Wed. the 19. of July till Wednes. the 26. of July, 1648."

WILLIAM RAYNER.

34, Harrington Street, Hampstead Road.

"RAFFLE" (4th S. xii. 367.)—This has just caught my eye while in search of another matter. By other examples it would appear that *rifle* was the Elizabethan and Jacobean form (see Webster's *Northward Ho!* vol. i., with Dyce's quotation there from Chapman's *Blind Beggar*, and the *Honest W.*, iv. 2). I have also seen other examples, but do not remember *raffle*. Minsheu, too, only gives "*Rifle*, a kinde of game where he that, in casting, doth throw most on the dice, takes up all that is laid down"; and so Holy-Oke's *Ryder's English-Latin Dictionary*, after "*rifle*, to spoil, &c.," gives "*to rifle*, as at dice." But is it not more correct to say that *rifle* and *raffle* are variants, the former of which, during the time spoken of, superseded the other, and then was, through French influence, superseded in turn? In French there were both *raffler* and *rifler*, to snatch, &c. (Cotgrave), and so it would seem to have been in Italian; and Chaucer, in *The Persones Tale*, *De Avaritia*, says, "Now cometh Hazardrie with his avertenaunce, as tables and raffles." Afterwards Dryden uses *raffe*, and Blount, 16—, fifth edition, 1681, has, "Raffle (Fr. [*i.e.*, from the French]), a game. . . . Hence comes our word *Rifle*, for when any ring, watch or other thing is rifled. . . . the thing was rifled, quasi *raffled*, or plaid for at *Raffle*." In the later dictionaries Kersey, 1708, who specially gives old words, gives *raffle* and *rifle*, but the others give *raffe* only, though after explaining they say—also *rifle*.

With regard to the rest of the query the French *raffe* was a throw where all the dice turned up alike, as doublets, triplets, &c., according to the number of dice used, and was so called because that *raffed*, *rifled*, lurches, or swept the stakes.

"Raffle," says Cotgrave, "a game at three dice, wherein he that throws all three alike winnes whatsoever is set; also a rifling [meaning a spoiling]. *Faire une raffle*, to rifle, ravage [&c]. *Tecter une raffle*, to throw three dice alike, as three aces to win all; also to snatch, catch or scratch."

It is to be presumed that of two triplets the higher won. Afterwards the impatience of gamblers

seems not to have brooked waiting for triplets, but failing them was content with "doublets and a chance." Dryden, in the *Mock Astrologer*, act iii., as quoted in Richardson, has—

"Wild. What is the ladies' game, Sir?

"Lop. Most commonly they use raffle. That is to throw in with three dice, till duplets and a chance be thrown; and the highest duplets wins, except you throw in and in, which is called raffle, and that wins all."

To throw in and in was to throw alike, on two, three, or four dice (see Nares, *s. v.*). Hence the game of "In and In" was the same, or much the same, as raffle, or raffles, except that it was played with two or four dice, as appears from Nares, who quotes from the *Compleat Gamester*. Perhaps, too, it differed in that each laid down a stake, though it is not clear that the same was not done in the older form of raffle.

B. NICHOLSON.

ARITHMETIC: CASTING OUT NINES (5th S. i. 88.)

—This well-known process is described in Appendix II. to De Morgan's *Arithmetic*, at p. 166 of the fifth edition. It applies, not so much to addition as to multiplication and division; and depends on the fact, easily proved, that any number and the sum of its digits leave the same remainder when divided by 9. Thus the sum of the digits of $6484 = 22$, whose digits again $= 4$; therefore, if divided by 9, 6484 leaves a remainder 4. There is also a process or proof, by casting out elevens, which depends on the differences of the alternate digits.

MORTIMER COLLINS.

Knowl Hill, Berks.

Perhaps the following extract from *Prima Arithmetice Practice Elementa*, &c. (Friburgi, 1665, 12mo.), bears on the query of M. H. S. C. about proving sums by "casting out the nines":—

"Examen multiplicationis:—Instituitur examen per abjectionem 9. hoc modò: I. Abjice 9 ex numero multiplicando quoties potes et residuum serva impositum lineæ. II. Abjice ex multiplicatore itidem 9. quoties potes et residuum serva, et prius per hoc multiplica et ex producto rursus abjice 9. quoties potes, et hoc residuum anota. III., &c."

En passant, has "despondency," or the Ciceronian *abjectio animi*, ever had any connexion with *abjectio figurarum*? *Abjectio* is mainly confined to these two expressions.

BARROVIUS.

Westminster.

M. H. S. C. will find all he wants in Lucas de Burgo's *Summa de Arithmetica* (folio, Venice, 1494); in Barlow's *Mathematical Dictionary*, under Multiplication and Division; and, lastly, in Barnard Smith's *Arithmetic Book*, p. 21.

C. F. S. WARREN, M.A.

The answer to any multiplication sum may be proved to be correct as follows:—

"Add up the figures in the multiplicand, find the greatest number of nines which their sum contains and set down the remainder; do the same with the figures of the multiplier: then multiply these two remainders

together, and do the same with the figures of this product: lastly, do the same with the product of the two numbers themselves. Then, if the sum be worked correctly, the two remainders last found will be identically the same."

See Colenso's *Shilling Arithmetic*; and for the reasons of the proof, Colenso's *Algebra*, Part II., Art. 131.

G. W. TOMLINSON.

Huddersfield.

There are many works containing an explanation of the method of proof by "casting out the nines." The earliest of these, which I possess, is *The Wel Spring of Sciences* . . . by Humfrey Baker, 12mo., Lond., 1591. Other editions, 1562, 1583, and 1617. It may also be found in Davies's *University Arithmetic*, 1846; Vogdes's *United States Arithmetic*, 1846; Adams's *Arithmetic*, 1848; Perkins's *Higher Arithmetic*, 1850; Parke's *Philosophy of Arithmetic*, 1850; and very many others. In Kersey's second edition of Wingate's *Arithmetic*, Lond., 1689, it is referred to, "only to set a brand upon it, that it may be avoided by all lovers of Truth."

GASTON DE BERNEVAL.

Philadelphia.

"CRACK" (5th S. i. 124, 175.)—In the north of England "crack" is a gossiping conversation; *e. g.*, "Come thi ways in, an' let's hev a bit of a crack." The plural "cracks" means "news," as in Anderson's song, *Nicol the Newsmonger*, which commences—

"Come, Nicol, an' gie us thy cracks,
For I see'd thee gang down to the smiddy."

Here Nicol is asked for the news, for he has been at the blacksmith's forge, which is always a great gossiping place.

In Craven we should not connect "crack" with "an arch lively boy," as Dyce does in his *Glossary*. On the contrary, as an adjunct, we use it in a totally different sense. Thus "crack-brain" signifies a simple, weak-minded man or woman, what we also call an "hawf rock'd one," *i. e.*, a person who, if not a fool, is next door to it! It is evidently used in this sense by Addison in the quotation given by F. J. V. On one occasion the famous "Judge's Trumpeter" and puppet-show manager was exhibiting his *dramatis personæ* at Halifax. Mr. Punch, after addressing several of the audience by name, turned to a foolish individual, who was known as "Crack-Robin," and said, "And I see my old friend Crack-Robin!" This sally caused a laugh, in which all joined except Robin. He, in a great rage, advanced to the proscenium, and, shaking his fist at the puppet, said "Dom thee, if thee warn't a bit o' wood, I'd twine thy neck about!" Crack-Robin had no idea of Harry behind the scenes; he only knew a "bit o' wood," on whom it would be quite *infra dig.* to wreak his vengeance. Harry Roe and his eccentricities figure in "N. & Q.," and also in Dr. Chambers's *Book of Days*, but the anecdote

above is not given. I had it, when a boy, from an aged man who was present. VIATOR (1).

SCOTTISH TITLES (4th S. xii. *passim*; 5th S. i. 17, 57, 178.)—I entirely agree with L. L., that a correct is always the safer answer. But what I wished to convey was, that in discussing a subject so changeable and uncertain in its nature as usage or custom of the country, it was better to be content with an answer which, though somewhat wide and general, was absolutely beyond dispute, than to seek an answer which, while apparently more definite and precise, was liable to question. This view has only been strengthened by the rejoinder of L. L. He quotes, as illustrative of the distinction between the titles of those who held their lands immediately of the Crown, and those who held under a subject superior, an "old rhyme," which mentions a Duke of Hamilton and Brandon as being at the same time Laird of Kinneil and Gudeman of Draffen. The first Duke of Brandon came into existence in 1711. Sir Walter Scott tells us that—

"Good-man came about the seventeenth century to be applied only to farmers, every landed proprietor assuming the title of Laird, which, at an earlier period, was only applied to barons and great vassals of the crown, under the rank of noblemen."—*Memorie of the Somervilles*, i. 496, foot-note.

And he quotes from *The Speech of a Fife Laird Newly come from the Grave*, published in 1706:—

"When I was born at Middle-yard-weight,

There was no word of Laird or Knight:

The greatest Stiles of Honour then,

Was to be Titl'd the Good-man.

But changing Time hath chang'd the Case,

And puts a Laird in th' Good-man's place."

Watson's *Collection of Scots Poems*, Part I. 28.

Sir Walter Scott may be wrong, or L. L.'s rhyme may be wrong. But supposing them both to be right, the result of a reconciliation is that the Duke of Hamilton and Brandon was agricultural tenant of Draffen. This does not bear out the illustration L. L. intended, and hence I think we must allow some latitude in these matters, and not try to apply leaden rules to them.

L. L.'s observation that the wife of Sir John Schaw would be called Lady Schaw, rather than the Gudewife of Greenock, because the former was the higher title, would also apply as between Lady Schaw and Lady Greenock, and, therefore, there is not much weight to be given to that consideration.

W. M.

Edinburgh.

STIMPSON & CO. (5th S. i. 49, 114, 197.)—W. T. M.'s letter is very amusing. What he dreams of is an *in futuro*, that, like George Colman's "impossibility," will "never, never come to pass." I fancy that, in these economical days, many would speak their mind pretty freely if a Chancellor of the Exchequer were to propose the establishment

of a "Verification Court," where three or four well-paid judges should sit, in habits like those of the Knave of Clubs, to decide, "*vi et armis*," who had a right to *ar.*, *or.*, *vert* or *gules*! What constitutes the *right* spoken of by W. T. M.? Is it registration in the *Heralds' College*? Does he require to be told that there are numerous families which are regardless of the *Heralds' College*, because their ancestry bore arms centuries before there was any such place? They can point to altar tombs, and capitals, and corbels, in the ruins of ancient abbeys, and to the sculptures thereon, that old *Edna Rerum* has spared. W. T. M. should visit Sawley, Bolton, and Kirkstall, and, if he know anything of heraldry, he will find shields older than many in the *College*, and of Yorkshire families that happily still exist. The *assumption* complained of is not illegal, though it may be snobbish in W. T. M.'s ideas, for the Act that taxes armorial bearings says, "and whether such are registered in the *Heralds' College* or not." The opinion that I entertain about the *tax* is, that instead of increasing it, it would be better to abolish it altogether, as it interferes with the engraver's trade.

I have a *right* to bear arms, and I use that right; but it would be to me a matter of perfect indifference if any rich scavenger, who chanced to have the same name as myself, chose to *assume* my arms or crest, and place them on his dust-cart. I do not addle my brains with such trifles; I have more serious and more interesting matters to look to! If plain Mr. Brown or Mr. Smith is an honest man, and such an one as Burns describes in his immortal lyric, though he may be without *authorized* arms, he is, according to my democratic ideas, superior to any pretentious Sir Hildebrand Snooks, although Sir H. S. may have an armorial *right*, which Mr. Brown or Mr. Smith may not possess, because they have not come down with the *£. s. d.*, or enrolled themselves at the institution in Doctors' Commons, or the rival one in Lincoln's Inn Fields.

ONE OF ADAM'S DESCENDANTS.

KNOCK FERGUS (5th S. i. 268.)—This street was north of Wellclose Square, and could not, therefore, have been removed in the construction of the London Docks. It ran parallel to Ratcliffe Highway (now George Street), and formed the continuation of Rosemary Lane (now Royal Mint Street and Cable Street). In 1813 it was known as Jealous Row; afterwards as Back Lane, and more recently as New Road. It is now included in Cable Street. The site of the London Docks consisted principally of gardens, meadows, wastes, and rope-grounds. The most important streets that were pulled down were Osburne and Byng Streets, which ran from east to west, and Virginia, Portland, and Torrington Streets, which lay north and south.

E. H. COLEMAN.

According to two maps I have, of 1761 and 1763 respectively, Knock Fergus is the name given to the highway in continuation of Rosemary Lane and Cable Street, eastward of Wellclose Square, corresponding to that which was later known as the Back Road, but now as Cable Street its entire length. It is some distance to the north of the London Docks. The map of 1761, annexed to Doddsley's *London and its Environs*, gives a very good idea of the streets (of which there were five), lanes, and *culs de sac* removed by the formation of the London Docks, 1800-5, but the Act of Parliament, obtained in 1800, will give a better.

W. PHILLIPS.

The precise streets, and even houses, swept away in clearing the site for the Docks may be readily seen on reference to Horwood's splendid map of London (1799), and comparison with any good map of more recent date. No church was destroyed for the Docks.

EDWARD SOLLY.

THE DATE OF GREENE'S "MENAPHON" (4th S. xii. 441).—There can be little doubt, I think, that the 1589 edition of Greene's *Menaphon* was the first. The book is dedicated to "Lady Hales, wife to the late deceased Sir James Hales," and he is again alluded to as recently dead. Is it possible to discover the date of his death?

C. ELLIOT BROWNE.

MARSHAL MASSENA (5th S. i. 245).—This name was doubtless originally Massina or Masina, an abbreviation of Tomasina, a diminutive of Tomaso. Conf. Masaniello for Tomaso Aniello. The study of family names is, to a great extent, the study of nicknames (tops and bottoms), diminutives, augmentatives, patronymics, and corruptions. Thus, from Isabel, we have Bel, Bell, Bellet, Belt; Bellet, Blot; from Nicholas we get Nichole, Nicole, Cole, Collett, Colard, Collard; from Nicholas, Klas, Klassen; from Peregrine, Pell, Pellet, Pelt; from Mary, Mal, Mallet, Malt.

R. S. CHARNOCK.

Gray's Inn.

ENGRAVED OUTLINES (3rd S. viii. 29; xii. 57).—The lines of the first quotation are translated from Dante's fourth *Canzone*. The outline, I presume, represents some part of Florence:—

"Madre di loda, e di salute ostello,
Con pura unita fede
Eri beata, e colle sette donne,
Ora ti veggio ignuda di tai gonne;
Vestita di dolori; piena di vizi."

FITZTHOPKINS.

Garrick Club.

ECCENTRICITIES OF NOMENCLATURE (5th S. i. 247).—These, it seems, may be accounted for between misprints and a pedantick lust after old spelling, such as, perhaps, that "k" shows in me. To take HERMENTRUDE'S instance, plenty of Har-

riots may be found, for example, in old peerages. Percy's *Relicks* will show Margrets without end; and Josiphine is a very likely misprint. This only leaves Florance, which certainly to a Latin ear and eye is a most horrible blunder, unless we may take it from the base Latin *florare*, which I find in D'Arnis's Dictionary thereof. As for Eleanor, I believe no two ladies who now rejoice in that appellation spell themselves alike. The strangest way (which I know of myself) is Ellenor. I have even seen Aliena in an old pedigree.

C. F. S. WARREN, M.A.

"MATHEMATICALL RECREATIONS" (5th S. i. 269).—This is the work of "an excellent mathematician," William Leybourn. Granger (*Biog. Hist.*, 1804 ed., vol. iv., p. 78) says he was originally a printer in London, and afterwards himself became an eminent author. It appears from his books, the same writer adds, that he was one of the most universal mathematicians of his time. Lowndes (Bohn's ed., 1864) says he published many scientific works, all of which are esteemed.

Watt (*Biblio. Brit.*) enumerates sixteen of his works. The time of his birth and death is unknown. Allibone queries "died 1690?"

SPARKS HENDERSON WILLIAMS.

18, Kensington Crescent, W.

THE TONSURE (3rd S. ii. 45).—(1). Shaven crowns were regarded, as late as St. Jerome's time (close of fourth century), as a mark proper to the priesthood of Isis or Serapis (S. Hieron. *Epist.* xlv. Opp. iii. 1029). The earliest known examples in art of the *bare crown*, by way of tonsure, are of the sixth century. See Marriott, *Testimony of the Catacombs*, p. 52. (2). Boccaccio, in his *Commentary on the "Inferno" of Dante* (vii. 39), says:—

"Some maintain that the clergy wear the tonsure in remembrance and reverence of St. Peter, on whom, they say, it was made by certain evil-minded men as a mark of madness; because not comprehending and not wishing to comprehend his holy doctrine, and seeing him fervently preaching before princes and people, who held that doctrine in detestation, they thought he acted as one out of his senses."

A. L. MATHEW.

Oxford.

"LA VIE DU GÉNÉRAL DUMOURIEZ" (4th S. xi. 503) is to be found in the *Supercheries Littéraires* (vol. i., for 1869, col. 1179.) So much a reference to my own books has enabled me to answer, as one might expect; for, indeed, with the numerous catalogues and bibliothecas the French have, it is not often we find a book has escaped the notice of Quérard, the Barbiers (father and son), the Brunets, Otto Lorenz, and Demanne. Unfortunately we still have to regret that English literature is not so well cared for, though, if we have many more such works as the *Bibliotheca*

Cornubiensis, just published by those two hard-working and indefatigable bibliographers, Messrs. Boase and Courtney, the French will be able to take a lesson from us in an art in which they have hitherto carried off the palm.

"NOTES ON THE FOUR GOSPELS."—I was about to hazard a guess that this, which Mr. PRESLEY says is signed "F. M.," might be by Sir Frederick Madden. But Lowndes, in his *British Librarian*, column 236, No. 817, does not say who it is by, and I should have expected him to know if by Sir Frederick. I was not able, some time ago, to find the work under Sir Frederick Madden's name, or initials, at the British Museum.

OLPHAR HAMST.

New Barnet.

BRIAR-ROOT PIPES (4th S. xii. 445).—The actual species of heath employed in the manufacture of these pipes is *Erica arborea*, the roots of which are exported for that purpose from the south of France.

JAMES BRITTEN.

MASSINGER (4th S. xii. 449).—Since this note appeared, I have found the lines in question (with "amble" *vice ramble*) in a poem "On the Time-Poets," reprinted among *The Shakespeare Society's Papers*, vol. iii., p. 172, from a work entitled *Choyce Drollery, &c.*, 1656 [12mo.]. It is hard to make out which three of the poets enumerated after Fletcher, Beaumont, Shakspeare, Massinger, Chapman, Silvester (for Daubourn *sic*) seems to be excluded, though named, are intended to make up the "tale." Ben Jonson, of course, is the tenth Muse.

JABEZ.

Athenæum Club.

PARALLEL PASSAGES (5th S. i. 105).—W. E. concedes that his quotations from Burns and the Hindu poet are "not exactly parallel," and I agree with him; but he will find a parallel to the passage from the Rajpootana legend in Byron's *Monody on the Death of Sheridan*, borrowed from an Italian poet:—

"Sighing that Nature formed but one such man,
And broke the die in moulding Sheridan."

W. T. M.

Shinfield Grove.

"LETTERS ON MR. HUME'S HISTORY OF GREAT BRITAIN" (5th S. i. 50) is by Daniel Macqueen, as a reference to Lowndes's *Bibliographers' Manual*, by Bohn, part iv., p. 1140, will show. See, also, Allibone's *Dictionary*. The authors of the other works may, perhaps, be found in the same way, but I have not books enough here to enable me to go further.

OLPHAR HAMST.

"THE FORGING OF THE ANCHOR" (5th S. i. 288).—This poem was originally published, anonymously, in *Blackwood's Magazine*, upwards of twenty years ago. It is reprinted, "by permission of the author,"

Samuel Ferguson, Q.C., M.R.I.A., in *Penny Readings*, by J. E. Carpenter, vol. vi., p. 116 (Warne & Co., 1866). CUTHBERT BEDE.

BERE REGIS CHURCH (4th S. xii. 492; 5th S. i. 50, 117, 154, 176, 199, 231, 257, 296).—Mr. TEW is no doubt right that in my *first* translation (though I conceive the sense is correctly rendered) "under which" has no equivalent, literally speaking, in the original. To be literal, as I pointed out in my last letter, *laborans* must be construed as in a somewhat ungainly, but not ungrammatical, apposition, by way of exegesis, to *devictus*.

I should not in any case call *quo* an adverb. But it is in sense quite equivalent to "where" by being taken, as I before suggested, for *in quo* (patrimonio).

LYTTELTON.

CURIOUS COIN OR TOKEN (5th S. i. 87, 117, 277).—W. H. is incorrect. The copper coin in question is an East India Company's coin, struck for Bombay. The heart-shaped figure is the Company's bale mark, and the "fish-hook" under the scales on the reverse is Arabic, and signifies "just weight" or "justice." For an engraving of the coin, see Ruding, Supplement, Part II., Plate xvi. No. 4.

NUMMUS.

"CALLING OUT LOUDLY FOR THE EARTH" (4th S. xii. *passim*; 5th S. i. 38, 137).—I lived for some years adjacent to a sea-side village, which furnished many recruits for the mercantile navy. Of course many of these men died far from home. When their friends learned of a death of this kind, it was their custom to assemble and hold the customary wake, &c., as if the body was present; they then formed a procession, with loud keenings and lamentations, to the family burying-place, preceded by a man with a spade. When they had come to the usual resting-place of his kindred, a sod was turned up, and the soul, which was supposed all this time to be restlessly hovering about, pops in contentedly. The sod being replaced, the party return home, quite satisfied that they have discharged a pious and necessary work.

GAULTIER.

THE WAKON-BIRD (5th S. i. 9, 212).—The bird which Carver inaccurately described under this name must be the American magpie, *Pica melanoleuca* (Vieill. and Audubon), var. *Hudsonica* (Bonap.):—

"The tail feathers are brilliant lustrous green, interrupted, however, a few inches from the tip, by a shade of golden, which passes into violet, then into bluish, the extreme tip greenish again."—*Baird*.

The Sioux (Carver's "Naudowessies") still call the magpie by the name of *zitka-wakan-tanhan*, i.e., "old-time wakan bird." Wakan (the *n* is nasal) is the Sioux-Dakota equivalent of the Algonkin *manitou*, "strange, wonderful, preter-

natural," often mis-translated as "sacred," "spirit," &c. *Wakan-tanka*, i. e., great Wakan, is the name given by the Sioux to God.

Moore, as his foot-note shows, took his "Wakon-bird" from Morse's *American Geography*, in which Carver's description was copied. But Moore erred in transferring a *Sioux* name to "the banks of the St. Lawrence" and "the Manitoulin isle," where the native language was *Algonkin*; and ornithologists have not yet found the magpie so far east or south as "the bed of Erie's lake."

J. H. T.

Hartford, Conn., U.S.A.

THE WATERLOO AND PENINSULAR MEDALS (5th S. i. 47, 98, 136, 217, 235.)—When the grant of a medal is made *general*, as was the case with that for Waterloo, it is not the practice to particularize in the order announcing the sovereign's intention to confer such reward the various classes who are to receive the distinction. The General Order of March 10, 1816, directs, "that in commemoration of the brilliant and decisive victory of Waterloo, a medal shall be conferred upon *every* officer, non-commissioned officer, and soldier of the British army *present* upon that memorable occasion"; including, of course, regiments, corps, and departments, with their respective military and civil elements.

It may be remarked, *en passant*, that though no mention is made in this General Order of those who fought at Quatrebras on the 16th of June, or of those who formed Sir Charles Colville's brigade at Halle, ten miles distant from the field of battle, yet all alike received the decoration.

J. W. FLEMING.

Brighton.

Had the Waterloo medal been conferred upon any of the civil departments of the army, would they not have been included in the General Order of March 10, 1816?

BELFAST.

The Waterloo was the first medal given to all ranks alike; and it was also provided that the ribbon should never be worn without the medal attached thereto.

D—S.

India.

HERALDIC (4th S. xii. 109; 5th S. i. 116, 197.)—A bend charged with three garbs is borne by Barley, Filton, Fiton, Fetton, Hesketh, Maltby, Peverell. The arms sought to be identified are no doubt—arg., on a bend, gu., three garbs, or—those of Maltby, a Yorkshire family. The engrailing is probably an accidental variation. The other arms are either, gu., three roses, arg., a chief vair, for Taylor of Bifrons, co. Kent; or arg., three roses, gu., a chief vair, for Taylour of London.

BEVERLEY R. BETTS.

Columbia College, New York.

JAY: OSBORNE (5th S. i. 128, 195.)—I should suppose that the former common name is derived

from the bird, just as we have raven, blackbird, crow, peacock, bittern, &c. *Osborne* may be *Ouse burn*, and so be derived from some rivulet or burn that flows into the Ouse. A family called *Osborne* formerly had an old hall at Grassington, in Craven, which by purchase became the property of the late Joseph Mason, Esq., of that place. Burne is common in Craven, as Winterburne, Otterburne, Slaidburne, &c.

STEPHEN JACKSON.

USE OF INVERTED COMMAS (5th S. i. 9, 75, 154, 217.)—Inverted commas were not uncommonly used by our Elizabethan writers to emphasize an aphorism. See Gascoigne's *Jocasta*, for example. I quote the first sentence so marked that occurs in the play:—

"Experience proues, and daily is it seene.

"In vaine, too vaine man striues against the heauens."

JOHN ADDIS.

JABEZ says, "LORD LYTTELTON and HERMENTRUDE appear to assume that inverted commas are, and always were, notes of quotation. That is not the case," &c. Referring to their articles on this subject, I am unable to find any such assumption, although probably they would both acquiesce in such a proposition. HERMENTRUDE asks why it is that half-educated persons use inverted commas in a way she has exemplified, and wonders what idea could have been passing in the mind of the writer at the time. LORD LYTTELTON replies to the first, "because they are half-educated," and to the second, "No idea at all, or none capable of being expressed."

But JABEZ himself having propounded and answered the question of the first use of inverted commas, I venture to suggest that, if he is correct, Timperley must be wrong. Under the date 1496 (*Dictionary of Printing*, p. 198), speaking of Aldus Manutius, he says:—

"Aldus was extravagant in the use of his italic, for he printed whole volumes in it. . . . Several eminent printers inserted short quotations in it [the italic]; but rejected it when they were long, and substituted double commas (thus ") at the beginning of the line, to distinguish the quoted matter from the body of the work."

May not the seventeenth century example, quoted by JABEZ, be one of the instances of "half-education" on the part of the compositor?

LORD LYTTELTON has incidentally spoken of "other blunders of punctuation met with on signboards, &c."; but they are likewise sometimes met with in standard works. Such instances I have before me in Lawrence's *Lectures on Physiology, Zoology, and the Natural History of Man* (ed. 1819). In the dedication of this work to Blumenbach, we have the usual "Dear Sir" followed by a note of admiration, and the same whenever the word "Gentlemen" is used in his addresses. We cannot suppose that these exist in the original manuscript, but that they were added as embellish-

ments by the "half-educated" compositor. And here I do not think it would be difficult to guess at what was passing in his mind at the time. He doubtless considered that Blumenbach was worthy of admiration (and so he was), and that gentlemen are worthy of admiration (and so they are), and he typified them accordingly! (I hope I do not misuse it.)

MEDWEIG.

REGISTER BOOKS STAMPED (5th S. i. 27, 77, 137.)—In none of the registers, between 1783 and 1794, that I have gone through in Lancashire and Cheshire, have I ever found any stamp. I do not think, beyond the home and some of the midland counties, such an act would be very well observed.

H. T.

"SIMPSON" (5th S. i. 165, 233.)—If DR. CHARNOCK is undoubtedly right in deriving Simpson from Senecio, and that that has probably come through French Senegon, groundsel, one would say it was as true an origin as that which mammas are in the habit of giving precociously interrogative little boys curious to know where they sprang from. Neglecting botany, suppose we dig in the New Testament, and turn up *Simon*. Cut short we get our *Sims*, and then their sons are *Simsons*.

C. A. W.

Mayfair.

One might almost have supposed this was, beyond doubt, a form of "Simon his son." Simon, abbreviated to Sim, becomes Simkin, also Simpkin; similarly, Simson and Simpson may be guaranteed as diverse forms of the same name.

A. HALL.

"ALL LOMBARD STREET TO A CHINA ORANGE" (5th S. i. 189, 234.)—I do not see the connexion of this saying with "My hat to a halfpenny" (p. 234). Nares tells us (quoting from Stow) how in Lombard Street (hence so called) the Italian bankers, before the days of the Bourse in Cornhill, met twice a-day. These bankers were mostly Jews:—

" So an usurer,
Or Lombard Jew, might with some bags of trash
Buy half the western world."

B. & F.'s *Laws of Candy*, iv. 2.

In the proverb the enormous riches of Lombard Street are contrasted with the worthlessness of a China orange; the *China* orange, as it appears, being a fruit of inferior size and quality, and held in no esteem by the Chinese themselves.

"Give not this rotten orange to your friend."

Much Ado about Nothing, Act iv., sc. 1, l. 31.

Something may also be said of the comparison of the street of the Jew-usurers with an orange. Shylock, says Hunter (*New Illustrations of Shakespeare*, i., p. 307), was a Levantine Jew, and the Levantine Jews, according to Coryat, wore yellow turbans. Bacon, in his *Essay on Usury*, has:—

"They say . . . that Usurers should have Orange-

tawney Bonnets, because they doe Judaize."—Arber's Ed., p. 541.

I think there is, in the comparison of the proverb, an allusion to these yellow turbans of the Lombard Jews. At all events, the meaning of the wager is, "Immense riches to nothing."

JOHN ADDIS.

The author of this saying was, no doubt, the same jocular individual who laid a similar "fruity" wager of a "guinea to a gooseberry."

NUMMUS.

Oxford and Cambridge Club.

This bet appears to be similar to one current in this part of England, viz., "Manchester to a brick."

G. W. TOMLINSON.

Huddersfield.

OLD METRICAL TITLE-DEEDS (4th S. xii. 69, 170, 395; 5th S. i. 157, 217.)—Let me refer correspondents who have written on this subject to "N. & Q." 3rd S. x. 390; xi. 450, 491, 523; xii. 33, where there will be found much curious information. The substance of the rhyming title-deed, quoted by MR. FEDERER, is to be found in a curious book called *Fragmenta Antiquitatis*; or, *Ancient Tenures of Land, and Jocular Customs of Manors, &c.* It is there said to be a grant of land to the ancient Herefordshire family of Hopton, now resident at Canon Frome Court, in that county. Thomas Blount, the author of *Fragmenta Antiquitatis*, *Boscobel*, *A Law Dictionary*, died in 1679, and is buried in the chancel of the church at Orleton, in Herefordshire. It has been conjectured that the ancient ballad folio on which Bishop Percy based his celebrated work, *The Reliques of Ancient English Poetry*, was originally transcribed by him, or once his property, though this is very doubtful. JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

WELSH LANGUAGE (4th S. xii. 368, 415, 523; 5th S. i. 78, 231.)—I have read with much interest MR. JERRAM's last letter. The result of it, and of the correspondence generally, has been, I confess, to put me out of conceit with my suggestion of a connexion between "Ysteyll" and the numeral "12"; but it has not tended, in my mind, to favour the derivation of that word from the French *Étoile*. Indeed, I object altogether, as a rule, to any attempt to seek in the French language for the etymology of Welsh words, being fully convinced that the Welsh language is much more ancient than the French, and too rich in its own roots to need any adventitious aid from the latter. Indeed, much may be said for its taking precedence of the Latin in point of age. It strikes me that R. & M. has unwittingly solved the question in discussion; that is, the meaning of the Welsh word for Epiphany. In his translation from the curious old chronicle (5th S. i. 232) he properly renders "nos

ysthyll "the night of the festival of *fraud or deception*." Now, at first sight, such a designation of Epiphany seems strange and unaccountable. But, bearing in mind the fact that "*Twyll*" is Welsh for "fraud or deception," and reading the narrative as given in St. Matthew, chap. ii., verses 8, 10, 16, a very probable explanation suggests itself. Before the wise men departed, Herod commanded them, when they had found the infant Saviour, to bring him back word, his secret object, no doubt, being to destroy the infant. But they deceived Herod, by returning to their country another way, and Herod saw that he was mocked, &c. Here we have a stratagem, the result being the saving of the infant Jesus from slaughter by Herod, and the escape of the wise men from the clutches of that ruthless monarch. I doubt whether a better solution will be arrived at.

M. H. R.

WAYNECLOWTES: PLOUGH CLOWTES (5th S. I. 167, 232.)—Let me assure your fair correspondent, MABEL PEACOCK, that I have not so forgotten the "folk-speech of Lindsey" as not to be aware that "clowtes" are big nails. But, as she doubtless knows, the word is also a form of "cloths." I well remember having once had a "dishclout pinned to my tail" for indulging in what I thought a very pardonable curiosity as to what was going on in the kitchen. But I ought to have mentioned that the inventory speaks of "ij Wayne-clowtes and ij plough clowtes, v^d," which looks as if they were cloths, perhaps for covering the wains and ploughs when not in use.

Flekes.—Here MISS PEACOCK is doubtless, as they say in Yorkshire, "somewhere about the nail-head," if not in the case of "clowtes"; and again in her reference for *Gresman*. For both she has my best thanks. As to *Allarium*, I am not so sure that she is right.

The words about which MR. HESSELS inquires all occur in the inventory of Margaret Piggott, A.D. 1485, which will appear in a forthcoming volume of the Surtees Society. J. T. F.
Hatfield Hall, Durham.

Allow me to quote, by way of illustration of what has been said concerning the meaning of the word *clowtes*, the following prophecy, supposed to be fulfilled in Kett's Insurrection in Norfolk in 1549:—

"The country gruffs, Hobb, Dick, and Hick,
With clubs and *clowted* shoon,
Shall fill up Dussindale with blood
Of slaughtered bodies soon."

Gresman.—This word I imagine to exist in the Latinized form *Grassmannus*. In days of yore, when woodcraft was held in honour, and Wensleydale was to a certain extent a forest, at Bainbridge, a village in the Dale, there were "xii Forestarii et ii Grassmanni." The duties of the latter officials

are said to be "ut malefactores quos invenerunt in foresta ducerent ad Castrum Richemond." This was in the reigns of Henry II. and Richard I.

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

"MITTITUR IN DISCO," &c. (5th S. I. 145, 213.)—T. W. C. reproduces from *Father Prout* the probably exact version of this distich and translation. LORD LYTELTON's and W. P. P.'s hexameters halt, as "datur" is an iambus. My own tradition seems to be inaccurate, in fact, but is a correct tradition.

WICCAMICUS does not "remind," but *informs* me, and I am obliged to him. Can any one refer to the *original record*? HERBERT RANDOLPH.
Sidmouth.

SWANS (5th S. I. 308.)—Mythically, swans were said to sing immediately before death; and, perchance, Polydore Vergil intended, by his "great greefe of mind," the melancholy inevitable to the "beholder" and over-hearer of such melancholy death-songs. A. B. G.

Miscellaneous.

NOTES ON BOOKS, &c.

Latin Pronunciation for Beginners. By Arthur Holmes M.A. (Rivingtons.)

EXAMPLE, here, is preferable to description. The beginner is told the diphthong æ "is to be pronounced äh-eh, the second vowel being sounded, the first only breathed." "Multum" is to be pronounced "mooltoo(m)"; the m thus indicated is "to be sounded very faintly, just enough to give a nasal sound to the vowel which next precedes it." "Chorus" is to be pronounced k-häw-röa. "Vultus" is pronounced wööl-tëh-yöös. Many other examples might be given; but the above will suffice to show Mr. Holmes's object.

Romano-Lavo-Lül; Word-Book of the Romany, or English Gypsy Language. With many Pieces in Gypsy, illustrative of the Way of Speaking and Thinking of the English Gypsies. With Specimens of their Poetry, and an Account of Certain Gypsyries, or of Places inhabited by Them, and of various Things relating to Gypsy Life in England. By George Borrow. (Murray.)

THIS is one of the most useful of Mr. Borrow's contributions to the history of Gypsy life, language, and literature. The language seems to have come, not from one, but many sources; but chiefly Eastern. To those who know that our bugbear word "Bogy" is a corruption of the Russian and Polish word for "God," it may be new to learn that the Gypsy term for the Deity is "Duvvel." The volume is full of most curious matter connected with a people who are fast dying out. Their old boast dies with them.

"What care we though we be so small?

The tent shall stand when the palace shall fall."

Every Morning; a Triplet of Thoughts for Every Day in the Year. (Tegg.)

THE editor of this handsome volume gives, from sacred and ordinary sources, of ancient and modern date, three wise sayings, leaving blank space opposite for the owner to add a fourth, or a comment on the three. The three for this day, 25th April, are from St. Matthew, Newton, and Tholuck. They suggest the accessibility which mortals have to God, and leave the writer room to say a word on his own experiences.

Little Dinners; How to Serve Them with Elegance and Economy. By Mary Hooper. (H.S. King.) To read this book gives the reader an appetite, which is a main point in the process of feasting, particularly if the latter be good, and subsequent digestion faultless. Some of the receipts are excellent. With regard to economy, that is according to means. The monk who said he could make soup with pebbles, kept his word by putting that ingredient into boiling water; but he needed a few condiments, a small assortment of vegetables, and a pound or so of beef, to make it palatable; and the poor host, for whom the monk cooked it, found the little dinner more elegant, but less economical, than he had expected.

THE BURRAWAY INSCRIPTION IN THE CHURCH OF MARTHAM, NORFOLK.—The following is an extract from a circular which is now being addressed "To Clergymen, Parish Clerks, and others":—"If required, the usual fee of half-a-crown will be paid for a copy of each entry in the parish register of—respecting any of the undermentioned persons, or any of their issue, the extracts being wanted for the purpose of disproving in 'N. & Q.' the abominable and most unwarrantable statements constantly being published respecting the following singular inscription in Martham Church, Norfolk, which can be solved by cross marriages, and thus upset the theory of incestuous intercourse, first promulgated in that journal in 1851 [First promulgated, we should say, in the 'singular inscription' itself, namely]:—

Here Lyeth
The Body of *Christ
Burraway who De-
parted this Life ye 18th day
of october, Anno Domini
1730.
Aged 59 Years.

And their Lyes $\overline{\text{xx}}$
† Alice Who By hir Life
Was my sister, my mistres
My mother and my wife.
Dyed feb. ye 12th 1729
Aged 76 Years.

"The inscriptions are on two stones, originally one, and have been removed from the south aisle to the tower, where that of the so-called 'Modern Œdipus' is now partly covered by the organ:—

Register of	Names, &c.	Between
Baptism	† Gregory Johnson (each one), and issue ..	1610-1700
	Alice —, thought to be Harris	1651-3
	John Johnson, son of Gregory and Alice ..	1681-93
	William Lane, an apprentice at Catfield in 1728	1707-16
Marriage	Richard Ryall and Ruth —,	1638-30
	Gregory Johnson and Alice or any other wife	1630-93
	Priscilla or any other Buraway, Burwaye, or Bearaway	1668-1730
	William Ryall and Alice —	1675-80
	John Johnson and Sarah Norgate or any other wife	1700-30
Burial	Gregory Johnson (each one), and issue ..	1630-1700
	Mary, or any other wife of Gregory Johnson ..	1630-1700
	Priscilla Buraway (each one)	1668-1730
	William Lane, of Catfield, Butcher after ..	1728

"* Christopher Burraway, who was a churchwarden at Martham, and whose name is cast upon one of the bells that church, date 1717, is recorded to have voted at a county election in 1714, for his freehold at Woodstick (query, Bastwick cum Repps).

"† Alice, first and probably only wife of the said Chris-

topher Burraway, and to whom she was married at the cathedral, Norwich, in 1702, was the widow of William Ryall of Happisburgh, by whom she had a son, Richard. She was also widow of Gregory Johnson, of Potter Heigham, and by him had a son, John Johnson.

"† Gregory Johnson, previous to his marriage with the said Alice, had, in 1674, married Mary Buraway, the mother of the said Christopher (who, as stated, eventually became the husband of the same Alice), and by her had issue a son and daughter. The family of Burraway can be traced from William Burawaile, who was vicar of Hemsby in 1568, and was buried there in 1580.

"JAMES HARGRAVE HARRISON.

"Great Yarmouth."

BERKSHIRE CUSTOMS.—Some singular hocktide customs observed at Hungerford, in Berkshire, are thus described in a recent number of the *Standard*:—"These customs are connected with the charter for holding by the commons the rights of fishing, shooting, and pasturage of cattle on the lands and property bequeathed to the town by John O'Gaunt, Duke of Lancaster. The proceedings commenced on Friday evening with a supper, at which the fare was macaroni, Welsh rare-bits, water-cress, salad, and punch. To day—John O'Gaunt's day—known in the town as 'Tuth' day, the more important business of the season is transacted at the Town Hall, from the window of which the town-crier blows the famous old horn, which has done service on these occasions for many long years. The tything or 'tuth' men thereupon proceed to the high constable's residence, to receive their 'tuth' poles, which are usually decorated with flowers and ribbons. The first business of these officials, who are generally tradesmen of the borough, is to visit the various schools and ask for a holiday for the children; then to call at each house and demand a toll from the gentlemen, and a kiss from the ladies, and distribute oranges *ad libitum* throughout the day, in expectation of which a troop of children follow them through the streets, which are for several hours kept alive by their joyous shouts and huzzas. The high constable is elected at the annual Court held to-day, and one of the curious customs is the sending out by that officer's wife of a bountiful supply of cheesecakes among the ladies of the place."

THE HARLEIAN SOCIETY is about to publish (volume for 1875) the Marriage, Baptismal, and Burial Registers of Westminster Abbey, edited and annotated by Col. Chester, who has presented to the Society the materials which, during ten years' labour, and at great expense, he has collected for their illustration. The historical value of these national archives, which the Dean and Chapter freely placed in the hands of Col. Chester, is well known. Some thirty years ago a partial and inaccurate copy appeared in the late Mr. Nichols's *Collectanea Topographica*. Col. Chester's work will include the *whole* of these Registers down to the present time, and will be extensively illustrated by genealogical and critical notes, among which will be found identifications and discoveries of great historical interest. Only a limited number of copies will be printed. Persons desirous of possessing a copy will do well to make an early application to the Honorary Secretary, George W. Marshall, LL.D., Hanley Court, Tenbury, Worcestershire.

DELICATE MANNERS IN HONOLULU.—The *Honolulu Commercial Advertiser* of Jan. 31, 1874, has the following quaint advertisement:—

"NOTICE.—The Messrs. Hayselden Bros. would, in the mildest and most delicate manner possible, suggest to those owing them accounts of over four months the advisability of acting on the square before the 15th of February, 1874.—Honolulu, January 22nd, 1874."

THE LATE W. SANDYS, Esq., F.S.A.—The complete collection of books, &c., on Cornwall, its language, people, &c., formed by the late William Sandys, Esq., F.S.A., are now offered for sale in one lot. They may be viewed at his late residence, 10, Torrington Square, W.C. The collection is of very great interest.

"DR. HORNBOOK," SON OF.—The Rev. R. McNair Wilson, of Maryhill, Clerk of the Free Presbytery of Glasgow, died suddenly on the 4th inst. in his own manse. He was a Disruption minister, and had been in Maryhill close upon fifty years. Mr. Wilson was the son of Burns's "Dr. Hornbook."

THE BOWDON (NEAR MANCHESTER) ROUNDABOUT CLUB.—From gentlemen, members of the above literary club, we have received a cheque for 10*l.*, by their Hon. Sec., A. Ireland, Esq. (their kind contribution to the Mrs. Moxon Fund), for which we beg them to accept our best thanks.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the persons by whom they are required, whose names and addresses are given for that purpose:—

BRIEF DISCOVERY OF A THREEFOLD ESTATE OF ANTICHRIST. With Trial of G. Fox in Lancashire. 1653.

CARLSBORO'S Remarkable Case of Marvellous Births. 1787.

ACCOUNT of the Situation of Coccyus. Saxon Antiquities found at Helton Moor. 8vo., 1791.

HENDERSON'S History of the Rebellion in Lancashire. 1753.

HAWKINS'S Account of Coins found at Cusdale in Lancashire. 184-.

THE QUACK DOCTOR: a Poem, in Three Parts. Printed at Preston by W. Bergant. 1750.

Wanted (to borrow or purchase) by *Lt.-Col. Fishwick, Carr Hill, Rochdale.*

BROOKING'S Map of Dublin. 1728.

REPORT of Secret Committee of Irish House of Commons. 1796-9.

Wanted by *Mr. H. Hall, 2, Stomont Terrace, Lavender Hill, S.W.*

A SMALL VOLUME containing three Sermons (the first of which is on the Obligation of Virtue). By the Rev. W. Adams, of St. Chad's. It was printed in the last century.

Wanted by *Rev. Dr. Porter, Tullyhogue, County Tyrone, Ireland.*

Notices to Correspondents.

REV. W. J. FISHER.—The bone "Luz," in the opinion of the Jews, is incorruptible. It is situated at the base of the backbone. Rabbi Jehoshuang proved to Adrianus that it could not be ground in a mill, nor burnt in a fire, nor dissolved in water. Placing it on a garment, and striking it with a hammer, the garment was rent and the hammer broken. Butler says of it, in *Hudibras* (Part III. Canto 2):—

"The learned Rabbins of the Jews
Write, there's a bone, which they call Luz,
I' th' rump of man, of such a virtue
No force in Nature can do hurt to.
And therefore, at the last great day,
All th' other members shall, they say,
Spring out of this, as from a seed,
All sorts of vegetals proceed.
From whence the learned sons of art,
Os SACRUM, justly style that part."

HANMILL F.—That Richard III. slept at the house, then or later, called the "Blue Boar," Leicester, the night before Bosworth, may be taken as fully established. Mrs. Clarke, a subsequent landlady of the house, was murdered in 1605. A bedstead used to be exhibited as the one on which Richard slept, and a tale was framed to adorn it. See "N. & Q.," 2nd S. iv. 102, 153; also *Thomson's History of Leicester*.

INQUIRER.—The motto to which you refer must be founded on the well-known lines in *Horace* (*Carmen*, Liber I. 13, 18):—

"*Felices ter et amplius
Quos irrupta tenet copula,*" &c.

S. D.—For concise and accurate commercial statistics, you cannot do better than consult Whitaker's *Almanack*, a supplement to which has just appeared, containing the names of the present ministry and of those who constitute the new House of Commons, &c.

PRINCE.—The note (6) to stanza cviii., canto 3, of *Don Juan* does not refer to Byron's line—

"Ah! surely nothing dies, but something mourns!" but to Gray having taken, without acknowledgment, a line from Dante—which is not true.

J. H.—If coachbuilders assert that widow ladies have no right to the coats of arms of their husbands, they assert what cannot be upheld. See *Boutell's Heraldry, Historical and Popular*, pp. 145 and 169.

OLPHAR HAMST.—The article, "The Era Almanack for 1873," should be sent to the editor of that periodical.

UNEDA.—The words of which you kindly send a list are not obsolete in England, though some may be "local."

"**JUNIOR CARLTON CLUB**" is requested to forward his name and address.

J. H. S.—"Rococo" is simply French slang, implying "old fashioned."

"**THE DAINTY BIT PLAN**" next week.

W. A. B. C.—At an early opportunity.

J. F. (Waterford.)—Next week.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

THE QUARTERLY REVIEW, No. 27, is published THIS DAY.

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- II. SAMUEL WILBERFORCE.
- III. MEDICAL CHARITIES OF LONDON.
- IV. RUSSIAN ADVANCES in CENTRAL ASIA.
- V. ALLEGED APOSTACY of WENTWORTH (LORD STRATFORD).
- VI. POLITICAL CARICATURES, GILLRAY and his SUCCESSORS.
- VII. IRISH HOME-RULE in the LAST CENTURY.
- VIII. DISCOVERIES at TROY.
- IX. FALL of the LIBERAL PARTY.

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LONDON, SATURDAY, MAY 2, 1874.

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Notes.

LUCRETIAN NOTELETS.

In the form of the verse of Lucretius, Munro and others note that one of the most striking features is the fondness of the poet for playing upon the sound of words by alliteration, assonance, and even rhyme. Only less remarkable will be found his love of playing upon their sense by double meaning, or punning, as we now style the practice. His alliterations and assonances are so numerous that one or two examples will suffice. At ii. 618, he has:—

"Tympana tenta tonant palmis et cymbala circum
Concava, raucisonoque minantur cornua cantu."

Several times occurs "*flammantia moenia mundi*." So, also, "*multa modis multis multarum rerum*."

"*Ductores Danaum delecti*."—i. 86.

"*Nil adeo fieri celeri ratione videtur*."—iii. 182.

"*Mixta vapore, vapor porro trahit aera secum*."—iii. 233.

"*Omino nominis expers*."—iii. 242.

Rhyming couplets are frequent. I note as instances of perfect rhymes, i. 92-93, 107-108, 164-165, 208-209, &c. Two consecutive rhyming couplets will be found at iv. 978-981.

As examples of his playing on the sense of words, like the following:—

At iii. 982, he represents Tantalus as paralyzed

with dread of the falling of the huge rock suspended over his head; then adds:—

"*Sed magis in vitâ divom metus urget inanis*

Mortalis casumque timent quem cuique ferat fors."

In this last line, as Prof. Munro points out, *casum* bears not only its metaphorical meaning proper to the passage, but also its literal sense in allusion to the rock of Tantalus. Then, in combating the silly objections entertained by some weak-minded people to having their mortal remains (after death, of course) comfortably disposed of in the stomachs of their winged or four-footed fellow-creatures, he cleverly contrives to gratify at once his delight in assonance, and his love of a pun:—

"*Nam si in morte malum est malis morsuque ferarum*
Tractari."—iii. 883.

No one will hesitate to admit the pun on account of the difference in quantity between the first syllables of *malum* and *mala*. Far greater liberties are taken with language by punsters of established reputation. But to my mind his best witticism occurs in the first book, at vv. 336-7, where he lays down the principle that the function assigned to matter is that of obstructing and hindering, in these words:—

"*Namque officium quod corporis exstat,*
Officere atque obstare," &c.

Here the *jeu de mots* on *officium* and *officere* is quite transparent. For the full appreciation of the joke, the root meaning of *officere* must be taken into account. That, of course, would be felt by the audience addressed by Lucretius. This borne in mind, it will be seen that an exact parallel to the play on words between *officium* and *officere* is furnished in English by the smuggler's perversion of Nelson's famous signal, "England expects every man to do his duty."

The following verses are good examples of the sound being made the echo to the sense:—

"*Et circumvolitant equites mediosque repente*
Tramittunt valido quatientes impete campos."—ii. 329.

With these lines compare Virg. *Æn.* viii. 596:—

"*Quadrupedante putrem sonitu quatit ungula campum*."

This verse is repeated with slight variation, *Æn.* xi. 875. Compare also Martial, xii. 50, 5:—

"*Pulveremque fugax hippodromon ungula plaudit*."

As a specimen of alliterative word-painting, these next verses are unsurpassable (iv. 545):—

"*Cum tuba depresso graviter sub murmure mugit*
Et reboat raucum regio cita barbara bombum."

Then the contrast (547):—

"*Et validis cyeni torrentibus ex Heliconis*
Cum liquidam tollunt lugubri voce querellam."

The parallels next cited will, I think, be found noteworthy. At ii. 16, Lucretius has:—

"*Nonne videre*
Nil aliud sibi naturam latrare, nisi ut, quod
Corpore seiunctus dolor absit, mente fruatur
Iucundo sensu cura semotu? instiguus?"

Cf. Juvenal, Sat. x. 356:—

"Orandum est, ut sit mens sana in corpore sano.
Fortem posce animum, mortis terrore carentem."

Munro quotes from Diog. Laert., x. 131, the saying of Epicurus, on which Lucretius founds, that the pleasure he strives to attain is "τὸ μὴτ' ἀλγεῖν κατὰ σῶμα μῆτε ταραττεσθαι κατὰ ψυχὴν."

"Scilicet haud nobis quicquam, qui non erimus tum,

Non si terra mari miscbitur et mare caelo."

Lucr. iii. 840.

With the expression cf. Psalm xli. 2, 3: "Though the earth be removed, and though the mountains be carried into the midst of the sea," &c. With the sentiment, Munro compares "what Cicero calls *illa vox inhumana et scelerata* adopted by Tiberius and Nero, ἐμοῦ θανάτου γαῖα μυχθῆτω πυρί. Οὐδὲν μέλει μοι, τὰμὰ γὰρ καλῶς ἔχει." Of this *vox inhumana*, the celebrated saying of Metternich is but a modern version: "Après moi le déluge."

"Vitaque mancipio nulli datur, omnibus usu."—iii. 971.

In sentiment cf. 1 Cor. vi. 19, 20, "Ye are not your own; ye are bought with a price; therefore," &c. In illustration of the general view of human life set forth by Lucretius, Prof. Sellar (*Roman Poets*, 218) quotes some fine verses of Empedocles, which end thus:—

"οὐτ' ἐπιδερκὰ τὰδ' ἀνδρασιν οὐτ' ἐπάκουστα
οὔτε νόφ περιληπτά."

The parallel with these verses at 1 Cor. ii. 9 is of the most striking nature: "Eye hath not seen, nor ear heard, neither have entered into the heart of man," &c. St. Paul prefaces this with "as it is written," and the reference is, no doubt, to Isaiah mainly; but the expression is so much nearer to Empedocles than Isaiah, that one is inclined to think that the words of the heathen poet-philosopher had mixed themselves up in the mind of the Apostle with the thought of the prophet. St. Paul was a well-read man.

"Mortua cui vita est prope iam vivo atque videnti."
Lucr. iii. 1046.

This line declares of the person addressed that "in the midst of life he is, as it were, in death." But I put this forward merely as a coincidence; not at all with the idea of this passage being the source of the beautiful sentence in the burial service; the application of the words in the Prayer Book, as I understand them, being quite different from the sense intended by Lucretius.

"Denique caelesti sumus omnes semine oriundi;
Omnibus ille idem pater est."—Lucr. ii. 991.

Cf. "τοῦ γὰρ καὶ γένος ἐσμέν." This is half of an hexameter verse by Aratus, quoted by St. Paul in Acts xvii. 28.

"Cedit item retro, de terra quod fuit ante,
In terras, et quod missum est ex aetheris oris,
Id rursum caeli rellatum templa receptant."

Lucr. ii. 999.

Earth to earth, dust to dust, ashes to ashes!

"Et revertatur pulvis in terram suam unde erat, et

spiritus redeat ad Deum qui dedit illum."—*Eccles. xii. 7* (Vulgate).

"Posteraque in dubio est fortunam quam vehat aetas."
Lucr. iii. 1085.

Munro notes that this "has a proverbial smack," and compares *Georg. i.* 461, "quid vesper serus vehat"; and Gellius, "lepidissimus liber est M. Varronis ex satiris Menippeis qui inscribitur 'Nescis quid vesper serus vehat.'" To these I add, as similar in sentiment, *Prov. xxvii. 1*: "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." And St. James, *Epist. iv. 14*: "Ye know not what shall be on the morrow."

R. B. S.

Glasgow.

(To be continued.)

SHAKSPEARIANA.

SHAKSPEARE QUERIES.—In *Anglia Speculum Morale*, Lond., 1670, there is a tale, entitled "The Friendly Rivals," in which there is an incident greatly resembling the last scene of the *Merry Wives of Windsor*. The rival interrupts the two lovers by "a company of boyes dressed like Fairies," who come in dancing, and caper round them singing, and pinching them severely to the tune of—

"We must make these Walks and Groves
Free from the dreggs of mortal loves,
And clear them from th'unclean abodes
Of croaking frogs, and creeping toads,
For Oberon the Fairie King
Fair Mab his Queen will hither bring,
And they must dance, and we must sing,
And they must," &c.

The story is evidently derived from a French source. Can it be traced?

Dennis's remarks upon Shakspeare, scattered through many of his writings, are well worth collecting and republishing, as affording a good insight into the opinions about Shakspeare current during what may be called the first critical period. I question, after all, if Dennis had not a higher appreciation of Shakspeare than Farmer. His arguments against Shakspeare's scholarship are far more subtle and delicate than Farmer's, and not nearly so offensive. As a reason why Shakspeare had never read Euripides, he advances the following:—

"Did Shakspeare appear to be so nearly touched with the affliction of Hecuba for the death of Priam, which was but daubed and bungled by one of his countrymen, that he could not forbear introducing it, as it were by violence, into his own *Hamlet*; and would he make so imitation, no commendation, not the least mention of the unparalleled and inimitable grief of the Hecuba of Euripides?"

From the expression "one of his countrymen," Dennis would seem to be referring to some generally received tradition, or opinion, upon this point. Are there any other similar allusions of this period? The *Letters on the Genius and*

Writings of Shakespeare was first published, I believe, in 1712; but I am quoting from the reprint in the *Original Letters*, 2 vols., Lond., 1721.

It would be interesting to know something about the status and connexions of John Benson, the bookseller who published the 1640 edition of Shakespeare's *Poems*. From the prefatory remarks, he appears to have been the editor as well as the publisher; and it is probably to him that we are indebted for the new arrangement and the addition of the headings to the Sonnets. He was evidently a warm admirer of these poems:—

"I have been somewhat solicitous to bring this forth to the perfect view of all men, and, in so doing, glad to be serviceable for the continuance of glory to the deserved author in these his poems."

They had not, he says, "the fortune, by reason of their infancy in his death, to have the due accommodation of proportionable glory with the rest of his ever living works"; and he goes on to characterize them in a manner which must assuredly cause him to be the envy of modern critics, for he describes them as—

"Seren, cleere, and elegantly plaine; such gentle straines as shall recreate, and not perplex, your brain; no intricate or cloudy stuffe to puzzell intellect."

It is painful to think that this obtuse Benson might, in all probability, have been able, by a stroke of his pen, to have spared us the interminable controversy about the dedication, although I believe that he has given us a sufficient clue to his real opinion of the Sonnets by the omission of six of the most passionate.

It appears, from the recently published *Archibald Constable and his Literary Correspondents, a Memorial*, Edin., 1873, that the printing of Scott's edition of Shakespeare had proceeded much further than would have been inferred by the reader of Lockhart. Three volumes seem to have been finished at the time of the great crash, and Mr. Thomas Constable tells us that all the sheets were sold for waste paper! It is not likely that Sir Walter's notes would, at the present day, add much to our knowledge of Shakespeare's text; but the great romancer was so warm an admirer and appreciator of the poet, that any critical disquisitions of his (if there were any) could not fail to be of the greatest interest. It is scarcely probable that every copy would be destroyed. Are any known to be in existence? C. ELLIOT BROWNE.

P.S.—Since the above was written I observe that r. Winsor, of the Boston Library, contributes to contemporary the announcement that some sheets of Scott's Shakespeare are preserved in his library. Are there none in England?

'ASSAGES FROM FLETCHER AND SHAKESPEARE.—the *Two Noble Kinsmen*, Act v. 3 (vol. viii. of Dyce's edition of *Shakespeare*), Emilia being

pressed by Theseus to witness the combat between Palamon and Arcite, says:—

"I will stay here:

It is enough, my hearing shall be punish'd
With what shall happen,—'gainst the which there is
No deafing—but to hear, not taint mine eye
With dread sights that it may shun."

The last line but one, thus printed, has no meaning that I can make out; should we not write—

"'gainst the which there is

No deafing, but to hear—not taint mine eye."

Where "but to hear"—so as not to hear. (See Abbott's *Shakspearian Grammar*, § 122.) Then Emilia will say, "I will stay here, not taint mine eye," &c., the intermediate words being in a parenthesis.

I should not have taken up your space with commenting on such a trifle, if the *Two Noble Kinsmen* had remained in its former obscurity, but, as Mr. Dyce has included it in his edition of Shakespeare's works, it will probably be read by a numerous circle, and so becomes of more importance.

In *King John*, Act iii. sc. 4, King Philip says:

"So by a roaring tempest on the flood
A whole armado of convicted sail
Is scatter'd and disjoin'd from fellowship."

Here Mr. Dyce, following Mason and Mr. Collier's MS. annotator, reads *convented* for *convicted*. May we not retain the old reading, deriving *convicted* from *convictus*, of which Ainsworth says, "(à convivo) a living together in one house: a boarding or tabling together; familiarity." The word *convicted* will then only imply a closer "fellowship" than "convented" would, from which the armado was "scatter'd and disjoin'd."

F. J. V.

I have casually lighted on a *lapsus calami* of Shakespeare; I do not know if the slip has ever been publicly noticed. It occurs in *Lucrece*, l. 1342:

"But they whose guilt within their bosoms lie
Imagine every eye beholds their blame."

The word "lie" rimes to hie and eye.

FRED. RULE.

THE DAINTY BIT PLAN.

TUNE: "BROSE AND BUTTER."

Written by William Cross. Originally published in *The Penny Songster*, Glasgow, 1839.

"Our May had an ee to a man,
Nae less than the newly placed Preacher,
An' we plotted a dainty bit plan
For trappin' our spiritual teacher.
Oh! but we were sly,
We were sly an' sleekit,
But ne'er say a herrin' is dry
Until it's weel reestit an' reekit.

We treated young Mr. McGock,
An' we plied him wi' tea an' wi' toddy,
An' we praised every word that he spoke,
'Till we put him maist oot o' the body.
Oh! but we were sly, &c.

Frae the Kirk we were never awa'
 Except when frae hame he was helpin',
 An' then May, an' aften us a',
 Gaed far an' near efter him skelpin'.
 Oh ! but we were sly, &c.

We said aye what the neebors thocht droll,
 That to hear him gang through wi' a sermon
 Was, tho' a wee dry on the whole,
 As refreshin' s the dew on Mount Hermon.
 Oh ! but we were sly, &c.

But to come to the heart o' the nit,
 The dainty bit plan that we plotted
 Was to get a subscription aft,
 An' a watch to the Minister voted.
 Oh ! but we were sly, &c.

The young women folk o' the Kirk
 By turns lent a han' in collectin',
 But May took the feck o' the wark
 An' the trouble the rest o' directin'.
 Oh ! but we were sly, &c.

A gran' watch was gotten belyve,
 An' May wi' sma' prigin' consentit
 To be ane o' a party o' five
 To gang to the Manse an' present it.
 Oh ! but we were sly, &c.

We s' gied a word o' advice
 To May in a deep consultation,
 To hae something to say unco nice,
 An' to speak for the hale deputation.
 Oh ! but we were sly, &c.

Takin' present an' speech baith in han',
 May delivered a bonny palaver,
 To let Mr. McGock understan'
 How zealous she was in his favour.
 Oh ! but we were sly, &c.

She said that the gift was to prove
 That his female friends valued him highly,
 But it couldna express a' their love,
 An' she glinted her ee at him slyly.
 Oh ! but we were sly, &c.

He put the gowd watch in his fab,
 An' proudly he said he wad wear it,
 An' after some flatterin' gab,
 He tauld May he was gaun to be marriet.
 Oh ! but we were sly,
 We were sly an' sleeokit,
 But Mr. McGock was nae gowk,
 Wi' our dainty bit plan to be cleekit.

May cam hame wi' her heart in her mouth,
 An' frae that hour she turn'd a Dissenter,
 An' noo she's renewin' her youth
 Wi' some hopes o' the Burgher Precentor.
 Oh ! but she was sly,
 She was sly an' sleeokit,
 An' cleverly opens ae door
 As sune as anither is steekit."

F.

THE PROTECTOR OLIVER'S COACH ACCIDENT.

In the *Second Report of the Royal Commission on Historical Manuscripts*, 1871, page 36, in the list of MSS. belonging to Lord Lyttelton is mentioned a letter of "Phil. Cary to Sir Henry Lyttelton," dated Sept. 30, 16—. It seems odd that the cataloguer should not have supplied the date of the year (1654), since the anecdote told in the letter is a well-known one, viz.:-

"The Protector was yesterday overturned in his coach, and so bruised in his belly and his thigh, that he cannot stir himself in his bed, and his secretary's leg is broken. How the accident came is a great secret, because of the dishonour of it; for he would needs drive his coach himself, and the horses ran away, and threw him amongst them."—*Letter of Sept. 30, 1654, as above.*

"How the accident came about" is not "a great secret" to us, for we learn from a letter of the Dutch Ambassador to the States-General, dated 16th October, 1654, new style, that His Highness having gone to "take the air in Hyde Park, where he made his dinner," accompanied only by Secretary Thurloe and a few of his gentlemen and servants,—

"Afterwards had a desire to drive the coach himself, having put only the Secretary into it, being those six horses which the Earl of Oldenburgh had presented unto His Highness, who drove pretty handsomely for some time; but at last provoking those horses too much with the whip, they grew unruly, and run so fast, that the postillion could not hold them in; whereby His Highness was flung out of the coach-box upon the pole, upon which he lay with his body, and afterwards fell upon the ground. His foot getting hold in the tackling, he was carried away a good while in that posture, during which a pistol went off in his pocket: but at last he got his foot clear, and came to escape, the coach passing away without hurting him. He was presently brought home, and let blood; and after some rest taken, he is now pretty well again. The Secretary being hurt on his ankle with leaping out of the coach, hath been forced to keep his chamber hitherto, and been unfit for any business; so that we have not been able to further or expedite any business this week."—*Thurloe's State Papers*, vol. ii. p. 652.

This accident happened on Friday, 29th September, 1654; and there is a letter extant (among the Lansdowne MSS. in the British Museum) from Secretary Thurloe to Dr. Fell, dated Whitehall, 24th October, 1654, in which he says:—

"It pleased God that I received a hurt in my leg at the same time when His Highness received his hurt by his coach, which was this day month; since which time I have kept my chamber, and been under so much disposition of body, that I have not been able to write unto you. I bless God His Highness is perfectly recovered, and I hope I am in good way thereunto, though for the present I continue very lame."—Page 69, vol. i. of *Dr. R. Vaughan's Protectorate of Oliver Cromwell*, &c., 1839.

It appears from this letter that Thurloe suffered much more than the Protector from the accident; although it will be perceived that the account in Cary's letter is considerably exaggerated. The escape of Oliver formed the subject of a congratulatory poem from George Wither, and Andrew Marvell alludes to it in these lines:—

"Our British fury, struggling to be free,
 Hurried thy horses, while they hurried thee;
 When thou hadst almost quit thy mortal cares,
 And soil'd in dust thy crown of silver hairs."

See also General Edmund Ludlow's *Memoirs*, 12mo., 1698-9, vol. ii. p. 508.

HENRY W. HESPEY.

14, Park Street, Westminster.

PAPAL BLASTS AGAINST TOBACCO.—I meet with the following edicts of two Popes on the subject of the use of tobacco and snuff, which may be interesting to those of your correspondents who have given their attention to the historical branch of the subject. The first is that of Urban VIII., 1642:—

"Tabacum, sive solidum, sive in frusta concisum, aut in pulverem redactum, ore vel naribus, in fumo per tubulos, et alias quomodo libet, sumere prohibetur, sub poena excommunicationis, omnibus et singulis utriusque sexus personis, tam secularibus quam ecclesiasticis," &c.

Innocent X., 1650, repeats this prohibitory edict against the use of tobacco in the Vatican, or any part of it.

Benedict XIII., 1725, repealed it, but with a certain reservation, viz.:—

"Quod illorum (Clericorum) nullus, præsertim dum in Choro interest, et divinis operatur officiis, arculam, sive thecam, in qua nicotianum pulverem servat, ad alios in orbem, seu gyrum mittere palam, et publice audeat."

This reservation seems to have been subsequent to the original edict, which gave full liberty to all persons—

"Herbam nicotianam, vulgo Tabacum nuncupatum, sive in solidum, sive in frusta concisum, sive in pulverem redactum, fumum ex eo elicatum, ore, naribus, aut alias quomodo libet, in recensitis locis pro libito utendi."

It appears that the passing round of the snuff-box in the time of divine service had tended "ad minuendam Domus Domini sanctitudinem, et cultum huic toto orbe celeberrimæ Basilicæ præstandum."

It became a grave question of scholastic theology whether taking tobacco in any form was a violation of the fast before Mass. After much discussion, the doctors determined that those who *chewed* tobacco, "qui folia tabaci ore sumunt, et dentibus conterunt ad sputa, et phlegmata ex ore projicienda," without doubt violated the fast; "quia semper aliquid ex succo in stomachum trajicitur." Others maintained that the fast was not violated, "Si nihil in stomachum trajiciatur." Elaborate discussions of this point are found in the writings of the Canonists. Much curious information on the subject is contained in Jerran's *Prompta Bibliotheca*, vol. vii., under the head "Tabacum."

G. B. BLOMFIELD.

Rectory, Stevenage.

"THE LANCASHIRE DIALECT."—In Corry's *Memoir of John Collier*, "Tim Bobbin," published at Rochdale in 1819, there is no mention of the specimen printed in the *Gentleman's Magazine*, Oct. 1746, pp. 527-8, which, as the original edition of that pamphlet appeared without date, may probably be assumed as the date of the first edition of that work. Collier was in the habit of sending his pamphlet, or his "Bandyhewits," as he called them, to various towns for sale; and in that way it came before Sylvanus Urban, who does not appear to have estimated it as of much worth, most likely from not

understanding the dialect, which abounds in more Saxon and Danish words than probably any other county. In the specimen given in the *Magazine* it differs in many instances from the text in Corry's edition. Mr. Heywood, in his excellent treatise, *On the South Lancashire Dialect*, printed in the 57th volume of the Chetham Society's publications, 1862, alludes to the notice in the *Gentleman's Magazine*, as also in the *British Magazine*, pp. 268-272, 437-439. The English Dialect Society, in their contemplated publications, will no doubt take notice of these matters when they come to treat of the dialect of Lancashire.

WILLIAM HARRISON.

Rock Mount, St. John's, Isle of Man.

THE MERCURIUS BRITANNICUS.—I have lighted on a copy of this very early newspaper, or "news-letter." It is No. 47, "from Monday the 12 of August to Monday the 19 of August 1644," and has for imprint "Printed according to order for Robert White." It is pagged 367 to 374 inclusive. This specimen is curious as showing the state of feeling that existed, in the year 1644, on the politics of the day. It also mentions and comments on another publication (*Mercurius Aulicus*) issued by the Royalist party (apparently at Oxford, where the king then was), the name of which I do not remember to have heard before. I may add that in Rushworth's *Historical Collections*, I have seen various articles copied from *Mercurius Britannicus*. The substance of these is extracted by Rapin, who, however, always refers to Rushworth for the facts. From Rapin they have been distilled into the pages of Carte, Hume, &c.

T. D. F.

Belfast.

EPITAPH AT LUTON, BEDS.—Remembering the last two lines of a quaint epitaph on a slab in the Church of Luton, Beds, which I saw many years ago, I wrote to the present vicar, who has kindly sent, at my request, the entire inscription. I transcribe it and his letter:—

"Dear Sir,—The inscription to which you refer is as follows:—

'Here lyeth the body of Daniel Knight,
Who all my life time lived in spite,
Base flatterers sought me to undoe,
And made me sign what was not true,
Reader! take care whene'er you venture
To trust a canting false Dissenter.

Who died June 11th, in the 61st year of his age, 1756."

"The note on this in a book called *The History of Luton* is:—

"The above was written on account of a quarrel he had with Mr. Samuel Marsom, a deacon of high standing in the Baptist cause, and who appears to have been a lawyer. Daniel Knight was a man of property in and about Luton, and was a very eccentric person, obstinate in elections, &c. He applied to Mr. Marsom to make a conveyance of some property, who, instead of making it freehold made it leasehold, so that he lost his vote. This so exasperated him that he called Marsom a rogue."

for which, to avoid prosecution, he was forced to sign a recantation, which was published in a newspaper.

"The above, you will perceive, comes from the pen of a Dissenter.

"Luton Vicarage, March 27, 1874."

Yours truly, J. O'NEILL.
HERBERT RANDOLPH.

Sidmouth.

THE TYTLER AND GLENRIDDELL BALLAD MANUSCRIPTS.—Alex. Fraser Tytler lent Ritson a collection of ballads containing Willie's Lady, Clerk Colvin, Brown Adam, Jack the Little Scot, Chil Brenton, the Gay Goss-Hawk, Young Bekie, Rose the Red and White Lillie, Brown Robin, Willie o' Douglas-Dale, Kempion, Lady Elspat, King Henry, Lady Maisry, and the Cruel Sister. These ballads were derived from Mrs. Brown's recitation, and were originally obtained by William Tytler. This important collection, which seems to have been in two manuscripts, for Alexander Tytler lent two manuscripts to Scott of ballads obtained from Mrs. Brown, has not been heard of, so far as I know, since Scott referred to it in the Introduction to his *Minstrelsy* (p. 230 of the standard edition). A manuscript of Jamieson's, containing the same ballads, has been most liberally placed in my hands by Dr. David Laing, but it is desirable to see both versions.

May I once more ask the attention of those who are interested in ballads to these missing Tytler MSS. (of which the family at present know nothing), and also to one more *desideratum*, the Glenriddell MS., compiled by Mr. Riddell of Glenriddell, and lent to Scott by Mr. Jollie, bookseller at Carlisle?

F. J. CHILD.

Harvard College, Cambridge, Mass.

HERALDRY AT MELROSE.—

"In the south transept (of the Abbey) is a deeply and richly moulded Gothic portal. Over the point of the arch is carved a shield, bearing the royal arms of Scotland, a lion rampant within a double tressure."—Morton's *Monastic Annals of Teviotdale*, Edinburgh, 1832, p. 252.

During a recent visit, I observed that the royal arms are represented to the sinister. There is a tradition concerning the south window similar to that of the Prentice's Pillar at Roslin; hence, probably, the error. In lieu of the ancient and appropriate rebus of a mell (*Anglicè*, a mallet) and a rose, found carved upon one of the Abbey stones, and set in the wall of the old town-hall, there has been sculptured upon the front of a new building an escutcheon charged with a rose, in chief a hauberk between two helmets. A shield of equal size displays the armorial insignia of the ducal family of Buccleuch.

J. MANUEL.

Newcastle-upon-Tyne.

TOMB OF THE COUNTESS OF ALBANY AT FLORENCE.—The remains of the Countess of Albany, widow of Prince Charles Edward Stuart, repose in the Capella del S. Sacramento, in the splendid *basilica* of Santa Croce, in Florence. Not long

ago, when visiting the church, I made a copy of her epitaph, which may interest some readers of "N. & Q." :—

"Hic sita est
Aloisia e Principibus Stolbergis
Albaniae Comitissa.

Genere forma moribus incomparabili animi candore

Præclarissima.

Hannoniae Montibus Nata.

Vixit annos lxxii menses iv dies ix

Obiit Florentiae die xxix mensis Januarii

Anno Domini MDCCCXXIV

Grati animi et devotæ reverentiæ

Monumentum."

The monument erected by her to the memory of Alfieri is in the same church. J. WOODWARD.
The Parsonage, Montrose, N.B.

"QUIZ."—I have heard that the origin of this word occurred in this wise. The father of the orator and statesman, Richard Brinsley Sheridan, when lessee of the Old Crow Street Theatre, Dublin, being at a supper-party one Saturday night, and the conversation turning upon the subject of coining words, offered to bet a dozen of wine that he could coin a word which would be in the mouths of all Dublin next day. The bet was taken, and the party dispersed. Sheridan immediately summoned his call-boys and supers, gave each a piece of chalk, and ordered them to run all over the city and chalk the word "*quiz*" on every door, shutter, and hoarding they came to. This was done; the next day the word was in every one's mouth, and Sheridan won his bet. J. N. B.

[In Colman's *Heir-at-Law*, first acted in 1797, Dr. Pangloss says, "A 'Gig,' umph! That's an Eton phrase. The Westminsters call it 'Quiz.'"]

A MAN OF MANY NAMES.—The following entry occurs in the parish registers of Oldswinford, Worcestershire :—

"1676. Dancell Dallphebo Marke Anthony Dallery Gallery Cesar Williams, sonn of Dancall (*sic*) Dallphebo Marke Anthony Dallery Gallery Cesar Williams, bapt Jan. xvij."

H. S. G.

LONDON CRIES.—I heard this verse of a very old waterman's song, from a very old gentleman, on the occasion of the last overflow of the Thames :
"Two pence to London Bridge, three pence to the Strand,
Four pence, Sir, to Whitehall Stairs, or else you will go
by Land."

E. G. P.

THE LONDON "BOOKSELLER'S" AMERICAN CHOROGRAPHY.—The *Bookseller* (February 3), in a review of a book on the *Wonders of the Yellowstone Region in the Rocky Mountains*, states that this region is "about half-way between the Mississippi and the Atlantic," and "nearly nine hundred miles west of New York"! True, the mere distance of 2,000 miles or so is regarded as a trifling matter in the United States; but as an error in

chorography, it seems rather wide. Perhaps, however, the *Bookseller* meant to write Pacific instead of Atlantic. At any rate, that would have been twice "nine hundred miles" nearer the mark, at least.

Greenville, Ala.

G. L. H.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

WELD OF LULWORTH CASTLE, AND CHIDEOCK HOUSE, DORSET.—There are, unfortunately, conflicting opinions among genealogists respecting the origin of the Welds of Lulworth Castle. Some of the authorities trace the descent of this old Catholic race to Edric the Saxon. Other writers hesitate to deduce the lineage of the Welds from a period further back than the reign of Edward III. Burke, in his *Landed Gentry*, 1848, vol. ii., title "Weld of Lulworth," says: "The family of Weld derives from Edric, surnamed Wild, or Sylvaticus, who was nephew to Edric, Duke of Mercia, husband of Edina, dau. of King Ethelred." Burke, however, in some editions of his works, alludes in terms of doubt and hesitation to the circumstance of the Welds being sprung from Edric the Saxon. The editors of the third edition of Hutchins's *Dorset*, 1861, vol. i. part ii. pp. 372-373, adopt a similar course in dealing with this difficult and intricate question; but, on the other hand, it will be found, upon consulting the three editions of the *County History*,* that it is clearly and distinctly asserted on a monumental inscription at East Lulworth, but which is "now removed altogether from the church," that Edric the Saxon was unquestionably the progenitor of this ancient and venerable gentle house. I conceive this would be *presumptive* evidence in a court of law. Ormerod's *Cheshire*, vol. ii. p. 131, commences the Weld pedigree *tempore* Edward III., but (I believe) it is stated in p. 130 of that publication that the Welds have resided at Eaton, in Cheshire, from the reign of Henry III. to that of Charles II., when they removed to Newbold Astbury. I have not a copy of Ormerod in my library, and consequently I am not able to verify the accuracy of the quotation for myself. I understand that the Records of the County Palatine of Chester contain names of the Welds to the most remote reigns of the Plantagenets. Shirley, in his *Noble and Gentle Men of England*, 1860, p. 77, observes that the family was "founded by William Weld, Sheriff of London, in 1352, who married Anne Wittenhall; his posterity were

seated at Eaton, in Cheshire, till the reign of Charles II." I am happy to be enabled to say that I am prepared to prove that this theory of Shirley is wholly incorrect, and does great injustice to the high claims of the Welds to equestrian and patrician extraction. Sir Gilbert Dethick, Garter King at Arms, in a "Grant of Crest to John Weld, of Eton (qy. Eaton), Gentleman, (dated) 10th April, 1552," incidentally refers to "*William Weld, Alderman and Sheriff of London the xxviijth year of King Edward the thyrd, whose Ancestors have byn the bearers of thers tokens and auncient Armes of Honnor.*" This extract from Dethick incontrovertibly establishes the fact that William Weld had a long line of predecessors previous to the fourteenth century.

I am informed that the authorities at the Herald's College have, on some occasion, indirectly and inferentially admitted that the Welds of Lulworth Castle are descended from Edric the Saxon. Perhaps some of your correspondents, distinguished for their learning and powers of research, will be kind enough to assist me in endeavouring to arrive at a satisfactory conclusion upon a subject which has hitherto defied all the united efforts of heralds, antiquaries, and archaeologists.

THOMAS PARR HENNING.

Sidmouth.

P.S. I recollect seeing many years since a list of Saxon gentry in "N. & Q." The name of "Weld of Lulworth" occurs amongst the families enumerated.

"SOLIDARITY."—In a number of Mr. Ruskin's *Fors Clavigera*, that eccentric genius confesses his ignorance of the true meaning of *proletary*. Are the world at large in England better informed as to the true meaning of *solidarity*? Be that as it may, its derivation is by no means obvious. Dr. John Brown, who, in his *Horæ Subsecivæ*, 1866, p. 301, sneers at Dr. Richardson for confounding *s'nails* with *snails*, speaks, at p. 283, of "the solidarity of binocular vision." Surely a more amusing Malapropism never was committed. It is easy to say that it was a misprint for *solidity* (*credat Judæus!*); but my belief is that the writer did not know the meaning of the word he used. What is its history? How and when did it arise? Whence comes it to the French? Is it from *soldus*, *solidus*, firm, secure: whence *solde*, payment (*solidare*, a small coin; *solder*, to pay; *soldat*, a mercenary); *solidaire*, adj., obligatory; subs., security for payment: whence *solidarité*? Or is it from *sodalis*, a sharer, one of several mutually bound: whence *sodalitas*, a secret society!—and so it may have come to pass that *solidarité* is *sodalité* by metonymy.

JABEZ.

Athenæum Club.

HAWTHORN.—Can any of your readers say whether the superstition is a general one, that it is

* First edition, 1774, vol. i. p. 142; third edition, 1861, vol. i. part iii. p. 379. The names of the first eight ancestors of the Welds are given on the tablet in lineal succession. The list begins with Edric himself.

unlucky for hawthorn to be in bloom before the 1st of May; and what the origin of the superstition can be?

E. J. C.

SILVER COIN.—I ask for some information regarding a small silver coin in my hands. On one side there is a segment of a circle, with a monogram (V containing an F) inside it; above this there appears a small coronet or crown, with the date 1625 over it. Round the circle is the legend "DEO. ET. PATRIA." On the other side, and inside a circle, there is MARC with these words inscribed round it, "VON FEINEM SILBER."

S.

STRYPE, THE HISTORIAN.—The life of Strype, in the *Bibliotheca Britannica*, gives no particulars of his wife and children. Is there any printed life of him which gives this information in detail?

TEWARS.

SCRUPE.—An ancient and well-known family name has been written *Scrupe*, *Scroop*, *Scrope*. What is known about the etymology of this name?

G. F. B.

"THE JESSAMY BRIDE."—Is the origin known of this epithet, applied to Miss Mary Horneck by Goldsmith and Reynolds?

E. A. B.

PARKER'S *London Magazine*, 1845, has an account of the representation of the *Antigone* of Sophocles on the London stage, with some original translations. Who was the author of this article?

R. INGLIS.

HERALDIC.—To what family do these arms belong: a fesse embattled, in chief two saltires, in base a garb; crest, on a garb, a bird rising? These arms and crest are on an old seal, but the tinctures are not visible.

W. G. D. F.

THE REGISTER OF SANDLOFT CHAPEL.—I am extremely anxious to know where the parish register of Sandloft Chapel, in the parish of Belton, in the Isle of Axholme, now is. It was a place of worship used by the Dutch and Flemish settlers in that district, in the seventeenth century. The late Mr. Joseph Hunter, the south Yorkshire historian, told me that he had seen it, and made some notes therefrom, but he was unable to tell me where it then was.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

KNURR-AND-SPILL PLAYING.—What is this amusement, referred to in a case heard lately at the West Riding Court House, Wakefield, where it was stated in evidence that a check-weighman at a neighbouring colliery had proclivities for this, and for dog-racing, and other "similar-amusements"?

WILLIAM BLOOD.

Liverpool.

OATHS.—Perhaps "N. & Q." can help me to some curious lines on oaths, written, I believe, on the fly-leaf of a MS. in the University Library, Cambridge. The last lines are, if I am not mistaken:—

"See custome got decorum by gradation,
Masse, cross, faith, troth out sworne y're came damnation."

G. S.

BIBLIOGRAPHY OF SODA WATER.—In "*The Pursuits of Fashion: a Satirical Poem*" (London, 1810), I find, in the section devoted to "the Coffee-house Cornet, or Back of the Second Set," these lines:—

"Be silent the coffee-room, hushed ev'ry noise;
Stop drawing that soda; keep quiet those boys."

Has any earlier mention of soda water, as a beverage sold in taverns, been noted? I cannot remember any; although "soda-powders" (which Byron in Italy bade Murray in London send him in lieu of poetry) seem to have been sold by druggists for some length of time prior to the publication of the poem I have quoted.

G. A. S.

Brompton.

P.S.—The popularity of soda water among subalterns so early as 1810 convicts the illustrious author of *Vanity Fair* of a slight error. Mr. Thackeray, in picturing the manners of 1815, pathetically lamented that a gentleman who, at that period, had drunk too much 'rack punch at Vauxhall over-night, had no more refreshing drink than small beer to cool his parched throat withal in the morning. Yet, from the foregoing, it seems clear that Jos Sedley, when "seedy," might have had, long before '15, ready resource to "Soda and BB."

PSEUDONYMOUS WORKS BY "A LADY."—I should be obliged for the names of the authors of any of the following:—

1. *Adamina*, a Novel. 2 vols. London, Vernon & Hood, 1801.
2. *Addresses*, with Prayers and Original Hymns. London, Norwich, S. Wilkin (printed), 1826.
3. *Ailzie Grierson*. Edinburgh, John Johnstone, 1841.
4. *Almeda; or, the Neapolitan Revenge. A Tragic Drama*. London, Symonds, 1801.
5. *An Alphabet of Animals* (in verse). London, Leicester (printed), 1865.
6. *The Althorpe Picture Gallery, and other Poetical Sketches*. Edinburgh, Blackwood (Aberdeen printed), 1836. Dedicated to Lady Peel.

The authoress says the poem was suggested by Mrs. Jameson's *Althorpe*. OLPHAR HAMST.
New Barnet, Herts.

STONE JUG.—I have in my possession (temporarily) a white ash-coloured stone jug, 10½ inches high; the neck quite straight from the globe of the jug, and 3 inches high. The jug is covered nearly all over with blue enamel, in the shape of flowers.

sprays, scrolls, &c., and on the front of the jug is a slightly raised medallion, with a royal crown in the same colour as the body of the jug, and about double the size of a five-shilling piece. In the centre of the medallion are the two letters, G. R., in blue enamel, and round the centre of the jug, in a band, in letters of an inch high, in blue enamel, is the following inscription (in the same characters as the G. R. above), "Ich, Hab, Ein, Sehr, Boes Weib." The jug, of which I desire to know the history and value, had originally a silver top to it, but this has been lost for many years; the rivet-marks are plainly visible where it was. I know the meaning of the inscription, but what it alludes to I do not, and want to find out.

G. R.

[The inscription probably reflected the sentiment of "G. R." for his wife, Caroline of Brunswick.]

THE HOUSE OF GIB.—On the top of the hill of Mormond, in the Buchan district of Aberdeenshire, there are the ruins of a small hunting lodge. Over the doorway is the somewhat quaint inscription in rude characters, "This hunting Lodge Rob Gib commands." I have recently seen several notices of the house of Gib, in which particular mention is made of Sir Robert Gib, Master of the Horse, and Familiar Servitor to James V. of Scotland. Had the Rob Gib of the hunting lodge, on the top of Mormond Hill, any connexion with the Master of the Horse to the somewhat eccentric, but much beloved, "King of the Commons," as James V. was called? I may state that I made inquiries on the spot, at least in the immediate neighbourhood, but with the usual result in similar cases, that the ruins had always been there, and nothing was known concerning either them or Rob Gib. I shall be glad to receive any information relating to the matter.

G. W.

ARMS OF NEW PLYMOUTH.—What arms, or flag, or other ensign, or emblem, is used by the town of New Plymouth, in Massachusetts, or by the State of Massachusetts? I shall be greatly obliged to any reader of "N. & Q." who will give me the information direct.

JOHN SHELLY.

Frankfort Chambers, Plymouth.

Replies.

ON THE ELECTIVE AND DEPOSING POWER OF PARLIAMENT.

(4th S. xii. 321, 349, 371, 389, 416, 459; 5th S. i. 130, 149, 169, 189, 209, 229.)

I am sorry that I cannot allow W. F. F. to go on farther with his subject without again interrupting him; but I think that all readers of "N. & Q." will agree that I have a right to, at least, try to answer his argument, and to correct

some errors into which he has fallen. His reply was so lengthy, that I must apologize if my answer extends beyond, what some may deem, all reasonable limits. In the first place, I may remark that my opponent has made a very important reservation (p. 169): after having argued that before the Conquest "the rule of hereditary succession was never departed from," he adds that "the idea of hereditary succession then existing was different from ours"; explaining that, though the principles of representation and of female succession were not adopted, yet the fact that the crown never went out of the family (cases of violence of course excepted) proves that the crown *was not* elective, *i. e.* that it *was* hereditary.

Now, this position is exactly that which I maintain. I never, for a moment, thought or said that the crown was open to any one who might be elected (as the Empire was, at least in theory). My point has always been (I again repeat) that, though the crown always remained in one family (the cases of the Danish kings and Harold II. excepted), yet within that family the pure principle of election prevailed. I fail, however, to see the force of W. F. F.'s remark, that if the crown was thus not elective (*i. e.* out of the family) it must be hereditary (within that family).

If this is what my learned opponent means, we are of the same opinion; but I submit that this is not the usual sense attached to the expression "hereditary succession."

In support of his view W. F. F. urges that, on the death of Harthacnut, the Abingdon Chronicle says that the people acknowledged the son of Æthelred II. (*i. e.* Edward the Confessor) as king, "as was his right of birth." But, as Mr. Freeman has pointed out, the elective and the hereditary principles were already supported by different parties; the pure form of the latter tending to encroach on the pure form of the former. And it should be recollected that the Peterborough Chronicle expressly asserts Edward's election.

Again, it is said that "it is idle to dream of the Saxons as controlled by councils." Milton, Burke, Mackintosh, and Hallam are cited in support of this assertion; also Yeatman, whose authority as an historian seems to be impaired by his extraordinary views as to the genuineness of the Chronicle, the origin of the name Angli, &c. Such an assertion, coming from one who has read the elaborate chapters on the Old English Constitution in Mr. Stubbs's new *History*, is strange indeed, and can only be excused by the imperious demands of a preconceived theory.

The two instances of deposition quoted by Mr. Stubbs are the cases of Alcred of Northumbria, and Sigebert of Wessex.

As regards the former, Simeon of Durham (the great authority for all northern, and especially Northumbrian matters) says, "*consilio et consensu*

suorum omnium exilio imperii mutavit majestatem."

As regards the latter, the Chronicle says (ann. 755): "This year Cynewulf and the West Saxon witan deprived Sigebert of his kingdom, except Hampshire, for his unjust doings"; and Henry of Huntingdon says: "Proceres et populus totius regni congregati sunt et providâ deliberatione et unanimi consensu omnium, expulsus est a regno: Cynewulf vero electus est in regem."

No one expects to find in those times a full grown Parliament, with two Houses sitting apart, passing a bill with the ceremonies and intricate forms of the present day. This is only found very much later. As Mr. Stubbs says, "The depositions of Alcred and Sigebert may have been the result of a conspiracy, and those of the others (i.e., various minor kings of Northumbria) may have been determined in a witenagemot, all under the inspiration of a competitor for the throne: but in these cases, on any theory, the deposition was decreed in the National Council." He says just before, "The depositions of Alcred and Sigebert stand out as two regular and formal acts; the authority by which they were sanctioned being fully, though briefly stated, the deposition not being followed by murder, and in one case provision being made for the support of the royal dignity." Such is the opinion of the first living constitutional historian, which I cite not as an original authority, but as the matured judgment of one who has devoted to constitutional history the labour of a lifetime, and whose learning is universally recognized both in England and on the Continent.

Cnut certainly did not "assume the sovereignty of all England by conquest"; nor do I understand how the Chronicle in any way bears out Mr. Yeatman's amazing statement, that he was really the first sovereign of England; for Æthelstan was supreme sovereign up to the Forth, and superior lord of all the Celtic princes in other parts of England. He, not Cnut, is the first sovereign of England, owing to the great victory, at Brunanburh, over the Danes, Scots, and Welsh of Strath Clyde.

The question of Cnut's election is very complicated; but in no case did he obtain the whole kingdom of England after the battle of Assandun; for it was divided, at the Conference of Olney, between Edmund Ironside and himself; and what Mr. Carlyle calls a "heritage brotherhood" was apparently agreed on. It was mainly owing to this, which was, in essence, an act of recommendation by Edmund to his people, that Cnut was formally elected on that gallant king's death.

Any one who wishes to go deeper into the general subject of election of early kings in England will find the references for each case in Mr. Stubbs's *History*, p. 136, note 1.

W. F. F.'s account of the proceedings after

Hastings is not quite clear. It is quite true that all the chief men submitted to William at Berkhamstead; but we also hear of an invitation to assume the crown, which was accepted and ratified by the solemn coronation. William's whole position was anomalous; but he was not a mere invader reigning by the sword, as Thierry tries to make him out. No one pretends that he was elected in exactly the same sense as the great kings of Wessex were; yet he certainly was legally elected, and his whole reign shows that he tried to rule in an impartial and thoroughly national spirit. His object in getting elected and crowned was to be able to avail himself of the sort of awe which the rite of coronation inspired. My opponent, however, is in error in supposing that "the ignorant monkish chroniclers regarded the coronation as an election." I have already (p. 150) adduced several passages to show that coronation meant the attaching the sanction of the church to the choice of the nation, but that the election was a totally distinct thing. An extract from a charter (*Cod. Diplom. cccxi.*) will illustrate my meaning. Speaking of Eadred, it says: "Electione optatum subrogatus, pontificali auctoritate est rex consecratus."

What the "blunder" of the chroniclers is, I do not pretend to know. Hume, in the passage cited, does not correct any blunder, but merely states the influence of the rite of coronation in the Middle Ages. Stubbs (pp. 144-6) and Bryce (*Holy Roman Empire*, 4th ed., p. 198, note k) give a good account of the exact effects which it was held to produce. My opponent then goes on to infer that, because the king guaranteed hereditary rights in his charters, his own office must have been hereditary. But we must distinguish between feudalism as a land-tenure and feudalism as a mode of government. The former was naturally retained by the Norman kings; the latter was rejected by the Conqueror both in Normandy and in England, because of the attendant evils. Hence he could easily grant lands to be held in hereditary succession without any reference to that of the crown. Besides, it may be doubted whether, at that early period, "heir" was taken in the technical sense of the English law, as implying descent: perhaps, rather, in the sense of the Civil law, as meaning any one who is named successor, without any reference to descent.

The value of the case of Cospatric obtaining the earldom of Northumbria, owing to his maternal descent, as related by Simeon of Durham, is this: that the idea of hereditary succession was beginning to have weight with reference to great fief, but it does not prove anything as to the hereditary succession to the crown, save the fact that that idea had some influence in the election of a king. Besides, though Simeon says "attinebat ad eum honor illius comitatus," because of this descent, he adds, "Cospatricus adiens Willelmum regem multa

emptum pecuniâ adeptus est comitatum," i. e., he was regarded as having some sort of claim, but this had to be backed up by gold and ratified by a new grant from the king. This, be it recollected, happened in the autumn of 1067. The quotation from West "On Peers" is a short statement of the lawyer's idea of a perfect feudal kingdom; but it has no application to England, which was not a perfect feudal kingdom, but a nearly perfect Teutonic one.

W. A. B. C.

(To be continued.)

I do not much like interposing in the able and very interesting discussion upon this topic, but it seems to me that the arguments of both parties are wide of the mark. They admit that the Parliament of the United Kingdom is composed of the Crown, the Lords, and the Commons, and yet argue the question as to the Lords and Commons electing or deposing the sovereign; but if it is the act of two branches of the Legislature, how can it be the act of the Parliament, which requires the concurrence of the three branches?

Your correspondents seem to be unaware that there is a solemn and unanimous decision of the Irish Court of Queen's Bench in *re* Lord Dillon's case (Charles I.), that "the feudal system" existed in England previous to what is known as the Norman Conquest, and that Sir Henry Spelman's treatise on Feuds was written as a reply to that decision, which he held to be erroneous. The latter work was not published until after the death of the writer.

Neither of them seems to me to have given sufficient force to the difference between peerages by tenure and nobility by patent. In the former the barons were peers or equals of the monarch; in the latter, being created by the sovereign, they were subordinate. Peerages by tenure, now nearly extinct, existed in the Saxon times; and the creation by patent, which was almost simultaneous in England and France, commenced at a much later period. There might have been a power of deposition and election inherent among Peers who held their lands and titles by an equal right as the monarch, although such right could not belong to a patented nobility, yet George IV. admitted his equality with the Peers when he tried Queen Caroline before them.

The Bill of Rights (*temp.* William III.) shows that the Lords and Commons met not in *Parliament* but in *convention*, that they declared against James II., and in favour of William III. The latter was accepted as sovereign, and, when monarch, Acts of Parliament were passed confirming what had been done. The Bill of Rights, though found among the statutes, as an expression of principle, is nowhere described as an Act of Parliament, simply because the sovereignty was in abeyance, and it was contrary to the theory of the Constitu-

tion to make laws without the concurrence of the three estates of the realm.

William I. claimed the throne of England as a bequest from Edward the Confessor. His Norman subjects were feudally bound only to aid him in the defence of Normandy, and he had to purchase their assistance by promises of reward. The English nobles who opposed him were despoiled because they were in arms against their sovereign, their feudal lord, and their estates were given to the Norman nobles as payment for services, but their descendants claimed that they won them by their own swords, and held them almost independent of the sovereign. The long wars of the Plantagenets were actuated by the desire to make the lands of the nobles hereditary, and to abolish the custom of investiture and the performance of homage. That was attained at Bosworth, but the relative position of the Sovereign and the Peers was altered, and therefore the setting up and knocking down of the kings during the Wars of the Roses, those examples of force guided by a definite end, hardly form precedents as to the power of Parliament, or rather of two branches of the Legislature to alter the third.

The only defence of such changes lies in the public necessity, and is, in fact, revolution. The Lords and Commons have no more legal right to depose or elect the Sovereign than the Crown and the Commons would have to depose the Peers, or the Crown and the Peers to efface the Commons. It may be necessary to make changes by force, but is it not paradoxical to suppose that Parliament composed of three estates may consist of only two, and that the remaining portion has all the legal rights attaching to the entire?

JOSEPH FISHER.

Waterford.

P.S.—Does W. F. F. (5th S. i. pp. 301, 302) mean that the true construction of the Act of Henry VII. which he quotes is that, in the event of Elizabeth of York dying before her intended husband, or dying without issue, Henry VII. would cease to be king; and in the former case would her son succeed to the throne, and in the latter, would the heirs of the Duke of Clarence?

I have no intention, as I have no manner of right, to interpose in the controversy between W. F. F. and W. A. B. C.; but I beg permission for a few words upon a statement, which, if left to stand as it does, cannot fail to convey an erroneous impression. W. A. B. C. says:—"Now (1.) Florence of Worcester (ann. 1016) distinctly asserts the election of Cnut 'cujus (i. e. Æthelredi) post mortem episcopi, abbates, duces et quique nobiliores Angliæ in unum congregati pari consensu et regem sibi Canutum elegere . . . omnemque progeniem regis Æthelredi repudiantes, pacem cum eo composuere et fidelitatem illi jurare.'" From which it is made to appear that

this transaction was one of *general* consent; that the election of Canute was the *unanimous* act of the whole governing body of the realm. Let us read a little more, and we shall see. Only one line on, we come to this:—

"At Cives Londonienses, et pars nobilium, qui eo tempore consistebant Londoniæ, Clitonem Eadmundum unanimi consensu in regem levavere. Qui solii regalis sublimatus culmine, intrepidus Westsaxoniam rediit sine cunctatione, et ab omni populo magna susceptus gratulatione, suæ ditioni subegit eam citissime."—*Floren. Wigorn.*, 617, fol. 1601.

I submit, therefore, that this pretended Parliament was nothing better than a faction or cabal—nothing more than a packed council.

As to the quotation "*Fœdus etiam cum principibus et omni populo ipse et illi cum ipso percusserunt*," let any one read the whole chapter, and he will have no difficulty in seeing how that came about. During Edmund's lifetime, the kingdom, by agreement, was divided between them, but Edmund's more rightful claim was recognized by the fact that he was allowed to keep the crown: "*Corona tamen regni Eadmundo remansit*."

Canute's succession was a manifest instance of might against right, only allowed and acknowledged when the nation had no longer power to resist it with success. That it was a *free* and *voluntary* election, I unhesitatingly deny, feeling sure, on the contrary, that they would not have had him if they could have helped themselves. But, as things stood, they felt, no doubt, that "discretion was the better part of valour."

EDMUND TEW, M.A.

ENGLISH SURNAMES (5th S. i. 262, 330).—I cannot but think MR. SALA, who has been kind enough to notice my book on *English Surnames* in "*N. & Q.*," has made a mistake in recommending attention to Cowell's list of surnames. Both he and Verstigan wrote at the beginning of the seventeenth century, and added little to the nothing that was then known on the subject. The study cannot have been said to have begun till Camden's *Remaines* were published in 1614. Take several derivations from Verstigan: "'Rows,' of his making a noise": this is simply the "*le Rous*," or "*Rouse*," of the Hundred Rolls, a nickname of complexion. "'Drew,' of sadness": this again is nothing but the old Christian name "*Dru*," or "*Drew*." "'Stone,' of some cause concerning it." This is so general that whether he refers to the physical malady or some local prominence I cannot say. Cowell, his contemporary, is no better. My proofs shall be MR. SALA's own quotations. Mediæval records give us "*Osbert Diabolus*," or "*Roger le Diable*," on the one hand, and "*Goscelin de Eyville*," or "*John de Eyville*," on the other. Who, after this, can pay serious attention to Cowell's "*de David Villa*" as the origin of "*Devil*." Look again at "*Stradling*." This is

one of a class of nicknames which could not but force itself into our Directories, viz., peculiarity of gait. Thus the *amble* is represented (when not occupative) by "*Ambler*," the *shuffle* by "*Shaylor*" and "*Shayler*," the *hop* by "*Lilter*," the *shamble* by "*Shambler*" and "*Scambler*," the *toddle* by "*Toddler*," and the *straddle* by "*Stradling*." Hence such entries in our old rolls as "*Ralph le Ambuler*," "*Ralph le Todeler*," "*Robert le Liltere*," or "*Edward Stradelyng*." You have not space for references, so I will only say that the last, being the name in question, is found in *Proc. and Ord. Privy Council*. Cowell, however, derives "*Stradling*" from "*Easterling*"! What will our *Sterlings* say to this? That "*Stanley*" and "*Stoneleigh*" are the same, MR. SALA may see by a comparison of "*Gledstane*," or "*Gladstone*" (p. 490), and "*Ley*" and "*Leigh*" (p. 93). "*Malpas*," which MR. SALA also says I have omitted, he will find incidentally explained on p. 126 n. MR. SALA says, "It is amazing to find Mr. Bardsley treating '*Fawkes*,' or '*Vaux*,' [MR. SALA begs the question from the start, you see], as a Christian name, and deriving it, together with '*Foulkes*,' '*Fakes*,' '*Faulks*,' '*Folkes*,' '*Foakes*,' '*Faxson*,' and '*Fawson*,' from the Norman '*Fulk*,' or '*Foulques*.' Were this derivation correct, '*Guy Fawkes*' would have had two Christian names, '*Guido Foulques*,' and would have had no proper surname at all." Then follows Cowell's "*Vaux*." However amazing it may seem to MR. SALA, I am firmly convinced that I am right. He begins with a serious slip when he says that "*Guy Fawkes*" could have no surname according to my account, but would have two Christian names; that is, as MR. SALA will have it, our "*Thomas Williams*," or "*Ralph Jones*," or "*Adam Philips*," possess no surname, but only two Christian names, forgetting that one of our largest class of surnames is composed of these very patronymics. But I do not wish to take advantage of a mere slip of the pen. MR. SALA's premises may be false, and yet his assertion correct. But I believe his assertion to be untrue also. In matters like this, where doubt exists, the only appeal can be that to registers. Let me give you a short string of entries of the period of surname-formation, first the Christian name "*Foulques*," then the surname as formed from it, "*Fowlke Grevill*" (*Cal. Proceedings in Chancery*), "*Fawke de Coudrey*" (*Hundred Rolls*), "*Fauke de Glamorgan*" (*Rotuli Litt. Claus.*), "*Falkes de Breant*," found also as "*Faukes de Breant*" (*Hundred Rolls*), "*Faukes le Buteller*" (*Hundred Rolls*), "*Edmund Falkes*" (*Rolls of Parliament*), "*Nel Faukes*" (*Hundred Rolls*). Without giving more instances, I leave the matter with your readers. MR. SALA is right, and I am wrong, in the matter of "*William le Orbater*." As he says, "It is not an admixture, it is wholly Norman-French."

I have also to thank Mr. SALA for his notice of my book. It is the high literary position he has attained that makes me feel the danger of his recommending to general notice such an untrustworthy record as that of Cowell.

CHARLES WAREING BARDSLEY.
Higher Broughton, Manchester.

DESTRUCTION OF PERSONAL PROPERTY ON THE DEATH OF A GIPSY (2nd S. iii. 442.)—Early in the present year an inquest was held on the body of a gipsy, Lementinia Smith, who died at Wood Hayes under suspicious circumstances. It was at first suspected that she had been poisoned by her paramour, George Lovell, and much excitement was caused in the neighbourhood of Wolverhampton and Birmingham. Her funeral was attended by a large number of gipsies, who, after the ceremony, burnt the van (or covered cart) in which she had lived, together with her various articles of clothing, &c. This was mentioned in the local papers as an instance of vengeance on the part of the gipsies, who were represented as being indignant with the woman for bringing disgrace upon their tribe. But was it not the very reverse, and did not they destroy the van, &c., as a means of showing respect? It must be observed that the woman was buried with every outward demonstration of regard, and that no expense was spared over her funeral; and it seems to be worth while inquiring of those who are familiar with gipsy customs, whether the destruction of her property was not meant as a mark of respect. So far back as June 6, 1857, I gave an account in "N. & Q." (under the title that heads this note) of a circumstance narrated to me by a trustworthy person concerning the "grand" funeral of a gipsy, followed by the destruction of his property, clothes, blankets, fiddle, books, and his grindstone, the last being thrown into the river Severn, and the others burnt. On that occasion I asked, "Is this destruction of his personal property usual on the death of a gipsy?" This query has never been answered; so I now repeat it, the recent death of Lementinia Smith having directed public attention to this singular custom, if it be a gipsy custom. (As a P.S., I may say that in the General Index of the Second Series of "N. & Q." the reference to my note is marked as being at p. "124" instead of 443; the "124" being repeated from the previous reference. The misprints are so wonderfully rare in all the Indexes of "N. & Q.," that the chances of correction are infinitely small, and I do not point out the present one in a captious spirit.) CUTHBERT BEDE.

"**BLODIUS**" (5th S. i. 167, 233.)—It is evident from the inventories referred to by Dr. Rock that the term "*blodius*" was used as the Latin equivalent of the English word "*blue*," as then employed. And I think this may be reconciled with the received interpretation *sanguineus*, if we bear

in mind that very different shades of colour may be included under one term. In one case we have "*Una secta blodia del bawdekyn pro Adventu et Septuagesima*" (*York Fabric Rolls*, appendix, Surt. Soc., vol. xxxv. p. 233), which looks as if it had been a sombre shade like our "*violet*," suitable for these semi-penitential seasons. But on p. 230 we have several "*Capæ Blodie*" with ornaments suggestive of festal use, for which something more like "*sky-blue*" would be more suitable.* In the Church Book of Thame, Oxon., is mention of "*a sute blew embroyded with gold, with anteloppes and byrdes of gold, the orfraies with crockyns and sterres of gold . . . the which by the consent of the Parysh serveth for Whitsonday.*" "Item a sute of blew the ground off braunches of gold, for Trinytye Sondaye."† And Dr. Rock says, "In Spain, and at Naples, I observed sky-blue vestments are used on the festivals of the Blessed Virgin Mary" (*Ch. of Our F.* ii. 259, n.). The "*blue*" of the Old Testament was either "*violet*" (Smith's *Dict. Bible* s. v. "*Colours*"), or "*pure sky-blue*" (*Speaker's Comm.*, Note ii. on *Colours of Tabernacle*, vol. i. part i. p. 367). In both these articles the subject is fully gone into. It certainly seems strange if the same term was used for blue and for dark red, but when we remember how near to red what we now call "*purple*" may come, and how often "*violet*" and "*purple*" are confounded now, we may believe that the terms "*blodius*" and "*blue*" were capable of a wide application to all shades of blue and purple. "The names of colours in all languages appear to have been very vaguely used, until the progress of science in connexion with the decorative arts has rendered greater precision both possible and desirable," *Sp. Comm.* as above cited, where this observation is abundantly illustrated. I should, however, still be glad of any further light that can be thrown upon "*Blodius*," or on the mediæval use of "*blue*" (words or things). It may be noted that we commonly speak of livid spots as "*blue*"; and in an inscription in Almondbury Church (1522) we have the line:—

"my body bloo with wonds both larg and long."
So in Prov. xx. 30, "the blueness of a wound"; Vulg., "*livor vulneris*." Yet how different from typical blue.

J. T. F.

Hatfield Hall, Durham.

SIR PHILIP SIDNEY'S "*ARCADIA*" (5th S. i. 269.)—Watt (*Biblio. Brit.*) says the *Arcadia* has been modernized by Mrs. Stanley, 1725, folio.

SPARKS HENDERSON WILLIAMS.

"*ADVENTURES OF AN ATTORNEY*," &c., AND "*THE LIFE OF A LAWYER*," &c. (4th S. xii. 348)

* Yet it may be questioned whether they had any such colour in the Middle Ages.

† For these valuable extracts I am indebted to Dr. F. G. Lee.

are both by Sir George Stephen, as to whom CYRIL can refer to several biographical dictionaries, and *The Handbook of Fictitious Names*, pp. 47 and 216.
OLPHAR HAMST.

HERALDIC (5th S. i. 48.)—The arms described by G. A. C. are those of Prince Esterhazy, of Hungary.

(5th S. i. 109.)—The quartering marked (1) is for Rosseter of Somersetshire; that marked (2), Berenden or Berondon, at least those families bear the arms. I have no pedigree of the family of Hereford to refer to.

(5th S. i. 268.)—The arms are those of Seaman; the crest is a demi-seahorse, and not a demi-Pegasus.

(4th S. xii. 109; 5th S. i. 116, 197.)—The words "3 garbs or" are omitted (p. 116) in the coat of Rickards; it should read arg. on a bend, engrailed, vert, 3 garbs or.
A. W. M.
Leeds.

REPUBLICAN CALENDAR (5th S. i. 281.)—CRESCENT will find a complete "Calendrier Républicain," 1793, in Arsène Houssaye's *Histoire de Notre Dame de Thermidor*, Madame Tallien, published by Henri Plon, Paris, 1866.
G. M. T.

ARCHBISHOP ADAMSON, OF ST. ANDREWS (5th S. i. 268.)—My attention has been drawn to a notice, in *Iconographia Scotica*, by John Pinkerton, F.S.A. (Perth), London, 1797, of a portrait of this worthy, then in the possession of Baillie Duff, Aberdeen. It would be interesting to learn if this portrait of the archbishop is still in existence, and where.
J. MANUEL.

Rose (*Biographical Dictionary*, 12 vols., 1857) gives an account at some length of Patrick Adamson, Archbishop of St. Andrews at a very troubled period. This is compiled from Spottiswoode's *Church History of Scotland*, and Mackenzie's *Lives*. There is a notice of him also in *Biographie Universelle*, Paris, 1843-66.

SPARKS HENDERSON WILLIAMS.
18, Kensington Crescent, W.

"A RESIDENCE IN FRANCE" (5th S. i. 282.)—If CRESCENT means Miss Helen Maria Williams, I think he is wrong. I presume he was thinking of a work, with a similar title, published by her; and that his suggestion was made without much reflection, as Miss Williams was too much in favour of the French Revolution to have penned the paragraph attributed to her. As to the above work, see Bohn's Lowndes, Part iii., p. 832.
OLPHAR HAMST.

SHAKSPEARE GENERALLY READ IN 1655 (5th S. i. 304.)—I think DR. NICHOLSON's query as to *Strype being the English Eusebius* must be an-

swered in the negative. Strype's works belong to about half a century after the date of the play in which the phrase is found. May not Know-well be referring a second time to Thomas Fuller, whose *Church History* was published in 1655, and who in his love of peace and moderation bore no little similarity to the Father of Ecclesiastical History? The diverting character of the *Holy War* and *Church History* is well known; and with respect to the "stories" in the latter, Heylyn said:—

"Above all things recommend me to his merry tales and scraps of trencher-jests frequently interlaced in all parts of the history; which if abstracted from the rest, and put into a book by themselves, might very well be served up for a second course to *The Banquet of Jests*, a supplement to the old book entitled *Wits, Fits, and Fancies*, or an additional century to the *Old Hundred Merry Tales*, so long since extant."—*Animadversions*, &c., Introduction.

JOHN E. BAILEY.

My "Strype (?)" was an inconsiderate guess, and a wrong one. MR. BAILEY has most courteously communicated to me his correction, and, if I may venture to say so, I am disposed to believe with him that the English Eusebius is Fuller rather than Heylyn.
B. NICHOLSON.

JOCK'S LODGE (4th S. vi. 27.)—This newspaper extract answers G.'s query:—

"PIERSHILL BARRACKS.—These barracks are built on the site of an old Scotchman's cabin, named 'Jock.' The amusing history of this man may be read in the adventures of *Harry Ogilvie, or the Black Dragoons*.—J. W. Alnwick."

J. MANUEL.

Newcastle-upon-Tyne.

"DAVID'S TEARES" (5th S. i. 288) is by Sir John Hayward, the historian, some account of whose life and works may be found in any biographical dictionary. It ought to possess a well-engraved title-page, portraying King David kneeling, with outstretched hands, in a kind of shallow arched recess, his harp by his side, his sceptre and crown on the ground before him, his face turned upwards and towards his left hand, on which side a figure representing "Vengeance" is leaning forward over the arch and aiming an arrow at him; on the other side the figure of "Mercie" is holding out to him a scroll, with pendent seal, inscribed "A pardon"; beneath either figure on the front of the arch are various emblems of their respective offices. Below the figure of David is the title: "Davids | teares. | By S^r John Hayward | Knight, Doc. of Lawe. | London. | Printed by John Bill. 1623. |"

According to Lowndes, this title ought to be faced by a portrait of the author. This my copy unfortunately wants. The same authority values the work at 10s. 6d., but does not refer to the sale of a copy. In my experience, it cannot be called a common book.

Having done my best for PELAGIUS, may I be allowed two queries in turn? 1st. Is PELAGIUS right in calling a work of 344 pp. "a tract"? I gather from Lowndes that there is only the one edition of 1623, and therefore conclude that his copy is (or ought to be) of the same bulk as mine. 2nd. Does Lowndes use the term "frontispiece" correctly when he applies it, as in this case, to an engraved title-page? Surely the portrait would now more usually be called a frontispiece.

H. A. S.

Brendall.

M.P.s FOR WOODSTOCK (5th S. i. 309.)—William Thornton, M.P. in 1812, was a lieutenant-general in the army; he retired from the service the year of his election, and died in 1841. He must not be confounded with Sir William Thornton, K.C.B., also a lieutenant-general, who died in 1840.

John Gladstone, M.P. in 1820, was the father of the late Premier. He was created a baronet in 1846, and died in 1851.

ALFRED B. BEAVEN, M.A.

POPLAR WOOD (5th S. i. 67, 96, 272.)—One of your correspondents in a former number questioned the truth of a remark frequently made, that this wood resisted the ravages of fire; and described the useless quality of poplar in India, where it is burnt as common fuel. I cannot speak of the wood he describes, but I can with confidence affirm that in this country the poplar used for floors is *wonderfully* proof against fire, and when all the surrounding timber has been consumed, poplar floors will remain unburnt. Such was the case at the great fire at Luton Hoo, and also at Wynnstay. The men of the Fire Brigade can corroborate this statement. Unfortunately the trunk of the poplar-tree is small, and supplies timber but in small scantling, otherwise it would be a most valuable building material.

BENJ. FERREY.

THE SCOTTISH FAMILY OF EDGAR (5th S. i. 25, 75, 192.)—Although the author of this work is "not a lawyer," he, nevertheless, shows a lawyer's regard for proofs; and, moreover, he does not stray from the point in his discussion of undecided descents. He assumes no authority in the matter, but, at the same time, he relies on the proofs produced as authority of the highest character, and in this the reader must support him, for his extracts from the Archives of Scotland cannot be disputed; while, at the same time, he invites the opinions of others in their interpretation.

While disregarding mere family tradition, he accepts for discussion the historical tradition of the origin of the Edgars of Wedderlie.

But X. would be saved much unnecessary trouble, if he would take up my challenge to propound his pedigree of the Eyemouth Edgars to the Lyon King of Arms, without whose endorsement it is

useless to discuss the point, for, until the pedigree receives the sanction of *that* authority, it can only be placed in the category of "doubtful pedigrees"; and it is but right that it should be so classed.

X. says that there were "not two Richards, but only one," for "both Richards married a Margaret Bell." Here he errs (see *Ped. of Newtown*, p. 112, &c.), for this is not exactly the point. The real question is, were Andrew Edgar of Eyemouth, whose wife was named Grace Allen, and Andrew of Farneyrigg, whose wife was named Grissel Boudun, one and the same person? Both had sons named Andrew; but while it was the assumed brother of the former who was named Richard* (the son of a previous Richard), it was the son of the latter who was so named.

The names, localities, and time, being the same, one Andrew might be mistaken for the other; but I do not know of any *contemporaneous* recorded document in which Andrew, the husband of Grace Allen, any more than Andrew, the husband of Grissel Boudun, is shown to be the son of Richard Edgar of Newtown, by his wife Rachael Maxwell. *This is the true difficulty.*

As regards Oliver Edgar, who married Margaret Pringle, I think that, by a collation of the evidence at pp. 58, 66, 78, 101, &c., along with the records of the lairds of Wedderlie, it seems clear that his father was Richard Edgar of Wedderlie. But this is a question for the reader.

I should be glad to know what two descents alluded to by X. have been omitted (which could be proved) in either the tabulated pedigree of Wedderlie or of Newtown, for I have not noticed any such omissions, and am sure that the author would like to have them pointed out, as it is clear that his object is to place the various pedigrees of Edgar above suspicion, and in doing so rather to fall short of the truth than to overstep it.†

SP.

"DESIER" (5th S. i. 148, 214.)—Desideria-Desiderata was the name of the daughter of Desiderius, King of Lombardy, who married Charlemagne, by whom she was afterwards divorced. (James's *History of Charlemagne*, p. 148.)

The Sikhs of the Panjab are called Zindah-posh, steel-clothed, from their armour, and Reshdar, or having beards, from their beards; and I have always had an idea that they were originally Longo-bards from Lombardy.

E.

BALLAD ON MARTINMAS-DAY (5th S. i. 127, 194.)—Is it not at least possible that this ballad is the composition of Dr. T. F. Forster, although published by him as though an extract from some other

* He married Margaret Bell.

† This treatment, however, is not popular, and places the Edgars at a disadvantage, compared with many other families less scrupulously dealt with.

work? This writer was very fond of this mode of publishing his own compositions, as any one will testify who has endeavoured, of course without success, to discover the *Anthol. Austr. et Bor.* and the *Florilegium*, which, although quoted by Dr. Foster as if independent works, have no separate existence. This was satisfactorily established in an early volume of "N. & Q."

JAMES BRITTEN.

British Museum.

[See "N. & Q." 1st S. ix. 568; x. 108.]

I am obliged to E. V. for his references, and for the information he has collected in reply to my query. He tells me, however, nothing about "Girguntum" and "St. Leonard's well." Is there no account of them in the authorities he gives for the ballad itself? I cannot myself consult them. I wish E. V., or any other reader of "N. & Q.," would be good enough to place them for me.

W. D. B.

"Boss" (5th S. i. 221, 253).—For the information of those interested in the etymology of this word, I quote the following lines from the *Lady of the Lake*, 4th canto, 5th stanza:—

"That bull was slain: his reeking hide
They stretch'd the cataract beside,
Whose waters their wild tumult toss
Adown the black and craggy boss
Of that huge cliff, whose ample verge
Tradition calls the Hero's Targe."

F. D.

Nottingham.

In the Glossary appended to the complete edition of the works of John Knox, edited by David Laing, and published at Edinburgh (Stevenson) in 1848, your correspondents will find that "bosses" are there defined as being "drunkards." T. G. S.

Edinburgh.

If a scrap from a sick bed be admissible, I would suggest that the American word "boss" is merely a corruption of the Dutch word "baas" (master, head of household) of the days of the Hudsons, Van Rensselaers, and Stuyvessants. "Baas" is still used, in the sense I have given, amongst the Dutch-speaking colonists at the Cape of Good Hope.

CRESCENT.

Wimbledon.

In Somerset this word is frequently used. A mother says to her child, in pointing to oxen, cows, or calves, "Look at the 'boss' or 'bos-se'" (sing.), the final *c* being pronounced, and "bosses" (pl.). If to a calf alone, she may say "bos-se calf." A child, any time after being weaned, which cries after its mother, is often called "boss," "bos-se," or "bos-se calf"; and I have heard children up to the age of five or six so called, the same as the term is more frequently applied to a great calf sucking its mother, when it should have long ago

been weaned. I think "boss," "bos-se," was, in former times, more particularly applied to the cow; and Knox, in using "auld bosses," speaking of men in derision, meant "old women" in the sense that we apply the latter term to men at the present day. I have heard a woman called an "old cow." Ben Jonson's "Boss of Billingsgate" must have been a landlord; and I can understand it as having been first applied to a landlady, and afterwards used for the chief or principal of any establishment, as it is in America.

TAUNTONIENSIS.

KNIGHT BJÖRN (5th S. i. 167, 215).—Thanking MR. ADDIS for his information concerning the above, I should feel obliged to him if he could also inform me where Dürer's original etching is, and where I can find a good copy. F. E.

Biörneborg is a seaport town of Finland, on the Gulf of Bothnia, at the mouth of the Kumo. As shipbuilding is largely carried on here, and the foremost cant-timbers of a ship are the *knightheads* (forming, with the stem, a bed for the bowsprit), may not Knight Björn refer to a person engaged in the shipbuilding trade? G. A. GOLDFINCH.

Walford Road, South Hornsey.

Biörn or Björn means a bear, and is still a name in Norway and Sweden. The nearest equivalent in English is Bernard=Björnhard, *i. e.*, bear's heart.

There is no authorized interpretation of Albert Dürer's engraving of *The Knight, Death, and Satan*. In *Works of Eminent Masters*, art. "Albert Dürer," we read:—

"It is said that Albert Dürer intended to represent Franz von Sickingen, whose name was dreaded throughout Germany, thus giving him a terrible warning. An S traced on the picture goes far to corroborate this supposition. An old ballad has suggested another signification. It there represents to us the model of the Christian *sans peur et sans reproche* 'Let Death and the Devil attack me,' says the Knight, 'I will conquer both the Devil and Death.' There is 'also the idea that the artist intended to represent his own journey through life.' Sir Edmund Head calls it 'a sort of condensed expression of the spirit of the *Pilgrim's Progress*.'"

DOYLL.

DOUBLE RETURNS TO PARLIAMENT (5th S. i. 104, 153, 176, 257).—W. T. M. is evidently ignorant of the Acts of Parliament. Under the old Act, a returning officer, *not* by virtue of his office, but by being a ratepayer, entitled to vote, and not having voted, of course, could give a casting vote. Under the new, or Ballot Act, a returning officer cannot vote; but in case of a double return, by virtue of his office, he must give the casting vote and seat the candidate, as the returning officer did at Athlone. There was a curious case of alleged double returns at Thirsk, in North Yorkshire, too long to enter upon in your pages, but which requires ventilation in political circles.

EBORACUM.

LT.-COL. LIVINGSTONE, 1689 (5th S. i. 108, 175, 277.)—In the Appendix on the Viscountess Dundee, at the end of Mr. Mark Napier's *Memoirs of Dundee*, MR. BLENKINSOPP will find, I think, satisfactory proof that William Livingstone could not have been at Killiecrankie, as he was in prison at the time, and that there is no foundation for the cruel calumny, by which the detractors of Bonnie Dundee have tried to blacken the memory, not only of his adherent Livingstone, but also of his own beloved and devoted wife.

M. L.

If Lt.-Col. Livingstone, as MR. BLENKINSOPP states, on the authority of the late Bishop of Moray, was the man who shot Dundee at Killiecrankie, all other historians who refer to the subject must be incorrect. I cannot myself see how he possibly could have been there, as it is well known he was a prisoner at that period in Edinburgh. It is stated in Mackay's *Memoirs*, and also in the Records of the Scots Greys, that Gen. Mackay, having discovered a plot in Sir Thomas Livingstone's regiment of Dragoons to endeavour to take over the regiment to Dundee, the following officers, being found guilty, were sent prisoners to Edinburgh: Lt.-Col. Livingstone, Captains Livingstone, Murray and Oughton. This happened some time before the battle of Killiecrankie.

GEO. CLEGHORN.

Weens, Hawick, N.B.

PASS OF FINSTERMÜNZ (5th S. i. 148, 214.)—From Landeck in the Tyrol a main road mounts alongside the stream of the Inn to the defile of Finstermünz; and the Pontlatzer Bridge, six miles from Landeck, has on various occasions been a fated spot to the Bavarians during their incursions into the Tyrol. Here in 1703 (see Bædeker's *Switzerland*) the Tyrolese so completely annihilated the Bavarian army, that only a few fugitives escaped to convey the tidings to Innsbruck; and in 1806 a body of Bavarians met with a similar fate.

E. T. L. S.

I think that the important event which S. H. Y. has seen alluded to as having taken place near (not at) the above Pass must be the battle of Malser-Haide, which was fought in 1499 between 15,000 Imperialists and 8,000 men of the Grison League. The hero of the day was Benedict Fontana, who had his abdomen torn open, but, holding his entrails with one hand, he continued to fight with the other, and thus died, encouraging his countrymen to the last. S. H. Y. will find all the details of the battle in the very full *History of Switzerland* by Müller, or in the best of the smaller ones, that by Dagnet.

Genera.

JOCOSA (5th S. i. 108, 155, 194.)—Twenty-four years ago I used to lodge at the house of one Joyce

Bell, at Cleator, in Cumberland. A few years ago she was alive, and is probably living still. I have known, I think, three instances of the name Felicia being given in Cheshire. In one case it was always abbreviated into Phyllis. ROBERT HOLLAND.
Mobberley, Cheshire.

BÉZIQUE OR BÉSIQUE (5th S. i. 167, 233.)—The paper "Concerning Bézique" in *Once a Week*, to which Cuthbert Bede refers, gives this derivation, "Bézique, or more correctly Bazzique, from the Spanish word Baza, a trick at cards. The Italians have the game Bazzica."

SPARKS HENDERSON WILLIAMS.

18, Kensington Crescent, W.

You need not search very far for the origin of the name BésiQUE. I subjoin a quotation from Alberti, *Italiano-Francese Dictionary*, Marseilles, 1772: "Bazzica, s. f. conversazione-compagnia. Conversation—l'action de fréquenter quelqu'un. Per uomo familiare—intime, familier. Bazziche v. Bazzicature. Per una spezie di giuoco di carte. Credo che sia il Gile dei Francesi o le trente un." (Not in Boyer.) Perhaps the name itself, from "Bazzicature massirizuole, coserelle di poco pregio. Bagatelles Babilloles—chose de peu de conséquence, chose puérile, de rien." S.

P.S.—A Small *Anglo-Italian Dictionary*, Milan, 1857, by Millhouse, drops the meaning of Alberti—company, conversation, or game of cards—and gives the present meaning as follows, probably the result of too much conversation:—"Bezzicare, to pick, bill, dispute, scold; Bezzicato, hen-pecked, found fault with." Perhaps, however, the root of the word—alike for the game, the quarrel, and the conversation—is in Bezzo, a small Venetian coin, and its derivative, Bezzi, moneys.

"DERBETH" (5th S. i. 148, 218.)—The military way that ran from Wallsend, near Newcastle, to the Solway Frith, in connexion with the Roman wall, was called "Le Der-street" in the reign of Henry VIII. (Raine's *History of Hexham Priory*). If the latter syllable in "Derbeth" may be regarded as a corrupt form of peth, or path, we shall have an analogy that may help to discover the meaning of both words. T. DOBSON, B.A.
Hexham.

I have received a commonplace explanation of the origin of this local name. It appears that the couple who occupy the farm formed it out of the final syllables of their Christian names, Alexander and Elizabeth. A.

FINNAMORE (4th S. xi. 114, 202.)—Signor Luigi Finamore Pepe, Vice-Consul at Monopoli, writes:

"My family name is really Finamore, but, to distinguish myself from some others in Central Italy who bear the same surname, I add that of my mother, who belonged to the noble family of Pepe, of Naples."

"Although I have had through my hands all the old chronicles of this and the neighbouring cities, I have not found in them any 'Finamore' before the eighteenth century. This family appeared here when it went from England" (literal translation, when it was eclipsed in England). "My family is in every way Italian, although it seems of foreign origin."

R. J. FYNMORE.

Sandgate, Kent.

"SEE ONE PHYSICIAN," &c. (5th S. i. 228, 276.)—W. T. M. will find this epigram in the collection of "S. Joseph Jekyll," the author of many others equally good. E. M., M.D.

"I WANT TO KNOW" (4th S. xii. 327, 522.)—I have seen it stated somewhere that this is a corruption from "I wonder now." R.

A MNEMONIC CALENDAR FOR 1874 (5th S. i. 5, 58, 179, 257.)—It is not clear whether MR. SKEAT (p. 5) intended this for a burlesque on a certain kind of misapplied ingenuity, or not; but it really appears to have been a serious proposition. We are gravely informed that if any one will commit to memory the following lines,—

"For once, one finds three several beaux
Fined two-and-six for sixteen 'goes'";

and, having accomplished this rather unpromising task, shall (whenever he recalls the unintelligible trash) further more succeed in remembering that—

For	does not mean	for,	but	four
Once	"	once,	"	one
One	"	one,	"	March 1
Finds	"	finds,	"	five
Three	"	three,	"	May 3
Several	"	several,	"	seven
Fined	"	fined,	"	five
Two	"	two,	"	August 2
Six	"	six,	"	Sept 6
For	"	for,	"	Oct. 4
Sixteen	"	sixteen,	"	16

and that this last, after all, is by no means 16, but November 1 and December 6 (!), he will have triumphed over about half the difficulties which impede the application of this extraordinary "Mnemonic Calendar." I say about half; for he must now go back and construct another mental table similar to the above, by which he is to unlearn all that he has so far gone over; and "Four" is not four, but Jan. 4; "One" is not one, but Feb. 1, &c., on to the end again.

I fancy that most readers will prefer to depend upon the almanac; and that no one, save the author, will derive any "comfort" from these "nonsense verses," of which, nevertheless, I wish him much joy. G. L. H.
Greenville, Ala.

FERINGHEE AND THE VARANGIANS (4th S. xii. 224, 293, 456; 5th S. i. 113.)—The term Varangian reminds me of one of the best passages in M. G. Lewis's tragedy of *Adelgitha*. I give it from the

original edition. Cumberland's edition contains several errors :—

"Judge by this fact ! The day we forced Durazzo
While war yet raged, and streets were red with blood,
And falling towers crush'd in their reck alike
The victors and the vanquish'd. 'Mid the tumult
A fierce Varangian from its mother's arms
Had torn a new-born babe ; wild shriek'd the matron
To heaven for aid ; nor did she shriek in vain :
Guigard heard her ; to the tower he flew,
And while his left hand caught the child, his right
Seiz'd by his yellow locks the wild barbarian
And hurl'd him from the walls. Then with his scarf
Did Guigard bind the babe's slight wounded throat,
And gently on its mother's breast replaced it.
Wildly she caught it—sank upon her knee,
Traced in its blood a cross upon its brow,
And called it "Guigard." Then his great heart melted,
His stout frame trembled, and I marked tears forcing
Thro' his clos'd helm a passage : Oh ! methought
Never did hero's strength appear so glorious
As then appear'd his weakness—ne'er before
Was man worth envying till I saw those tears."

STEPHEN JACKSON.

MORTIMERS, LORDS OF WIGMORE (5th S. i. 188, 234.)—I copy the following out of Hulbert's *History of Shropshire*, in which a slight sketch of the family is given :—

"Mr. Cox, my valued historian, says Ralph de Mortimer, at the time of the general survey, had fifty Manors in this County, among others that of Cleobury Mortimer. Having completed the Abbey of Wigmore in Hereford," &c.

Abbey	Founder,	Order,
Wigmore.	Hugo de Mortuamary, 1172.	Black Canons.

This may give a clue to the derivation of the name. Lord Mortimer, Earl of March, left Wigmore to his sister Anne, who married Richard Plantagenet, Duke of York, from whom it passed to the Crown. Hopton Castle at one time belonged to this family as well as that of Cleobury Mortimer.

IGNOTUS.

THE BURIAL OF GIPSIES (5th S. i. 129, 212.)—The name of Boswell has long been familiar to me as almost synonymous with "gipsy" in north-west Lincolnshire. Here, too, their habit has been to give names of trees or plants (e.g., "Geranium") to the daughters of the race. I may be able to ascertain more about them, but make a note of this for the present. J. T. F.

Hatfield Hall, Durham.

INDIAN DEED OF NOV. 15, 1642, TO THE INHABITANTS OF PENTUCKET, NOW HAVERHILL, MASS. (5th S. i. 166, 219.)—This deed is well known. It was printed in 1832 in Mirick's *History of Haverhill*, and again in 1861 in Chase's history of that town. The latter work contains a fac-simile of the document, which is now, I presume, in the custody of the city clerk of Haverhill. MR. MURPHY probably made his abstract in haste, as there are some mistakes in it. A part of Salem, N.H., was included in old Haverhill, but

no part of Salem, Mass., nor of Ipswich, ever belonged to that town, or was within the limits of the above-named deed. JOHN WARD DEAN.
Boston, Massachusetts, U.S.A.

KING OF *AT* ARMS (5th S. i. 50, 135, 237.)—Dr. Webster also uses the term *King at Arms* in his *English Dictionary*, as also (as has been already pointed out) does Sir Walter Scott. Surely it is admissible. A. O. M. JAY.

1, Portland Street, Leamington.

Sir W. Scott may have once used "*at Arms*" in *Marmion*—probably by an oversight; but I do not think that elsewhere, in any of his works, the same error is to be found. To me "*of Arms*" and "*at Arms*" seem to be essentially distinct. The man at arms had to do with weapons; whereas he who was *of* arms presided over the symbolism and honours of chivalry. The commonalty, being more familiar with the Man at Arms than with the King of Arms, may have loosely misused the conjunction, hence the error; but "*of*" is the official word, and when substituted by "*at*" must, I believe, have been by mistake or inadvertence. Analogous cases are not wanting even now. It seems to me of little account what Sir Walter Scott may have once called Sir David Lindsay, when, as is well known, Sir David styles himself "*Lyon King of Arms*." S.

ISABEL, WIFE OF CHARLES V. (5th S. i. 107, 175, 273.)—I return my best thanks for the ample and satisfactory data kindly given for her death, 1st May, 1539.

The eclipse which preceded the event was no doubt the solar eclipse visible in Europe, 8th April, 1539, given in Ricciolus's *Catalogue of Eclipses*; but no mention is made in Ferguson's or Playfair's *Astronomy* of the comet, said to have made its appearance on the same day.

Was any comet visible on 1st May, 1539; and if so, where are further notices of its occurrence to be met with? E.

"PRESTER JOHN" AND THE ARMS OF THE SEE OF CHICHESTER (4th S. xii. *passim*; 5th S. i. 15, 177, 217.)—I do not know whether MR. WALCOTT means it as a sneer, or that we are to take it as a bit of special pleading, when he asks, "Can the suggestion have been made in sober earnest, that a bishop in the eleventh century re-named as St. Prester John's, St. Peter's Church, in honour of the subject of a mere hearsay, or of a Nestorian heretic?" If the question refers to me, my simple reply to it is, that I never made it; but what is more, that *my* words, if fairly construed, can bear no construction but the *very opposite*. They are (p. 177): "There would be force in this, if the blazon on the arms were always emblematical of the dedication or had special reference to it, but this is certainly not the

fact." And I repeat this "certainly not." For if the converse were the truth—were MR. WALCOTT's implied doctrine, a doctrine *ὁμολογουμένως*, correct—see what we should be driven to! Canterbury Cathedral we must call the church of St. Pall, the arms being the archiepiscopal pall; Bristol, the church of St. Three Crowns; Hereford, the church of St. Leopards; Rochester, the church of St. Escalop-shell, and so on, *usque ad nauseam*. Will MR. WALCOTT bear the burden of this? As to the individual whom MR. WALCOTT styles "The first historic John the high priest," readers of history know all about him, and will be able to say whether he be, or be not, the *first* of that name of whom any authentic account is given.

That Prester John "arose from a corruption of St. Peter's," may do very well for those who can accept it; for my own part, I say, "Credat Judeus Apella, non ego." EDMUND TEW, M.A.

Miscellaneous.

NOTES ON BOOKS, &c.

The Quarterly Review. No. 272, April, 1874. (Murray.) PROBABLY, during its long and honourable career, the *Quarterly* has never published an article of such weighty and universal importance as the first in this April number, entitled "The War between Prussia and Rome." It tells the tale of the war without entering on the question of the defensibility of the policy adopted by Prussian statesmen, on the one hand, or that of the Jesuits on the other, who claim for the Pope the regulation, not only of "faith," but also of "morals," which is taken to mean everything else besides faith. The biographical article furnishes a very interesting sketch of the life and works of the late Bishop Wilberforce. It will surprise some persons to hear that, when at Oxford, the young Wilberforce, as a member of the Union Society, lauded Hampden, and approved of the course taken with respect to Charles I. The paper on Russia is one to raise some alarm. A brief, but lucid, defence of Wentworth (Lord Strafford) against the accusation of political apostasy exhibits that great and unfortunate statesman in a new light. The writer looks upon him as the man, above all others, who deserves to be spoken of as the originator of the great Petition of Right. As candidate for Yorkshire, 1628, we are told "many of the freeholders who voted for him refused to disclose their names, for fear of consequences, . . . the House, nevertheless, decided that his election was good. Wentworth, therefore, owed his seat to a practice which is, probably, the earliest application, in England, of the principle of the Ballot." The more important of the remaining articles, if such a phrase may be used, where all are, more or less, of importance, refer to Home Rule in Ireland in the last century, and to the causes of the fall of the Liberal Party; but there is really not an unreadable or uninteresting article in the whole number.

The Proverbs of John Heywood. Being the "Proverbs" of that Author, printed 1546. Edited, with Notes and Introduction, by Julian Sharrman. (Bell & Sons.) MR. SHARRMAN'S Introduction, which comprises nearly a third of this pleasant volume, is better worth reading than the text which follows it. The proverbs of joyous, serious, reckless, and cautious Heywood, are, nevertheless, worth reprinting as a curiosity. They contain some concentrated wit, but more of concentrated common-

place. Heywood's best is to be found elsewhere. He could put much feeling into few words; as, for example, in the lines, quoted by Mr. Sharman:—

"Less is the peril, and less is the pain,
The knocking the knuckles which finger doth strain,
Than digging in the heart, or drying of the brain."

Mr. Sharman has given as perfect a portraiture of Heywood as literary art, with honest labour, could accomplish; and he is especially happy in his terse way of illustrating a fact. With regard to Heywood, in reference to Mary Tudor, Mr. Sharman remarks: "He is the English Rizzio, without the tragedy; also, it may be mentioned, without the scandal." We hope to meet Mr. Sharman again in a similar field of literature as that through which he takes his readers in the Introduction to "The Proverbs of John Heywood."

Traditional Tales of the English and Scottish Peasantry. By Allen Cunningham. A New Edition. (J. & W. Kerslake.)

MORE than half a century has elapsed since these charming tales, which won the admiration of Walter Scott, were first printed. It is just the book for a sunny window-seat or for a bench beneath a tree, for winter fireside or for the bench by the summer sea.

MR. MURRAY'S list of forthcoming works announces, among other important books, the Fifth Volume of *The Speaker's Commentary on the Bible*, containing the Four Greater Prophets. Also Dr. Schliemann's *Troy and its Remains*.—*The History of the First or Grenadier Regiment of Foot Guards*, by Lieut.-Gen. Sir F. W. Hamilton.—*Reminiscences of Forty-three Years' Service in India*, by Lieut.-Gen. Sir George Lawrence.—*Essays Contributed to the "Quarterly Review,"* by Samuel Wilberforce, D.D.—*A Dictionary of British History*.—*An Historical Atlas of Ancient Geography, Biblical and Classical*, Compiled under the Superintendence of Dr. William Smith and Mr. George Grove.—*The Gnostic Heresies of the First and Second Centuries*, by the late H. L. Mansel, D.D.—*Gothic Architecture of Italy, chiefly in Brick and Marble*, by G. E. Street, R.A.—*The Poetical Works of Alexander Pope*, Vol. III., the Satires, &c., Edited by Rev. Whitwell Elwin.—*Memoir of Sir Roderick I. Murchison*, by Archibald Geikie, LL.D., F.R.S.—*The Sonnet: its Structure and Place in Poetry*, by Charles Tomlinson, F.R.S.—*Hortensius: an Historical Essay on the Office and Duties of an Advocate*, by William Forsyth, Q.C., LL.D., M.P.—*Eastern Africa as a Field for Missionary Labour*, by Sir Bartle Frere.—*A Medieval Latin Dictionary*, Based on the Work of Ducange, by E. A. Dayman, B.D.—*England and Russia in the East*, by Major-Gen. Sir Henry Rawlinson.—and *A Dictionary of Christian Antiquities and Biography, from the Times of the Apostles to the Age of Charlemagne*, Edited by Wm. Smith, D.C.L., and Rev. S. Cheetham, M.A.

GENEALOGIES.—The late Mr. Paver of Sheffield left several volumes of manuscript pedigrees, compiled by himself. They relate chiefly to Yorkshire families, and are indexed. One of the works (the consolidated Visitations of Yorkshire), in three folio volumes, is unique.

THE British Museum will remain closed till the 8th inst.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the persons by whom they are required, whose names and addresses are given for that purpose:—

THOMAS FULLER'S APPEAL OF INJURED INNOCENCE. 1629.
FRAGMENTA ALCICA; or, Court and State Jest. By T. S. The Second Edition was dated 1663.
Wanted by J. E. Bailey, Esq., Stretford, Manchester.

BUTLER'S WILD NORTH LAND. Original Edition.

COOPER'S MISHNEE HILLS. Original Edition.

OFF THE SKELLIGS. Original Edition.

Wanted by G. R. Cockhead, 73, Norfolk Terrace, Daywater.

ENGLISHWOMAN'S DOMESTIC MAGAZINE, for 1868.

STOREHOUSE OF STORIES. Published by Macmillan, 1872.

POEMS of Arthur Hugh Clough.

Wanted by Rev. John Pickford, M.A., Newbourne Rectory, Woodbridge, Suffolk.

ENGLISH OR FRENCH TRANSLATION of the Chronicle of Theophanes.

Wanted by Col. Ellis, Star Cross, near Exeter.

LAST OF THE BRAVE; or, Resting Places of our Fallen Heroes in the Crimea. By Captains Corboud and Brine.

BATTLE OF THE ALMA AND ITS INCIDENTS. By an Officer.

MY SOUVENIR. By Mrs. White. Published at Colchester.

Wanted by Henry Bathurst, Esq., East Dereham, Norfolk.

Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

C. D.—Gunpowder is mentioned by Roger Bacon, who died about 1292. Its invention is popularly ascribed to the German monk Schwartz, about 1320. A much earlier knowledge of the combustible mixture is said to have been possessed by the Chinese and Hindoos. The explosive Greek fire is supposed to have chiefly consisted of naphtha.

SUB. LT.—The Publisher will send "N. & Q." direct to you on application. There is a college at Cooper's Hill; the Principal would give all necessary information on being written to.

H. E. W.:—

Faint "Lies" of the brave and follies of the wise."

Johnson, *Vanity of Human Wishes*.

CAVALCANTI,—a Florentine poet who died in the last year of the thirteenth century. His *Canzone d'Amore* has been often published.

"JUNIOR CARLTON CLUB."—We always require the information you have now been good enough to furnish, for our own satisfaction.

W. D. B.—The tale is told in a dozen ways, but the point is the same.

G. P. M. L. D. is requested to forward his name and address.

M. (Cumberland).—Your paper shall appear as soon as possible.

W. S.—Certainly, the Edinburgh people do.

A. L.—Any English Grammar will help you.

G. L. G.—Forwarded to MR. THOMS.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, MAY 9, 1874.

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Notes.

SURREY PROVINCIALISMS.

With reference to the subject of local dialect, to which attention was directed in "N. & Q." (4th S. xii., 279 and 341), I venture to give the following list of words still in use in this part of Surrey, very few of which will be found in Halliwell's *Dictionary*, but all of which I have myself heard used in conversation by the country people. They are now almost confined to the old people, and, from the nearness to London and increased facilities of travel, will ere long become obsolete. For this reason they seem worthy of being placed on record:—

Adle, weak, shaky; said of a fence the pales of which have become loose.

Arbitrary, pronounced "arbitry"; used of persons who are very independent, impatient of restraint, wilful.

Brave; a large well-fatted animal is a "brave" beast.

Broken; in the sense of becoming disused, obsolete; e. g., a word, if uncommon, is said to be a "broken" word.

Brussy; said of a tree which is rough and has short boughs.

Burster, pronounced "buster"; a drain under a road to carry off water. In a Court Roll of the Manor of Titsey, in Latin, 30th April, 1641, I find "Cursus aquae Anglice vocat 'a burstow,'" &c.

Caterways, catering, to cross diagonally. So in Halliwell.

Cluddy, wet, sticky, of ground. Land is said to work so "cluddy."

Crazy, tumble-down, dilapidated, especially of windows that let in the wind. So Halliwell.

Dishabill, untidy, in confusion; used of a cottage or its inmates, and synonymous with being all in a "muck" or "muddle." Halliwell gives it as "dishbille," from *deshabillé*; used in Kent.

Doaty, worm-eaten, beginning to decay, of a beam, post, or tree. So Halliwell.

Favour, to resemble in countenance. So Halliwell.

Fluey, of a weak, delicate, constitution. Halliwell gives "fluish," a north-country word, in the same sense.

Flummoxed, scared, bewildered. So Halliwell.

Gratten, a stubble; used universally of barley, oats ("wuts"), and peas, less commonly of wheat. Partridges at feed on the stubbles are said to be "grattening." Halliwell gives it as a south-country word.

Have one's eye on; i. e., to approve of.

Hele, or *Hele in*; to cover in a building, the regular term. (See "N. & Q.," 4th S. xii. 17.) So Halliwell.

Hover, pronounced *huver*; said of the wind when it blows before rain; also used in the sense of light or open.

Hucket, to gasp for breath, make a choking noise.

Interrupt, to cause discomfort or disagree, e. g., "If I eat any heavy food, it interrupts me so," or to interfere with; pursue, as of a dog, or any other animal.

Kibble, a short hammer used for chipping and dressing stone. Marshall, in his *Glossary of the Midland Counties*, gives the verb "to kibble," to crush or grind imperfectly.

Learn, to teach.

Leasing, pronounced "leezing," universal for gleaning.

Leastways, at least.

Leve; "I'd as leve not," I would rather not. In a letter from Thomas Poyntz to his brother John, 25th August, 1535 (Cotton MSS. Galba B x), occurs:—"A poor man had 'lever' live a beggar all days of his life rather than," &c.

Lippy, insolent, e. g., a very lippy man. Conf. "They shoot out their lips."—Ps. xxii. 7.

Loo, pronounced also "lew"; in the shelter, out of the wind.—"N. & Q.," 4th S. xii. 203.

Looser, deep large ruts; the *s* pronounced hard.

Mixen, a heap of dung or compost.

Muzzle, get twisted or entangled; said of mowing grass when it is wet and impedes the machine, "it muzzles so."

Ordinary, pronounced "ornary"; said of persons who are unwell, and of crops when they are indifferent.

Otherwhile, every now and then, at long intervals.

Picksome, dainty, of a delicate appetite.

Pig-pound; always used for pig-sty.

Platty, uneven; corn that is patchy is said to be platty. So Halliwell.

Pretty, nicely; a child begins to talk or walk "pretty."

Puddle about, to walk about slowly, as a man after an illness.

Sag, pronounced "seg"; of a wall that bulges, or a beam that bends.

Scrammage, a scratch. Given by Halliwell "Scrammish."

Scraize; almost synonymous with preceding, but less violent.

Serinez, finely sifted gravel, properly screenings.

Sensible to make, to make a person understand.

Shuckish, showery, unsettled; of weather. So Halliwell.

Sob, to soak out, as water out of a bank.

Sproddy; of a tree that is stag-headed, and covers a good deal of ground.

Sproyle, a projecting stump or limb of a tree. Halliwell gives "sproyle" in this sense. /n

Swage; used of water which leaks out or bubbles up.

Swimy-headed, giddy. So Halliwell.

Terrify, to annoy or importunate. A bad cough is said to be very terrifying. A person who asks for a thing over and over again is said to keep on terrifying.

Troubled, haunted, inhabited by ghosts.

Unbekant, illegitimate, of unknown parentage.

Upstanding, tall or high, well developed, of man or animal. A horse seventeen hands high would be described as a "grit upstanding os."

The phrase "as the saying is" is commonly added at the end of a sentence without any meaning. Posts, frosts, and such like plurals, are always dissyllables, post-es, frost-es. Mrs. is pronounced Miss; gate, geeat; and dame is still the title of an old woman. Such are a few Surrey words jotted down from time to time; most of them, possibly all, may be current in Kent and Sussex; at any rate, they are forcible and expressive; and if they are doomed to extinction, they will be missed from our local vocabulary.

GRANVILLE LEVESON GOWER.

Titsey Place, Godstone.

LUCRETIAN NOTELETS.

(Concluded from page 342.)

"Quippe etenim ventus subtili corpore tennis
Trudit agens magnam magno molimine navem
Et manus una regit quantovis impete euntem
Atque gubernaculum contorquet quolibet unum."

Lucr. iv. 901.

Cf. St. James, Epist. iii. 4: "Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm whithersoever the governor listeth."

"Exposuitque bonum summum quo tendimus omnes
Quid foret, atque viam monstravit, tramite parvo
Qua possemus ad id recto contendere cursu."

Lucr. vi. 26.

Cf. Matthew vii. 14: "Strait is the gate and narrow is the way which leadeth unto life."

"Intellegit ibi vitium vas efficere ipsum
Omniaque illius vitio corrumpier intus
Quæ conlata foris et commoda cumque venirent."

Lucr. vi. 17.

On this passage Munro remarks:—

"*Conlata foris* and *commoda* are opposed to *illius vitio corrumpier intus*: they come from without and they are, too in themselves good and salutary; therefore it is the *vas ipsum* alone that is in fault, and not the things which come into it: thus the heart of man is to blame, not what nature gives to it."

With this compare Matthew xv. 11: "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man."

"Principio maria ac terras caelumque tuere;

Quorum naturam triplicem,

tria talia texta,

Una dies dabit exitio, multosque per annos

Sustentata ruet moles et machina mundi."

Lucr. v. 92.

The description of what he here predicts the poet amplifies (but puts it hypothetically) in a fine passage at the close of his first book:—

"Ne volucris ritu flammæ mundi
Diffugiant subito magnum per inane soluta
Et ne cetera consimili ratione sequantur
Neve ruant cæli penetralia templa superne
Terraque se pedibus raptim subducat et omnis
Inter permixtas rerum cælique ruinas
Corpora solventes abeat per inane profundum,
Temporis ut puncto nil extet reliquiarum
Desertum præter spatium et primordia caeca."

At v. 366, he again gives intimation of this fate, which he thinks likely to overtake the existing *summa rerum*; and at ii. 1148 he writes:—

"Sic igitur magni quoque circum moenia mundi
Expugnata dabunt labem putrique ruinas."

It may be confidently asserted that for the sublime in idea and expression these verses of Lucretius cannot be surpassed. But quite as confidently will it be maintained that the like high standard is reached in the following lines, which are forcibly recalled by the passages just cited:—

"These . . . as I foretold you,
Are melted into air, into thin air;
And like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself;
Yea, all which it inherit shall dissolve,
And, like this unsubstantial pageant faded,
Leave not a rack behind."—*Tempest*, Act iv.

"... anguimanus elephantos, India quorum
Milibus e multis vallo munitur eburno,
Ut penitus nequeat penetrari."—ii. 537.

On these lines Prof. Munro remarks, "I know no other mention of this fable." Is it necessary to suppose, I ask with all deference, that any fable whatever is alluded to? Are not the words "*vallo munitur eburno*" plainly metaphorical, and as naturally used to express the great power for defence which India possessed in her elephants, as the very similar phrase "the wooden walls of Old England," in former days so constantly in our mouths, well and pointedly set forth the confidence which we reposed in our ships?

"Nec te fallit item quid corporis auferat et quid
Detrahat ex hominum nervis ac viribus ipsis
Perpetuus sermo nigra noctis ad umbram
Auroræ perductus ab exoriente nitore,
Præsertim si cum summo clamore profusus."

iv. 525.

These lines convey a warning to which public speakers generally, and more particularly those who form part of our collective wisdom at this time assembled, would do well to give heed. *Perpetuus sermo* of course will produce much the same effect, whether it be spun out from the rising splendour of morn to the overshadowing of murky night, or from the shades of evening till the day-dawning. The hint conveyed in the last line, "*si cum summo clamore profusus*," is of a thoroughly practical nature, and if attended to will save much needless expenditure of vital force. Then the poet philo-

sopher goes on to show how this *summus clamor* may be avoided:—

"Asperitas autem vocis fit ab asperitate Principiorum."

A salutary caution against the evils of bawling Radicalism on the one hand, and shrieking Toryism on the other, as well as a ready test to discern these right-hand extremes and left-hand defections! Hoarseness is the inevitable result of undue bawling or shrieking. So, patriots and statesmen, preserve the golden mean both in voice and principles! "Est modus in rebus; in medio tutissim!"

The shade of Lucretius will doubtless condone the small liberty taken with *principiorum*, in consideration of the useful lesson of which his lines are made the vehicle.

"Illud in his rebus vitium vehementer aversis Effugere," &c.—iv. 823-857.

In this passage Lucretius addresses himself with confident boldness, worthy of a better cause, to a direct denial of the validity of the powerful argument from design in favour of an intelligent designer. This argument is perhaps most widely known amongst ourselves from Paley, who has fixed it in the popular understanding by the illustration he employs of the watch, or other piece of mechanism. This illustration, by the way (as Hallam points out), is as old as Cicero, than whom no one has stated it more clearly, or with greater force:—

"Quod si in Scythiam," he says, "aut in Britanniam sphaeram aliquis tulerit, hanc quam nuper familiaris noster effecit Posidonius, cuius singulae conversiones idem efficiunt in sole et in luna et in quinque stellis errantibus, quod efficitur in caelo singulis diebus et noctibus; quis in illa barbarie dubitet quin ea sphaera sit perfecta ratione? Hi autem dubitant de mundo, ex quo oriuntur et fiunt omnia, casum ipse sit effectus, aut necessitate aliqua, an ratione, an mente divina; et Archimedes arbitrantur plus valuisse in imitandis sphaerae conversionibus quam naturam in efficiendis."—*De Nat. Deorum*, ii. 35.

For *naturam* in last clause read *Deum*, and no more sufficient answer will be required to all that Lucretius has to say on this head. I am sure that I do not misstate his argument by the following abstract of it: Before the eye, ear, tongue were formed, there could have been no seeing, hearing, speech; these and other organs came first, then their uses; THEREFORE the eye, ear, tongue, were not formed in order that seeing, hearing, and speech might come by their means. Was there ever a more ludicrous instance of *non sequitur*? Did *therefore* ever more deserve to be written *argal*? In this, as in other places, the poet sets himself at variance with the common-sense of mankind, and in his own person supplies an illustration of what elsewhere he so well says of one whose theories he shows to be opposed to the evidence of the bodily senses:—

"Nam contra sensus ab sensibus ipse repugnat Et labefactat eos unde omnia credita pendunt."

i. 603.

"Et tamen implicitus quoque possis inque peditus Effugere infestum, nisi tute tibi obviis obstes."

Lucr. iv. 1149.

The unpleasantness from which the reader is here promised a possible escape, reference to the text will show to be his lady love. And *infestum* would appear to be used not in the abstract for mere mischief, danger, annoyance, but to have ungallant and contemptuous application to the fair one herself. In this way Virgil uses the neuter—

"Varium et mutabile semper Femina."

Numerous parallels and illustrations from Virgil, Horace, Ovid, Cicero, and from Milton, Gray, Shelley, Newton, and Locke, will be found in the very interesting notes of Prof. Munro.

R. B. S.

Glasgow.

SIR ROBERT WILSON'S "NOTE-BOOK."

"The King of Portugal, in the year 1823, said he hated blood, but he could himself put two bullets into the heart of General Silveira for having caused the Civil War. Fourteen days afterwards Silveira was created a Marquess, and was proclaimed 'the Restorer of the Throne and the Preserver of his Country.'"

"The *Lisbon Gazette*, 1823, gave an account of the King of Portugal's entrance into Lisbon after destroying the Constitution at Villa Franca. At the bottom of the page or leaf it was stated that 'His Majesty was drawn by General and Field Officers.' At the top of the next page was a notice 'for the Sale of the Beasts who had been employed in bringing back His Majesty into his Capital.'"

"General Alava told me that the King of Spain, when the proposed Proclamation of the 30th of September at Cadiz was read to him, with his own pen struck out the words 'pouvoir absolu,' observing that 'the proclamation with a phrase rejecting it would not be credited as his own act; but that the acknowledgment of the debt and a general complete amnesty were objects nearest and dearest to his heart!'"

"The King, on the same occasion, asked what was meant by the term 'Liberté individuelle.' On being told that it meant that 'no person could be arrested without previous compliance with all the forms of law,' he observed, 'Thus explained, I have no objection to promise it.'"

"The Minister, Gandiola, told me that he had seen the order, signed 'Ferdinand,' and in the King's own handwriting, authorizing the Judges to put him—Gandiola—to the torture, the *Sulta de Truche*, in which torture he remained 48 hours 9 min., but a great part of the time insensible."

"The King asked the Municipality of Cadiz, who had made many sacrifices to procure him luxuries during the siege, of which sacrifices he did not stand in need, as Ouvrand, through the instrumentality of the British Consul, put a large sum at his disposal, which sum he employed in corrupting the garrison, &c., whether he could do anything, on his resumption of absolute power, agreeable to them. They begged His Majesty not to allow the troops who had been concerned in the massacre of the 10th of May to enter the City. The King pledged his word that he would not; and yet no sooner did he reach the opposite shore than he directed the Regiment

of La L——, the very first and most implicated in that horrible outrage, to enter Cadiz, and form part of its garrison. General Bourmont, the French Commander, ordered it to be re-embarked and sent across the Bay. A bright deed in the page of the blackest biography!

"When Cadiz submitted there were only 25 Dollars in the Treasury, 400 in the Artillery Chest after the sale of several hundred brass Ordnance, and none in the Army Chest.

"My son Bosville offered to command and take into the French fleet moored at the entrance of the Bay a Fire Ship, but there was not money to purchase the combustibles. I was myself obliged to buy, out of my own pocket, the wood to heat the furnaces for red-hot shot. When the City was being bombarded, in a Battalion of 600 men, I had only 110 muskets that could be loaded, 40 men with great coats, and 80 with shoes; not a Sand-bag; no Chevaux de Frise or Palisade for the whole Cortadura Lines, or the Corps de Place."

"After the dissolution of the Cortes by Ferdinand in the year 1824, when the Judges reported that there was no ground for prosecuting an arrested Liberal—arrested by the King's Warrant—the King replied, 'Then keep him a prisoner till you can find cause to hang him.'"

"Some time after the Spanish revolution had broken out, I asked a great Tory Lord whom I met, 'What news?' 'Very bad—On commence faire des révolutions sans verser du sang,' was his reply."

"After a dinner at Prince Paul of Wirtemberg's, an Ultra asked, on my retiring, 'Est-ce qu'il n'y a pas moyens de faire pendre ce Général là?'"

"Talleyrand told Madame Hamlin that he had urged strenuously the adoption of the Regency when the Council of Ministers was being held prior to the Capitulation of Paris, and had implored Marie Louise to remain in Paris with her son, but that she refused, saying, 'I have always been hated by my Father, and detested by my Step-mother, for a marriage which gave me precedence. I will, therefore, obey the instructions of my Husband, and not expose myself and my child to be made prisoners.'"

"Lafitte, speaking to me of Lafayette, said, 'I regard him as a man of the antient world—a walking monument in search of a pedestal, which must be either a President's fauteuil or a scaffold.'"

"Madame Lieven told Lord Grey that the King, speaking with her on the subject of Lord Londonderry's death, stated that the following conversation had passed between him—the King—and Lord L. some days previously, and after Lord L. had quietly communicated to the King the instructions given for his conduct at the Congress:—

"Lord L.—'Sir, do you know the news?'"

"K.—'No.'"

"Lord L.—'I shall be arrested as soon as I leave the Palace. All the world is conspiring against me. Lord Liverpool, and even you, Sir, are Conspirators!' at the same time raising his fist and shaking it at the King.

"K.—'Do you know, Sir! whom you are addressing? in whose presence you are standing?'"

"Lord L., confused, burst into tears, begged pardon, and entreated that no mention might be made to Lord Liverpool of what had passed; but ejaculated frequently that 'the warrant was out against him,' and that 'he could never show his face again to Lady Castlereagh,'—meaning Lady Londonderry.

"It is remarkable that Lady Londonderry never expressed the least regret for his fate, and with difficulty could be persuaded by Lord Ellenborough not to attend Almack's the following Spring as one of the Lady Patronesses."

HERBERT RANDOLPH.

Sidmouth.

A POEM BY WINTHROP MACKWORTH PRAED.

The first collected edition published in England of *The Poems of Winthrop Mackworth Praed* appeared in two volumes, 8vo., in the year 1864, under the editorship of the Rev. Derwent Coleridge. Before then, however, a collection, in many ways imperfect, had been more than once issued in the United States of America. Copies of these American editions are rare in this country. Last week I had an opportunity of examining the one of 1853, and, while I found many favourites missing, I came upon an exceedingly curious and clever poem, which the English editor has omitted, I presume, on the ground that it is not really by the writer to whom it has been attributed. If not by Praed, the writer has certainly caught his tricks of style in a marvellous manner. Whoever was the author, it is well worth reprinting in "N. & Q." now that lapse of time has made its sprightly personalities harmless.

"Verses on seeing the Speaker asleep in his chair in one of the Debates of the first Reformed Parliament.

"Sleep, Mr. Speaker, 'tis surely fair
If you mayn't in your bed, that you should in your chair.
Louder and longer now they grow,
Tory and Radical, Aye and No;
Talking by night and talking by day—
Sleep, Mr. Speaker, sleep while you may!

Sleep, Mr. Speaker; slumber lies
Light and brief on a Speaker's eyes.
Fielden and Finn, in a minute or two,
Some disorderly thing will do;
Riot will chase repose away—
Sleep, Mr. Speaker, sleep while you may!

Sleep, Mr. Speaker, sweet to men
Is the sleep that cometh but now and then;
Sweet to the weary, sweet to the ill,
Sweet to the children that work in the mill.
You have more need of repose than they—
Sleep, Mr. Speaker, sleep while you may!

Sleep, Mr. Speaker, Harvey will soon
Move to abolish the sun and the moon;
Hume will no doubt be taking the sense
Of the house on a question of sixteen pence.
Statesmen will howl, and patriots bray—
Sleep, Mr. Speaker, sleep while you may!

Sleep, Mr. Speaker, and dream of the time
When loyalty was not quite a crime;
When Grant was a pupil in Canning's school,
And Palmerston fancied Wood a fool.
Lord, how principles pass away—
Sleep, Mr. Speaker, sleep while you may!"—P. 247.

ANON.

NAMES OF THE COMBATANTS AT PERTH IN 1396.
—It appears to be now pretty generally acknowledged, that the fight on the Inches at Perth in 1396 took its origin from the endeavour of Government to punish those who had taken part in the slaughter of Ogilvie, the Sheriff of Angus, and especially among them, two allied septa, which were always fighting with each other. The five earliest writers are agreed that the fight was between two

parentela, one of them Clan Quhewil, and the other a clan whose leader was named Scha, a name identical with Sheach.

It has always been a matter of surprise that, whereas in the official list of those taking part in the slaughter the name of Clan Quhewil appears, there seems to be no mention of the opposing race.

The words of the Act of 1392 are, "Slurach, tum fratres ejus, tum omnes Clan Quhewil." This has generally been rendered, "Slurach and his brothers and all Clan Quhewil," as if they were all the same body of men. But there is obviously another way of interpreting the words. Slurach and his brothers may be taken for one set of people, and all Clan Quhewil for another.

It is, I believe, certain that there is no such Celtic name as Slurach, and it is presumed that it is a scribe's mistake for Sheach. Granting this, we should have the name of Sheach (that of the leader of the opposite tribe) and his brothers included in the list, like Clan Quhewil, and the two names occurring next to each other, just as we should expect in the case of two *parentela*, or closely allied races. The official list is thus found to confirm the names assigned by early historians to the combatants.

If there were once complete agreement on the part of critics respecting the names, at that day, of the contending parties, there might be then some chance of determining what tribes in later times were their representatives. Towards the first object I venture to contribute a few words.

It seems to be now universally admitted that one of the parties at the Inches was Clan Quhewil. The idea that they were the Clan Chattan, or Glenquhannan, as he calls them, arose, 130 years after the fight, from Bellenden adopting a misprint in the original edition of Boece, which spoke of Clan Quhete, instead of Qubele. The other race has by early writers been called Yha, Hay, Kay. Yha only occurs in Wynton's poetry, where the *y* is used to make the word the dissyllabic, *euphonic causd*; Hay and Kay are evidently mistakes of transcribers. Coming back to the original Ha, I imagine that there can be little doubt that Ha is the same as Sha, just as Hapfell is sometimes used for Shapfell.

If it were once admitted that the two races were Clan Sha or Ha, and Clan Quhewil, there would be some foundation to rest on, in making a further examination of the question.

As it is, it seems to me highly probable, that the adoption in a non-critical age of Bellenden's mis-translation has led to the manufacture of much Highland tradition to account for the presence of Clan Chattan at the Inches.

JOHN MACPHERSON, M.D.

IMPORTANCE OF A CAPITAL LETTER.—In Young's *Poetical Works*, Aldine Edition, 1834, vol. i. 56, we read—

—"And am I fund of life
Who scarce can think it possible I live!
Alive by miracle, or, what is next,
Alive by mead!"

Of course, the poet does not mean to say that he has been kept alive by drinking mead, i.e., honey and water, but by the professional services of the celebrated physician, Dr. Richard Mead, who died in 1754. To this I may add a ludicrous misprint, showing the importance of what the printers call a "lower-case" letter. In 1867, the Right Hon. Robert Lowe, addressing the members of the Edinburgh Philosophical Institution on Education, quoted a passage from the *Dunciad*, beginning—

"Since man from beast by words is known."

In one of the Edinburgh newspapers this line was printed:—

"Since man from beastly words is known." * *

ERRORS OF THE PRESS.—How infinitely diverting a book might be written on "Printer's blunders." The other day I read with horror, in an article printed from an MS. of which I had not seen the proof, that Dr. Livingstone had worn a cap with a "famished" gold-lace band. I had written "tarnished." Could the good Doctor's occasional privations from lack of provand have suggested the epithet "famished" to the typo? Altogether, I have long since arrived at the conclusion that there are more "devils" in a printing-office than are dreamt of in our philosophy—the Blunder-fiends, to wit, ever busy in peppering the "forms" with errors which defy the minutest revision of reader, author, sub-editor, and editor.

G. A. SALA.

Brompton.

ON THE POSSIBLE SOURCE OF ONE OF MR. ROBERT MONTGOMERY'S COUPLETS.—Probably all your readers are acquainted with the severe treatment which Mr. Robert Montgomery's *Poems* received at the hands of Lord Macaulay, and, *inter alia*, the criticism on the following couplet:—

"The soul, aspiring, pants its source to mount,
As streams meander level with their fount."

The essayist seems to see here "every mark of originality," but, on turning lately over Young's *Night Thoughts*, I came upon a passage which, not unlikely, gave Montgomery his idea:—

"There flow redundant, like Meander flow
Back to thy fount."

Young's *Night Thoughts* seems, for the most part, dreary sentimentality. It is true there are occasionally some fair lines, but these are, "like angels' visits, few and far between." Such are the much quoted—

"Procrastination is the thief of time;"

and

"When such friends part,
'Tis the survivor dies."

Noticeable also are the lines (alluded to by Sir Walter Scott in one of his novels):—

"The bell strikes One. We take no note of time
But from its loss: to give it then a tongue
Is wise in man. As if an angel spoke,
I feel the solemn sound. If heard aright,
It is the knell of my departed hours."

There is also merit in the following:—

"All men think all men mortal but themselves."

"A man of pleasure is a man of pains."

"To feel is to be fir'd ;

And to believe, Lorenzo, is to feel."

But these few passages seem to exhaust the elegant extracts worthy to be culled from this once favourite poet. It is curious, if Montgomery did not have Young in mind, that both poets should have thus meandered in their poetic flights.

ERATO HILLS.

A NEW OBJECT OF TAXATION SUGGESTED IN 1804.—The writer says that his views might have appeared more properly in the *Farmers' Magazine*. If it were only for the purpose of showing to us of the present day the ideas of some warm friend of agriculture at the beginning of the century, perhaps you may find room to "make a note of" them. He says:—

"I beg leave to suggest a tax which will be productive, even if it bring nothing in to Government; or perhaps I might even say, the less it brings in the more easily productive it will be. I propose that a very heavy tax be laid on every plough which is drawn by more horses than two, and on every man or boy merely to drive a plough. Now I have mentioned the tax, it will easily appear how beneficial and actually productive it will be, if it put a stop to that waste of corn which the employment of more horses than two must occasion." And "With respect to the driver of the plough, it will enrich the revenue, or turn to useful labour those who now are idle, if not injurious, members of society."

SETH WAIT.

GOD'S CHURCH AND THE DEVIL'S CHAPEL.—The idea about them, which De Foe has more than once expressed in prose and verse, is found, as has been shown, in Robert Burton. It occurs, however, in a book which was printed when Burton was only five years old:—

"But more is the pitie, where god hath his church,
there y^e devil hath his Chappell."—*The Jesuites Danner* (1581), by Meredith Hamner, sig. B. 1 v.

Marlesford.

F. H.

"VALET" AS A VERB.—During the progress of the trial of Orton, *alias* Tichborne, the above word was pressed in to take position in our dictionaries as a verb.

In the examination of Dr. Lipscombe (*Report of Tichborne Trial*, Manchester, 1871, p. 121) we find:—"I asked him if he had valetted Roger Tichborne and had seen him stripped." The same word, I believe, occurs in one or two other places in the examinations during the trial.

Although apparently a useful word, as defining the duties of a body servant, it is not recognized by Webster, or, in the French language, by Spier, although the verb *valeter* is, signifying to fawn, cringe, dance attendance, &c.; also *valetage* (footman's attendance, for which we have no equivalent in English, unless the word *flunkoyage*). We can hardly coin a verb from our familiar words, footman, butler, cook, &c. He "footmanned, butlered, cooked," &c., appear awkward, while he "valetted" appears made "ad unguem." Is *to valet*, therefore, for the future, a recognized verb? H. H.

Lavender Hill.

INSCRIPTION.—The following inscription, copied by me last August from a marble tablet placed against one of the pillars in the south aisle of the desecrated church of S. Willibrord, at Wesel, may, perhaps, interest some of your readers:—

ANNO D. MDLV. XII OCTOB.

in hoc ecclesie Veseliensis propylaeo

natus est ideoque appellatus

Peregrinus Bertie

baro Willoghby de Eraby in regno Angliae
domini Ricardi Bertie et Catharinae dvcesse Svwlicae
filius

qui conivgali inter se et pia erga Deum fide insignis
ob professionem religionis a Papismo reprivatus
sponte ex Anglia profugerunt Maria regnante

A° D. MDLIII.

idem Peregrinus Bertie

postea regnante Elizabetha

A. D. MDLXXXVIII.

copiarum Anglicarum in foederato Belgio
Sub felicissimis illius reginae auspiciis militavit
instauravit Carolus Bertie

Montacuti comitis de Lindsey filius et
serenissimi d Caroli secundi Magnae Britanniae regis
ad plerumque Sac. Rom. Imperii electores
aliosque Germaniae principes
ablegatos extraordinarios

A° D MDCLXXX.

Above this is a shield of arms surmounted by a coronet.

W. H. JAMES WEALE

Bruges.

DISGUISED NAMES.—There is no more extraordinary instance of pedantic alteration than occurs in Rapin's *Histoire d'Angleterre*, where the famous Scotch martyr is called Sephocard. The author drew his information from Buchanan's *History of Scotland*, who Latinized or Græcized all the native names. He calls the martyr "Sophocardius," which Rapin further changed to "Sephocard." The real name was Wishart = Guiscard. But Buchanan chose to understand it as *Wiseheart*. S. T. P.

"WATERSHED."—In *The Lost Beauties of the English Language*, this word is said to have meant "the pent and flow of the water from the higher to the lower lands." In the United States, the word is in use with a different meaning, namely, the height from which water flows. In Crawford County, Pennsylvania, is a house so situated that the rain which falls upon the northern part of the

ans to Lake Erie and reaches the ocean
h the Gulf of Lawrence, while that which
upon the southern slope of the roof runs
h the Alleghany, Ohio, and Mississippi rivers,
he Gulf of Mexico. This house is said to
upon the watershed.
delphis.

UNEDA.

Queries.

must request correspondents desiring information
ly matters of only private interest, to affix their
and addresses to their queries, in order that the
s may be addressed to them direct.]

THE.—Can you inform me who the author
following translation of "Mignon's Song"
the's *Wilhelm Meister* is? I copied it into
p-book about nine years ago, and till last
was under the impression that I had taken
a Carlyle's translation of *Wilhelm Meister*.
therefore, much astonished to find in the
le's Edition" of Carlyle a different, and also,
opinion, a much inferior and less poetical
ation of that beautiful poem. At first I was
ed to doubt the genuineness of the translation
in the "People's Edition," but on comparing it
he edition published some years ago (1858, I
I find, with the trivial exceptions noted,—
I. l. 1, "citron trees bloom," instead of
n trees do bloom"; l. 7, "O my true loved
hou with me must go," instead of "O my
l one, I with thee would go"; Stanza II. l. 3,
look each one," instead of "and look me on";
thou with me must go," instead of "I with
ould go"; Stanza III. l. 1, "the hill, the
," instead of "the mountain bridge" (there
fference, I think, also in the last line of the
 stanza, but I have omitted to note it),—the two
ations are the same.

ve also seen the translation of *Kennst du
nd?* in Bohn's edition, and that by Mrs.
ns; and of the five which have come under
servation, I have no hesitation in awarding
lm to the one I now copy:—

"MIGNON'S SONG.

at thou the land where the lemon trees bloom,
the gold orange glows in the deep thicket's gloom,
a breeze ever soft from the blue heaven blows,
e groves are of laurel and myrtle and rose?

Know'st thou it?

Thither, O thither,
arest and kindest, with thee would I go.

at thou the house with its turreted walls,
the chambers are glancing and vast are the halls,
the figures of marble look on me so mild,
sinking why thus did they use thee, poor child?

Know'st thou it?

Thither, O thither,
de and my guardian, with thee would I go.

at thou the mountain, its cloud covered arch,
the mules among mist o'er the wild torrents march,

In the clefts of it dragons lie coiled with their brood,
The rent crag rushes down, and above it the flood!

Know'st thou it?

Thither, O thither,

Our way leadeth. Father! O come, let us go."

I am not very sure whether "clefts" or "depths"
is the right word in the third line of the last stanza.
"Clefts" commends itself to me as the more suit-
able.
J. H.

BALMFORD (WILLIAM).—Wanted, any particu-
lars concerning the apparently unknown author
and "sweet Singer" of the following exceedingly
good book of its homely kind:—

"The Seaman's Spiritual Companion; or, Navigation
Spiritualized. Being a New Compass for Seamen. Con-
sisting of thirty-two points, directing every Christian
how to steer the course of his life, through all Storms
and Tempests: fit to be read and seriously perused by all
such as desire their eternal welfare. Published for a
general good, but more especially for those that are
exposed to the danger of the seas. By William Balm-
ford. A Well-wisher to Seamen's Eternal Welfare; and
recommended to the Christian Reader by J. F. To
which is prefixed a Preface by Benj. Keach, the Author
of War with the Devil. London, 1678 [12]."

From Keach's recommendation, the author was
probably a Baptist. I shall be grateful for any
references to any information about Balmford.

A. B. GROSART.

Blackburn.

"UNACUSTOMED AS I AM TO PUBLIC SPEAK-
ING."—I have heard it said that a Greek orator
once began his speech with a phrase that is the
exact equivalent of this, which one has so often
heard. I have taken no little trouble to verify
this statement, but have failed hitherto.

K. P. D. E.

FIELD TELEGRAPHY.—I want a work on the
subject of Telegraphy, as applied to field operations.

A READER.

PEYTON, OF DODDINGTON.—Can any one identify
for me — Brent, Esq., of Worcestershire, who is
said in the Baronetages to have married Anne,
daughter of Sir John Peyton, about 1640?

TEWARS.

"ANTHITHESE DE L'ORAISON DOMINICALE."—
Where is it from? I have a copy beginning
"Monstre vipère qui es en terre," printed upon
one side of a sheet of paper, date, I should say,
about 1560-70.

C. ELLIOT BROWNE.

PREFACES TO BOOKS.—When were these first
introduced?

W. B. N.

"CERTAINE GRIEVANCES; OR, the Errours of the
Service-Booke plainly layd open, &c. By Lewes Hughes,
Minister of God's Word. Printed in the Yeare 1641."

There is in my possession a small 4to., 42 pp.,
thus entitled. Place of publication not given.
This work is not mentioned by Lowndes. From

a statement on one of its pages, the author, in the times of Bishop Bancroft, was a London clergyman, and Great St. Helen's was his living.

Was he the Rev. Lewis Hughes who was the first clergyman in Bermudas Island, about 1615, and used the Liturgy of the Isle of Jersey, instead of the Book of Common Prayer?

EDWARD D. NEILL.

Macalester College, Minnesota, U.S.A.

MAJOR CAIRNES, CIRCA 1770.—Can any one inform me what relation Major Cairnes of the 36th regiment (afterwards General) was to the Baronet, Sir Alexander Cairnes, of Monaghan, Ireland, who died in 1732? Also, if there are any of the name who would be likely to possess any family papers? Major Cairnes died about a century ago.

J. W. DANIELL.

Theydon Grove, Epping.

THOMAN.—The poet Heine, in his poem *Der Dichter Firdusi*, speaks of Firdusi being rewarded with silver *thomans*. What is the value of this Persian coin?

A. L. MAYHEW.

Oxford.

NOBLE'S "HOUSE OF CROMWELL."—In my edition (an early one) of this work, which unfortunately lacks the title-page containing the date of publication, Sir Francis Barrington, son of Sir Thomas Barrington, by his wife Winifred Pole, is made to marry Joan Cromwell, aunt to the Protector. Of their issue,—Elizabeth Barrington is given two husbands, first, Sir James Altham, and, secondly, Sir William Masham; whilst her sister Winifred is made to marry Sir William Mewes or Meux—this in pages 40 to 45; but at page 53, under head of the Masham family, Sir James Altham's widow is called with uncertainty either Elizabeth or Winifred, and a foot-note states Lady Masham is called in the Baronetage Elizabeth, but in the Peerage Winifred. I, for one, should be glad if any of your correspondents would kindly settle this point.

NOVAVILLA.

LEYDEN UNIVERSITY.—Is there any list published of the students at Leyden from 1700 to 1800; and if so, where can I find it?

OTTO.

BARONY OF VALOINES.—Robert Lord Fitz-Walter, by Gunnora his wife, daughter and heir of Robert (or, according to Sir Harris Nicolas, Roger) de Valoines, had two daughters and co-heirs, of whom *Christian* had two husbands, William de Mandevil, Earl of Essex, and Raymond de Burgo (whom, in a grant to Burham Priory, she styles her *late* husband, implying that he was the first), but left no issue by either; and *Gundred*, who had three daughters, married respectively to — de Maule, Henry de Balliol, and David Cumyn. Who was the father of these ladies and husband of Gundred?

G. A. C.

(AN-, OFER)GART.—Can any reader give some more information on these Old English words than is afforded by Stratmann's *Dictionary*, pp. 373 and 584? (Add *angard*, Destruction of Troy, 9745.)

ST.

WOUGH (ryming with enough, or plough?).—Is this word, which, up to the fifteenth century, was in almost general use, and in modern English has been supplanted by *wrong*, still to be found in any of our provincial dialects?

ST.

"FEVERED FLESH OF BUFFALOES."—Will Mr. SALA kindly give me further details as to his quotation with respect to Count Cenci, or refer me to a work where I can find them for myself?

J. BORRAJO.

London Institution.

NUMISMATIC.—Some years ago I purchased the following, apparently contemporary, silver coin of Richard III., and should wish to know if any correspondent has met with a similar one. Is it a pattern piece?

Obverse, reverse, and legend the same as the London groat of Richard III.; no mint mark; weight, about 87 grains; size, $9\frac{1}{4}$ of the scale of Mionnet.

W.

RICHARD BLECHYNDEN AND SAMUEL BLECHYNDEN.—Information respecting the family and descendants of the former, who was Provost of Worcester, and Prebendary of Gloucester, and who died in October, 1736; also, the family and descendants of the latter, for forty years the collector of the salt duties at Middlewich, Cheshire, who died in April, 1749, will be thankfully received by

WILLIAM DEANE.

Philadelphia.

PROFESSOR BINZ.—Where can an account of the experiments on alcohol by Prof. Binz, which I believe has been published, be obtained?

S. H. D.

"LOVE'S LABOUR'S LOST."—In the *Daily News*, some two or three months ago, there was a letter from the Director of the "New Shakspeare Society," in which he quoted an expression of Burbage, to the effect that this play would be sure to be liked by the Queen. What is the authority for this statement?

SPEEREND.

THE "ARCHIDOXES."—Can you help me to the name of the author, or some account of the *Archidoces*, an alchemical work mentioned by Sir T. Browne, *Religio Medici*, vol. ii., 347 (Bohn's ed.)?

F. STORR.

LUDDOKYS.—Can MR. FURNIVALL, or any one, give a satisfactory explanation of this word, as occurring in *Townley Myst.*, Surt. Soc., p. 313?

J. T. F.

Hatfield Hall, Durham.

"This heavy blow and great discouragement."

"Circumstance, that unspiritual God."

Where are these very constantly recurring quotations?

W. GRIFFIN.

University Club, Dublin.

THE O'NEILLS OF CLANEHAY.—What is the livery belonging to, and what the coat of armour held by this family? Is the latter in any way different from that of the other branches of the O'Neills?

TERENCE.

Replies.

ON THE ELECTIVE AND DEPOSING POWER OF PARLIAMENT.

(4th S. xii. 321, 349, 371, 389, 416, 459; 5th S. i. 130, 149, 169, 189, 209, 229, 349.)

(Continued from p. 351.)

As to the "mitigation" of the "feudal system," so as "to preserve to the people their ancient right of elective sovereignty," by the Conqueror, I would refer to Mr. Stubbs's *History*, p. 338, where that eminent historian says that the crown continues to be elective even after the Conquest, owing chiefly to the special circumstances of his successors, which forced each "to make for himself a title in default of hereditary right": that "perfunctory, as to a great extent the forms of election and coronation were, they did not lose such real importance as they had possessed earlier, but furnished an important acknowledgment of the rights of the nation, as well as a recognition of the duties of the king":—

"The recognition of the king by the people was effected by the formal acceptance at the coronation of the person, whom the National Council had elected, by the acts of homage and fealty performed by the tenants in chief, and by the general oath of allegiance imposed upon the whole people, and taken by every freeman once at least in his life. The theory that by a reversal of these processes, that by renunciation of homage, by absolution from the oath of allegiance, and by a declaration that the rights conferred by consecration had been forfeited, the person so chosen could be set aside, was owing to the existence of competition for the throne, kept prominently before the eyes of the people: and in the speech of Henry of Winchester, proposing the election of the Empress Matilda, it is explicitly stated (*Malmesbury, Hist. Nov.*, iii. 44)."—Stubbs's *History*, p. 339.

I shall have to refer to this last again, and shall only say now that these citations are not adduced as original authorities, but as the words of a man who has spent his life in examining those authorities. They seem to confirm all that I have been saying.

I do not deny that the influence on the succession to the crown of the hereditary succession of the feudatories was very great. As we go on, notices of the formal election are rarer and rarer; yet the right is never entirely lost, but is revived at great crises. It was not till the reign of William III. that the crown first became legally hereditary.

W. F. F. is pleased to say of two of my statements, "that they are so strange that it is not necessary to refute them." I think, however, that I can clear up his doubts. The first is that the feudal system "as a system" never existed anywhere. By system I mean an organization, complete in itself, imposed, as a whole, on a nation by the political superior or sovereign, or voluntarily adopted, as a whole, by the nation itself. Now, as far as I am aware, a feudal system (as including both government and land tenure) in this sense did not exist. In England we have traces of feudalism even before the Conquest; and the Conqueror himself was very far from introducing a new system or any system at all into England. He replaced "thegns" by Norman "knights"; but the Conquest did bring in many feudal rules and customs hitherto unknown in England. Feudalism is the resultant of many distinct forces working gradually; and at no time is it correct to say that it existed "as a system" anywhere.

Another statement is that "all law is made by Parliament." W. F. F. attempts to refute this by showing what the materials of the Common Law were. I agree with him that there are many feudal customs in it; but I contend that these do not exist as law, because they are not observed by consent of all, but by virtue of the supreme power of the sovereign one or number. W. F. F. shows so great a knowledge of legal history, that he must surely be aware of the remarkable conception of "Law" originated by Bentham, and elaborated by the late Mr. Austin. The latter, in his penetrating Lectures on Jurisprudence, has shown decisively that customary law is not Law, properly so called; but only becomes so either by its adoption by the sovereign as statute law, or by the judges (who are authorized subordinates of the sovereign) as judiciary law. He also dwells on the great difficulties of W. F. F.'s view (pp. 551 sq. 556). Thus the Common Law is based on customs, but is not Law as being customs. Hence I think that my statement that all law was "made by Parliament" was correct, though to make it strictly accurate it would be better to read "sovereign one or number" for "Parliament": this would include statute law and also judiciary law, as made by authorized deputies of the sovereign.

It has been often said that the feudal system was introduced into England at the Council of Sarum, 1086; but Mr. Stubbs (p. 265 sq.) shows clearly that the oath then exacted from every free man was merely the ordinary oath of allegiance, combined with an act of homage to the king as supreme landowner. It was merely "a precaution taken against the disintegrating power of feudalism," and its real importance lies in that it shows the system (of land tenure) to have become already consolidated. This disposes of W. F. F.'s argument based on an assertion of Mr. Butler.

It is then stated on the authority of William of Malmesbury that the Conqueror adopted his second son as the heir of England; but it is allowed that the king, with the assent of the barons, "can alter the future succession to the crown," a proposition which seems to me to apply rather to the elective than the hereditary theory. Ordericus Vitalis, who is quite as good an authority, gives a very different account. He says that the Conqueror on his death-bed did not nominate his second son to succeed him in England, but only expressed a strong wish that the son who had been ever dutiful to him should take his place (Robert, of course, took Normandy, where strict hereditary succession prevailed), and added, "*tantum decus hereditario jure non possedi.*"

The election of Henry I. is asserted by Malmesbury and the *Chronicle*. The expressions used by the former show that a real election, and not merely a coronation, was meant: "*Electus est in regem, aliquantis tamen ante controversiis inter proceres agitatis atque sopitis.*" i.e., there were disputes not as to the coronation, but as to the election, which were allayed by the arguments of Henry, Earl of Warwick. W. F. F. has no right to misinterpret, as he does, the plain words of the *Chronicle*, "*The witan who were then near at hand chose Henry king,*" it being added that he then went to London, where we know that he was crowned. Henry himself, in his letter of recall to St. Anselm, says: "*Ego, nutu Dei, a clero et a populo electus.*" His speech as to his daughter's succession shows both the increasing strength of the hereditary principle and the importance of confirming it by the elective theory; for, if she had hereditary right, this confirmation was quite unnecessary. One great argument for her was that she was, by her mother, the lineal heir of the old dynasty, a fact which had great influence. Stephen, according to Gervase, "*a cunctis fere in regem electus est*"; but his foolish acts, e. g., bringing in foreign mercenaries (though he partly owed his election to the national dislike to the rule of an "*alienigena*"), arresting the three bishops, &c., alienated all classes of his followers, and terrible anarchy ensued, of which William of Newbury gives a vivid picture. He says that neither Stephen nor the Empress had any great power over their nominal adherents, who fought solely for their own advantage, and were only kept from desertion by lavish grants and gifts. Thus, if Stephen's right, after the first year or two, was not generally acknowledged, neither was that of the Empress. Again, Henry of Winchester, we are told by Malmesbury (cited above), tried to get the election of the Empress by expatiating on the misdeeds of Stephen, which were not denied by his adherents; yet it is a remarkable fact that the proposal to elect her was alone made, there was no attempt made to crown her.

W. F. F. now begins a series of quotations from the *Chronicle* of Matthew of Westminster. It may be well to say, for the benefit of those who may not know it, that it is now generally agreed that this *Chronicle* is a mere abridgment of those of Matthew Paris and of Roger of Wendover, written in the Abbey of Westminster. Such at least is the opinion of such competent judges as Sir Francis Palgrave, Sir Frederick Madden, and Mr. Luard. Hence it is not of any great value in itself, except so far as it is a copy of those two *Chronicles*. The first citation is to the effect that Stephen, in a great council, recognized Henry's hereditary right, and that Henry "hardly" consented to his retaining the crown for life. In Matthew Paris and Roger of Wendover the word translated "*hardly*" by W. F. F. is "*benigne*," which, I fancy, will scarcely bear that meaning; and his argument as to the death of the Empress falls to the ground, for she only died in 1167. The fact is that in virtue of the compromise of Wallingford, Stephen having lost his eldest born, Eustace, the year before, agreed to adopt Henry as his heir, the rights of Stephen's other children to their Continental estates being secured. Matthew Paris, far from speaking of any ill feeling between them, asserts that gifts and letters were interchanged. Stephen only survived ten months, and Henry then was hailed king, and crowned in the presence of a large number of nobles. He thus did not owe the crown to his descent, though he did owe his adoption by Stephen to it in part; yet this last may fairly be taken as only pointing out whom he wished to succeed, and this wish was approved and sanctioned by the barons confirming the treaty.

Mr. Stubbs most justly remarks:—

"The right of the baronage to elect the king was one which every sovereign in turn was politic enough to acknowledge, and of the reality of which he was so far conscious that he took every means of escaping it. The election of Henry I. and of Stephen, the claim put forward to elect the Empress, the acceptance of the heir of King Henry, and the rejection of the heir of Stephen, place this prerogative of the nation, however indifferently the Council which exercised it represented the nation, upon an incontestable basis."

After describing the death of Henry II., Paris and Wendover continue:—"Defuncto igitur rege Henrico, Ricardus filius ejus statim injectit manus in Stephanum de Thurnham, senescallum Andegaviæ." This of course only applies to the succession to Normandy, Anjou, &c.; but both chroniclers abstain from calling Richard "*Rex*" till his coronation. I must, however, admit that we have no formal notice of his election; but the fact that his authority was always undisputed, save by John, shows that he was frankly accepted by the people.

With reference to the adherence of many barons to Arthur against John, the chroniclers say expressly that they were "*barones Andegaviæ, Cenomanniæ, et Turonicæ*"; and it would appear from this, that

though Arthur himself may have sometimes claimed the crown of England, the barons supported his claim only to Anjou, Maine, and Touraine. This seems to be also the impression of Mr. Kitchin, in his recent excellent *History of France*. I do not think Hubert Walter's speech at all justifies W. F. F.'s remarks, p. 191. The Primate did not "acquiesce" in the election of John: he spoke warmly in his favour, and created such an impression that all those present elected John. We learn, from a previous passage, that these were the archbishops, bishops, earls, barons, and all others who had a right to be present at the coronation, i. e., in fact, all the members of the great Council. The Primate, in reply to a question, answers that he did this in order that John, having only an elective title, might restrain himself from giving way to his evil disposition. Then, and then only, is mention made of the coronation, which, we are told, took place the day after this meeting. Can anything be clearer? Election and coronation are described as taking place on different days, which shows that one did not imply the other. W. A. B. C.

(To be concluded in our next.)

COL- IN COL-FOX.

(5th S. i. 141, 211.)

I am more than sorry to differ from MR. WEDGWOOD, but I cannot see my way at all to *cold* "as an explanation of the element *col-* in all these compounds suggested by MR. GIBBS." Indeed it does not, to my mind, offer an explanation of *any* of them. The word, in its metaphorical acceptance, is always, as it seems to me, more or less opposed to the notion of *heat* or *warmth*; and, if I am not mistaken, may be so understood in all the examples given by MR. WEDGWOOD. The same usage prevails in the Greek and Latin tongues, especially in the latter; and it is a curious fact how many of our words employed in this kind of secondary intention, even when having no affinity to either of those languages, do most unmistakably derive their peculiar shade of meaning from equivalents in them. Hence my invariable custom—in the case of some rare usage of word or expression—is always to go to work in my Greek and Latin "diggings," where I seldom fail of "running it to ground."

Now for the examples or illustrations, one by one, and each in turn. A word, however, first on MR. WEDGWOOD's explanation of *cold*,—"the type of what is depressing, deadly, revolting to the feelings." Of "deadly" there can be no doubt; as to the other two, opinions may greatly differ. To some people *cold* is anything but "depressing," on the contrary, bracing, invigorating, &c., and by consequence, not "revolting," but very pleasurable, "to the feelings." "Cold-hearted"=impassive, ungenial, unkindly, phlegmatic, the opposite of *warm-hearted*=impassive, social, friendly, affectionate.

"Cold-blooded"=very little differing from the former; perhaps *froggish* as opposed to *viperine*. "Cold-comfort"=when a man asks for bread, giving him a stone, or saying to the poor destitute, "Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful." Ovid has the very expression, "*Frigida solatia*" (*Pont.* iv. 2, 45), and but "cold comfort" was his, a wandering exile, "per inhospitalem Caucasum." "Cold-welcome"=when the "cold shoulder" does service for the "fatted calf." In *cold poison* and *cold iron* I recognize as applicable the only one of the three meanings that I can accept; that is, "deadly." A *deadly poison* and a *deadly weapon* are expressions about as common as any among us. In the Latin poets *gelida* and *frigida* are constantly joined with *mors*; and in Greek, *ψυχρός* is often so used. Lucan, in two places (v. 245, vii. 502), has "*frigidus ensis*," although some understand it in a different sense.

In the first quotation, I would take "cold ways" to mean *sluggish*, *inactive*, *irresolute* ways, often as "*poisonous*" or baneful in their effects as ways the very opposite. Such were Hamlet's, and of which he so feelingly complains himself.* "Cold iron," in the second, may be explained as the *deadly* weapon. In the third, I would submit that *cold* is not to be confounded with *cold*, but may be a derivative of *calidus*, which is often written *caldus*=*ready*, *prompt*. That "women's counsals ben oftin ful *colde*," is a truism few will be inclined to gainsay, supposing we interpret the word *deadly*=*destructive*, as it is evidently glossed in the line following.

Upon the whole, I take *col*=*coal*=*black* to be preferable to *cold*, as explanatory of the compounds mentioned in MR. GIBBS's paper, although as against a philologist such as MR. WEDGWOOD, I do so with great diffidence. It has just struck me that Shakspeare says (*All's Well that Ends Well*, Act i. sc. 1), or makes Parolles say:—

" . . . Withal, full oft we see
Cold wisdom waiting on superfluous folly."

The word here surely can have no such meaning as "depressing, deadly, revolting to the feelings." Warburton glosses it: "*Cold*, for naked; as *superfluous* for over-clothed"; adding, "this makes the propriety of the antithesis."

According to this, *cold* means *open*, *truthful*, *undisguised*, and hence, taking it as the correct rendering, to which I see no objection, *cold-prophet* and *cold-fox* would be respectively a *true* prophet, an *honest* fox; just the opposite of what the *col-prophet* and the *col-fox* are described to be.

Parolles is here contrasting *himself* with his

* " How stand I then,
That have a father kill'd, a mother stain'd,
Excitements of my reason, and my blood,
And let all sleep?"

Hamlet, Act iv. sc. 4.

master or patron Bertram, of whom he has just been saying:—

"And yet I know him a notorious liar,
Think him a great way fool, solely a coward;
Yet these fixed evils sit so fit in him,
That they take place, when virtues steely bones
Look bleak in the cold wind."

So we have "cold wisdom"—Parolles, as against "superfluous folly"—Bertram.

What of the name *Colpepper*? Surely it means black pepper, black being used in its primary sense.

Cold, I admit, may be the Scotch for *cold*, and the reading—"but wise and cautious." *Cold* and *calculating* often go together.

EDMUND TEW, M.A.

I shall be indebted to Mr. H. WEDGWOOD by his having the courtesy to inform me on what grounds he believes "collie" to signify a "bob-tailed dog," and that "the tail of the shepherd's dog is commonly docked." My experience points in an opposite direction. Neither in the Highlands of Scotland, the Hills of Cumberland and Westmoreland, nor in Derbyshire, are the tails of these dogs mutilated, so far as I know. The incomparable draughtsman, and *Hogarthian* moralist on wood, Thomas Bewick, delineates the Scotch shepherd's dog with a fine and perfect tail.

Bell, in his *British Quadrupeds*, also draws the collie with a perfect and long tail. Is not the cur, or cattle dog, distinct from the sheep dog?

GEORGE R. JESSE.

While I thank Mr. GIBBS for his "*Colle* our dogge," I thank Mr. WEDGWOOD more for his "*col=cold*." (See a note of mine, "*N. & Q.*," 4th S. iv. 326). I append some quotations, wherein *cold* occurs:—

"Tho that comen hider, it was a cold reed."
(*Gamelyn*, l. 531.)

"'Be God!' seyde sire Ote, 'that is a cold reed.'"
(*Gamelyn*, l. 759.)

"But with poore Lazarus they shall obtaine
Cold comfort, & small reliefe to sustain
Their hunger-starved bodies," &c.
(*The Times' Whistle*, l. 1704.)

In *Rele Me and be not Wrothe* (Arber's Ed., p. 37), the discussion being about the death of the "holy masse," Jeffraye says:—

"Mary watkyne thou sayest very trothe.
We shall have but a colde brothe.
I feare me shortly after this."

The influence of climate on the tone of Proverbs and Words (see Mr. NICHOLSON'S note, "*N. & Q.*," 3rd S. xi. 413) is very striking. JOHN ADDIS.

BROUGHAM ANECDOTES (4th S. ix. 195, 250).—A MIDDLE TEMPLAR (p. 250) is quite right in his conjecture. The verses referred to appeared in the "*Black Dwarf*," a London weekly publication,

No. 14, Wednesday, April 30, 1817." Its motto begins (from Pope):—

"Satire's my weapon; but I'm too discreet
To run a-muck, and tilt at all I meet."

I referred to the index, and amongst the "Poetry" I found "a dramatic poem" entitled "*The Bug-aboo*." This I thought was the very thing, as I presumed that that inelegant word had some reference to Norfolk Howards. It does not appear to be a dictionary word, for I do not find it in one that seldom fails me, namely, "*A New and Comprehensive Dictionary of the English Language, as Spoken and Written*." By Hyde Clarke"—a very ubiquitous gentleman.

I was mistaken, however; the poem above referred to has no more to do with the one in question than it appears to have to do with Lord Brougham. The verses serve as the motto to an article, entitled "Let those who don't like England leave it," and are as follows:—

"The sneaking courtier, and corruption's tool,
Thus speak the language of both knave and fool,
'Let those who do not like the country leave it';
My answer is (in metaphor receive it),
If bugs molest me as in bed I lie,
I will not leave my bed for them, not I,
But *Rout the Vermin*, every bug destroy;
New make my bed, and all its sweets enjoy."
CLIO RICKMAN.

In the next number we learn that T. J. Wooler ("*N. & Q.*," *passim*), the editor, had been arrested and imprisoned.

OLPHAR HAMST.

"TEMPORA MUTANTUR," &c. (1st, 3rd, 4th S. *passim*).—This is from Lotharius, only the first word should be *omnia*. Refer to *Delitiae Poetarum Germanorum*; Matthiae Borbonii Collin. Franc., 1612, vol. i. p. 683. It runs:—

"Lotharii I.

"Omnia mutantur, nos et mutamur in illis,
Illa vices quasdam res habet, illa vices."

R. S. CHARNOCK.

Gray's Inn.

DE DEFECTIBUS MISSÆ (5th S. i. 286).—I offer to J. T. F. these extracts: 1. From the *Pupilla Oculi*, cap. vi., de casibus periculosus in Missa:—

"Si aliquid ceciderit in calicem ante consecrationem caute abstrahatur. Si venenosum fuerit vel abominabile ut musca vel arena totum deponatur et iterum paretur calix et procedatur in missa. Si post consecrationem aliquid hujusmodi in calicem ceciderit: debet illud caute abstrahi et diligenter lavari et comburi et ablutio sumi si poterit sine periculo: alias debet simul cum cineribus in sacrarium mitti: si hujusmodi sanguis quovismodo sine periculo poterit a sacerdote sumatur. Si vero venenum ibi esse deprehenderit immissum nullo modo debet sumere nec alteri dare ne calix vitæ vertatur in mortem. Sed debet in aliquo vasculo ad hoc congruo cum reliquiis preservari. Et ne sacramentum maneat imperfectum debet novam materiam in calicem apponere et denuo resumere a consecratione sanguinis et sacramentum perficere."

2. From Herbert's "Typographical Antiquities,"

vol. iii., in the *Gentleman's Magazine*, for August, 1797; I quote from Walker's *Extracts*, i., 470:—

"The Boke named the Roynall, compyled at the Request of King Phelip (le Bele of France) in the year M^{CCCLXXIX}."

Of the translation of this book, made and printed by Caxton, Mr. Herbert remarks that he knows of no other copy than that which is in the king's possession; and that to it are annexed some curious injunctions or instructions to a priest about saying Mass, intitled, "Of the Negligences happyning in the Masse, and of the Remedyes. Made especially for the symple peple, and for the symple prests which understond not latyn." The instruction alluded to is at p. 1769, as follows:—

"A doctour whyche is called Bonaventure saith that yf tofore the consecracion a fyve or loppe or any other venymouse best were found in the chalyce, it ought to be caste in to the piscine. And the chalyce ought to be wasshen, and to put other wine and water in to the chalyce. And yf after the consecracion were found any thing, as poyson, or venymous beste in the chalyce, it ought to be taken wysely and wasshen, and to brenne the beste. And the ashes and the wasschyng of the beste to be put in the pyseyne."

C. F. S. WARREN, M.A.

Perhaps this note from Bp. Hall's *Satires*, p. 91, may be interesting:—

"To see a lazy dumbe Acholithite,
Armed against a devout flye's despyght,
Which at th' hy altar doth the Chalice vaile
With a broad fle-flappe of a peacocks' taylor."

SENNACHERIB.

With reference to my last query on this subject, I have now to state that similar "Cantele" are found in some Sarum Missals, though they were not in those to which I had then had opportunity of referring. They are contained in Forbes's reprint of the Sarum Missal.

J. T. F.

Hatfield Hall, Durham.

LUCIA VISCONTI, COUNTESS OF KENT (5th S. i. 227).—Corio, the Milanese Historian, who is very precise in his account of the Visconti family, evidently supposed that Lucia married the son of Henry IV., although he confuses him with her first husband, Edmond, Earl of Kent. His account of the Earl's marriage materially corrects Dugdale's statement. Dugdale says (*Baronage*, ii. 77), "Edmond took to wife in 8 Hen. IV. (1407) the Lady Lucie, daughter to the Duke of Milan, in the Priory of St. Mary Overy, in Southwark, and kept his wedding-feast in the Bishop of Winchester's house." Corio, on the other hand, circumstantially relates that the marriage took place at Milan, in October, 1384; and he can scarcely be mistaken in the date, because Bernabo Visconti was dethroned and poisoned in 1385. He says (*Historie Milanese*, Part III. p. 257 b):—

"In the month of October, 1384, the Count of Couci (Ingelram de Couci, Earl of Bedford, and son-in-law of Edward III.) arrived in Lombardy with 2,000 lances, on

his way to assist Louis of Anjou. He was received by Bernabo Visconti with great honour and courtesy. . . . At Milan the above-named Count and a certain Bishop, in the name of Edmond, Earl of Kent, son of Henry, King of England, espoused Lucie, daughter of Bernabo, with a marriage portion of 75,000 golden florins."

It appears, therefore, that there is an error of twenty-three years in the received date of Lucia's first marriage, and that in after generations she was reputed in her own country to have been the wife of a son of King Henry IV.

No one would suppose, from the abstract of her will, which is printed in the *Testamenta Vetusta*, that Lucy married a second husband; but HERMENTRUDE is too diligent and accurate a student of the Records to leave this doubt unsolved.

TEWARS.

LETCH: *Ing* (5th S. i. 287).—*Ing* is from Danish *eng*, a meadow or pasture; *lech* from Danish *lak*, a small stream, a leak. This, in Devonshire, is called a leet. It may interest Mr. DOBSON to know that, in the North, a small stream is also called a *sike*. If from a bog, water *sipes* (a common word in the North), trickles, or runs, the bog then is called a *sike*. *Sike* is from the Danish *suve*, to drip, whence, also, *siv*, a rush, which, to this day, is called in the North a *siv*, and pronounced *seev*, as in Danish.

For the information of W. B., p. 305—*Sarre* is by no means obsolete, but in very common use in the North of England, and is derived from the Danish *skaar*, meaning a lot of rocks lying together; but in the passage in *All's Well that Ends Well*, *scarre* means suit, see notes, Collier's *Shakspeare*.

A. B.

Brockett renders *lech*, "a long, narrow swamp in which water moves slowly"; but *lech* may also be, *i. q.*, *leg*, *lake*, *lock*, which, in composition of geographical names, are, like *ley*, usually from A.-S. *leag*, *legh*, *leah*, *lega*, *ley*, a ley, field, place. *Ing*, in local names, is from A.-S. *ing*, *inge*, a meadow, pasture, enclosure (Gothic *vinga*; O. G. *ing*, *inge*, a field, tract of land, sometimes *ung*). *Ing* is liable to take the forms of *ingr*, *inger*, *ingen*; *ving*, *vingr*, *vingen*; *fung*, *fingr*, *finger*, *fingen*; *wing*, *wang*, *wong*; *swang*, *swong*; *ang*, *anger*, *hanger*.

R. S. CHARNOCK.

Gray's Inn.

DECOURLAND (5th S. i. 287).—This name is probably from Courland, *i. e.*, Kurland in Russia. It might also be derived from some local name in Normandy. Courland is found as a Suffolk (American) name.

R. S. CHARNOCK.

Gray's Inn.

"ST. STEPHENS; OR, PENCILLINGS," &c. (5th S. i. 50).—Will Mr. PRESLEY give his reasons for ascribing the authorship of *St. Stephens*, &c., by Mask, to Mr. James Grant? I presume he means the former editor of the *Morning Advertiser*.

have not read the work for several years, but I shouldn't think (in a matter of this kind what you think about authorship isn't worth a straw) it was by Mr. Grant. It was inquired after in "N. & Q.," 3rd S. xi. 153. The book contains a very favourable notice of Lord Brougham. Mr. Grant published one other book (*Impressions of Ireland and the Irish*) with the same publisher (Cunningham), but that was not for several years after, namely, in 1844; and Mr. Grant published at least six other volumes in 1839, besides his newspaper work.

OLPHAR HAMST.

BUDA (5th S. i. 287.)—Several writers assert that Buda and Pest (vulg. Pesth), pron. *Pesht*, have the same meaning as Ofen. It is not made out by a perusal of Slavonic or Magyar dictionaries. A French writer says Pest is = orient. In the different Slavonic dialects the name Buda is written Budin, Budjn, Budin, and Buda. It might mean "frontier" in Bohemian. Conf. Budissin (Bauzen) = "lower frontier."

R. S. CHARNOCK.

Gray's Inn.

ARMS OF MILGATE (5th S. i. 227.)—There is a Millgate (Milngate)—Long Millgate—in Manchester, and it is not improbable that one of the Radclyffes, of Ordsal (a mile and a half away), about 200 years before the marriage of Baynbrigge and Milgate, resided there on his property, and was called, say, "John," or "Jenkyn, of the Milngate," which would account for the Radclyffe coat in the window of Lockington Church. The label goes for nothing. It was the proper "difference" for M. of Lockington; and as to the "undifferenced" arms of Radcliffe, at so early a time as the fourteenth century it was not altogether uncommon, where a younger son's name got changed by *habit* (as was almost invariably the case) to still retain undifferenced the paternal arms. This is my experience from much observation during the last two or three years.

T. H.

HINDOO GAME (5th S. i. 287.)—F. S. E. is quite right; the round cards belong to a popular Hindu game common in India, called Ganjifu or Ganjpa, of which a full account is given in Bloehmann's admirable translation of an excellent work, the *Ain-i-Akbari*, vol. i. p. 306. E.

"NOTES ON THE FOUR GOSPELS" (4th S. xi. 503; 5th S. i. 335.)—The initials F. M., affixed to the advertisements to the reader in these two volumes, are, I believe, those of the Rev. Francis Martin, Fellow of Trinity College, Cambridge, Craven University Scholar in 1823, and seventh Wrangler in 1824. Having used these volumes (the second of which contains the notes on the Gospels and Acts, the former a variety of most useful tables and treatises) for many years I would

recommend your readers to secure a copy when they meet with one, for the work has now become scarce. It was printed in 1838-1840.

W. E. BUCKLEY.

WORDS AND PHRASES PREVALENT IN ULSTER (5th S. i. 245.)—Both Halliwell and Wright give "*Beddy*. Greedy; officious. *North*." Jamieson, on the word, after saying, "Expressive of a quality in greyhounds; the sense uncertain," goes on—

"It may, however, be the same word which occurs in the S. proverb, 'Breeding wives are ay beddie,' Kelly, p. 75. 'Covetous of some silly things,' N. In this sense it is probably allied to Isl. *beid-a*, A.S. *bidd-an*, Mæc. G. *bid-jan*, Belg. *bidd-en*, to ask, to supplicate, to solicit."

JOHN ADDIS.

The word *beddy* occurs in a Scottish poem mentioned by Sir Walter Scott, and called *The Last Dying Words of Bonny Heck*:—

"But if my puppies ance were ready,
Which I gat on a bonny lady:
They'll be baith cliver, keen, and beddy,
And ne'er neglect,
To clink in like their ancient deddy,
The famous Heck."

Scott remarks in a note—"The learned Dr. Jamieson, quoting this passage, gives up *beddy* as a word of unknown signification. It may mean ready at bidding or command."

GEORGE R. JESS.

THE EVIL EYE (5th S. i. 324.)—This superstition is spread over the greater part of the world. Virgil was familiar with it, and puts an allusion to it into the mouth of Menalcas:—

"His certe neque amor causa est; vix orsibus hærent
Nescio quis teneros oculus mihi fascinat agnos."

K. P. D. E.

"MARY QUEEN OF SCOTS AND HER ACCUSERS" (5th S. i. 319.)—Does it follow that because a Dispensation was granted in the case of Bothwell and Lady Jane Gordon, that they were actually married or even contracted? I think not. If not, of course it must be taken that Mary Queen of Scots was legally married to Bothwell. T. H.

TOLLING BELLS (5th S. i. 309.)—Evil spirits seem to be much afraid of bells, though, according to Foulis, in his *Popish Plot*, there is a legend that the Devil was once so far converted as to "pay for a bell to tole the people to Mass." Almost every writer on the passing-bell mentions the idea of driving away evil spirits. But as to the present object of tolling, Bourne says, in a chapter on the Soul-bell (*Ant. Val.*):—

"And for this reason it is that this custom was first observed, and should still be retained among us, viz. That the prayers of the Faithful may be assisting to the Soul; and certainly it might be more profitably retained were it so ordered, that the bell should be tolled before the Person's Departure."

He also quotes this proverb as having arisen from the practice of praying on the sound of the bell:—

"When the bell begins to toll,
Lord, have mercy on the soul."

The tenor at Bromham, Wilts, cast 1748, gives this account of its office:—

"I sound to bid the sick repent,
In hope of life when breath is spent.
Memento Mori."

(Lukis on *Church Bells*, p. 111.)

The 67th Canon of the English Church says—"Whenever any is passing out of this life, a bell shall be tolled, and the minister shall not then slack to do his last duty." Bishop Hall says it calls us "to our prayers for the departing soule; to our preparation for our owne departing" (*Med. on Passing-Bell*).
SENNACHERIB.

The *Passing-Bell* was tolled to invite the prayers of the faithful to assist the dying in their last hour. The *knell* was rung to give warning to offer thanks for the deliverance of a soul out of this vale of misery. This is called in Canon lxvii. "one short peal." MACKENZIE E. C. WALCOTT.

MARSHAL NEY (5th S. i. 327.)—The grave in Père la Chaise is in the principal avenue, and close to that in which Béranger and Manuel the orator lie together, surrounded by the sumptuous tombs of his brother marshals, and within sight of those of the Generals Foy and Gobert, and that of Baron Larrey, the surgeon of Napoleon I. He has no cenotaph, or simple headstone even, to tell the passer-by who it is that lies within the lichen-covered rusty iron railing; and few there are who recognize it, unless prompted by individual interest in the intrepid and unfortunate soldier, or by curiosity at the wildness of the neglected, uncared-for place. Years ago someone laid out the enclosure as a small garden; but no one since has ever tended it, and weeds have choked all but a few small wild flowers. There is now no slab nor inscription such as was described as existing in 1827, or if there is, it is completely hidden beneath the ground and tangled briar.
J. D. HOPKES.

I visited Marshal Ney's grave in 1861, and it was just in the condition described by Mr. RANDOLPH, the rank grass growing all over the grave. I picked a few wild flowers, which I kept as a small remembrance.
J. C. F.

CARPATHIAN MOUNTAINS (5th S. i. 328.)—H. J. B. will doubtless find, in the newly published and completed *Geological Survey of the Austrian Empire*, the best account of these mountains.
O.

CHAPMAN GILL (5th S. i. 327.)—As the word *chapman* seems somehow associated with mortuary customs, I should like to know if the title of a fine

group of barrows, near Lynton, Devonshire, styled the "Chapman Barrows," has anything to do with this application of the word.
O.

CAPTAIN KIDD (5th S. i. 268.)—As this query comes from the other side of the Atlantic, I would refer the inquirer to Watson's *Annals of Philadelphia*, ed. 1850, vol. ii., p. 212, &c. Watson seems to have culled from all the known sources of information as to Kidd's family, career, and death. Watson mentions that he had seen an original letter from John Askew, in London, dated "22nd of 3 mo. 1701," to Jonathan Dickinson, containing the following P.S.:—"Captain Kid and some other pirates are to execute (*sic*) tomorrow, at Execution dock, in Wapping; Kid to be gibbeted at Tilberry fort, Gravesend."

The ancient ballad of *Captain Kid*, in six verses, and written down from the recollection of old persons, is also printed; it commences—

1. "My name was Captain Kid
When I sailed, when I sailed } *bis*.
My name was Captain Kid,
And so wickedly I did,
God's laws I did forbid,
When I sailed, when I sailed." } *bis*.

Apropos of pirates, Watson states that the famous Blackbeard, whose name is generally stated to have been Edward Teach, was actually named Drummond, and was a native of Bristol. "One of his family and name, of respectable standing, in Virginia, near Hampton," is the authority.

W. H. PATTERSON.

Belfast.

"BIOGRAPHIA DRAMATICA" (5th S. i. 247.)—Was Oxberry's *Dramatic Biography* really written by any one called Oxberry? Duncombe, the publisher, was not a man who stuck at trifles, and I question whether Oxberry was not an *ad captandum* name to increase the sale of a very poor serial.
N.

STONE ALTARS (5th S. i. 286.)—This is not the only altar slab which has been transferred to "an ignominious position," and that, too, at a time far later than the Reformation. In a church not a dozen miles from this, and in which I officiated for eight years as assistant curate, there was, in my time, standing in a mortuary chapel, a slab answering very nearly to the description of that given by your correspondent, but which, on the restoration of the church by a subsequent incumbent, was removed from its original resting-place, and buried under the pavement within the communion rails, where, I have no doubt, it is to the present day. This translation, if I may so call it, took place not much more than ten years ago.
EDMUND TEW, M.A.

DEVONSHIRE SUPERSTITION (5th S. i. 325.)—The late Dr. Cureton, in his *Ancient Syriac Documents* (4to., London, 1864), says that he has seen copies

of the letter to Abgar in cottages in Shropshire. He quotes from an old Service Book of the Saxon times in which this letter appears, with the following words appended, "Si quis hanc epistolam secum habuerit, securus ambulet in pace," as evidence of the early prevalence in this country of a belief in its protecting power. Jeremiah Jones, writing about 150 years ago, says that "the common people in England have it in their houses in many places, fixed in a frame with Our Saviour's picture before it, and they generally, with much devotion and honesty, regard it as the word of God and the genuine Epistle of Christ" (*New and Full Method of Settling the Canonical Authority of the N. T.*, vol. ii., p. 2, ed. Oxford, 1827). Dr. Cureton himself believed that this correspondence, now commonly supposed to be a forgery of the third century, was genuine, but unfortunately has nowhere left on record the grounds on which his belief was based. The Syriac text (with a translation) is given in the volume above mentioned.

FREDERIC NORGATE.

17, Bedford Street, Covent Garden.

"VACATION": A POEM (5th S. i. 328).—The author is William Hall, who was a Fellow of King's College, Cambridge, and held a place in the Post Office, given him by his friend and patron, Sir Edward Walpole (Horace Walpole's brother), when Postmaster General. From the dignity of his manners, and his intimacy with men of high rank, he obtained the name of *Prince Hall*. These particulars are gathered from a letter addressed to Nichols by Mr. Justice Hardinge, between whose father and Hall a brotherly affection existed. Justice Hardinge, no mean judge, thus speaks of Hall's poetry:—

"I never saw any of Mr. Hall's Latin compositions in verse; but there are three of his Poems in English (to my ear at least) exquisite of their kind all of them: 1. 'Vacation'; 2. 'In the Dead of the Night'; and, 3. a most genteel, as well as poetical *galanterie*, 'To a Lady very handsome, but too fond of Dress.' It is a perfect gem."—Nichols's *Literary Anecdotes*, viii. 517, 518.

H. P. D.

SODA WATER (5th S. i. 348).—A patent for the manufacture of soda water was granted to W. F. Hamilton on the 4th of May, 1809, but the beverage is mentioned quite as a matter of course, and not as being anything new.

Seidlitz powders were patented August 23, 1815, by T. F. Savory; but long before this W. Parker, of 69, Fleet Street, had brought out a sort of gazogene, or "glass apparatus for making mineral waters," which is described and illustrated in J. H. de Magellan's *Description*, &c., the second edition of which was published in 1779. But see further, on this question, "N. & Q." 3rd S. iii. 131, 217; 4th S. v. 246, 306.

R. B. P.

FIELD LORE: CARR, &c. (4th S. xi. xii. *passim*; 5th S. i. 35, 131, 311.)—There can be no doubt that the names of fields, which do not change, often substantiate many local features as they existed centuries ago. On a farm in this parish (Fordoun), which I formerly occupied, as a home farm, it is certain that at some remote, but unknown period, a meal or grist mill must have flourished, as the names of certain fields clearly indicate, such as Kiln-butts, Head, Mid, and Tail Dams, Mill-hill, &c. No tradition whatever remains of such a mill. On the same farm, another field is called "Cardan Well," in which there is a remarkable spring, the flow from which is copious and constant, not being sensibly diminished even in the severest drought. There are various Cardan Wells in Scotland, all, I believe, deriving their denomination from Cardan, a widely celebrated Italian physician, who was brought to Scotland by the Archbishop of St. Andrews, and was for some time in the household of Mary of Guise when Queen Regent. I presume Cardan must have had faith in good spring water as a hygiene.

Can any of your readers throw more light than is commonly known on the history of John de Fordun, the acknowledged fountain head of Scottish history? It is known he was domiciled in this parish, from which he took his surname, and in the time of the second King Robert dedicated his *Scoto-Chronica* to the Bishop of Glasgow. He was unquestionably an ecclesiastic; but did he hold the benefice of Fordoun (a mensal church of the Abbey of Arbroath) as a secular, or did he belong to the regular clergy?

From a remote period down to the Reformation, the Carmelites, or White Friars, of Aberdeen, were the owners of the secluded "Friars Glen" in Fordoun, and it is possible the historian might have been associated with that fraternity.

Fordun is, I apprehend, equivalent to *Fordun*, the "strong hill"; and, if so, it is strikingly applicable to Strathfinella Hill, which, commencing opposite the church and extending for some miles to the west, forms a noble background to that part of the Vale of Strathmore familiarly known as "The Howe of the Mearns." This formidable barrier may have been found serviceable when the hostile Roman legions were encamped at Fordoun. These statements are controverted by B., a well-informed correspondent of a provincial newspaper, but to enter upon this controversy and the arguments *pro* and *con* which passed, would take up an unreasonable space. He says of John of Fordun, "His work is unquestionably the foundation of true Scottish history, but it is to be feared since Dr. W. F. Skene has failed to throw additional light upon the history of Fordun, that unless something turn up in the unexplored charter chests of old Mearns lairds, or in some (as yet) unknown record either of the Cathedral of Aberdeen or the

Priory of St. Andrews, little will be added to the knowledge which we now possess regarding that historian." By ignoring Cardan altogether, B. seems inclined to place him in the same category as Finella, Paldy, or Palladius, and others who figure in the legendary stories of the district. Finella, the supposed murderess of Kenneth III., hailed from the historical castle of Kincardine in this parish, and the ancient sculptured stone in the old chapel in the churchyard is firmly believed to represent the assassination, when the king was on a pilgrimage to the shrine of St. Palladius. The King's Park, the Chancellor's Park, &c., in the immediate vicinity, are memorials of Kincardine having been at one time a royal residence.

Were any one, following in the wake of the brothers Grimm, to compile a narrative of folklore, as pertaining to the north-eastern counties of Scotland, he would find a rich mine in Fordun, besides well-authenticated historical incidents, such as the surrender of the crown by Baliol in the Castle of Kincardine, or at least in which the terms of surrender were drawn up.

Col. Robertson seems to have small reverence for Fordun traditions when treated as historical facts. He says (*Galic Topography*, p. 480): "In Kincardineshire there is a place called *Paldy*, which appears to be plainly from the Gaelic 'Poll-du,' or the dark pool, but which the fabulous writers ridiculously assert to be from the name of a bishop from Rome called Palladius." J. C. or R.

P.S. I am indebted for some particulars in this paper to *Memorials of Angus and Mearns*, a valuable work by A. Jervise.

SIR DAVID LYNDSEY (5th S. i. 108, 136, 236.)—I cannot agree with L.'s reading of the "pa-da-lyn" passage, nor can I admit that the difference in meaning is not material. It appears to me to be so far important as regards sense or nonsense. With all respect to L.'s judgment, I think the idea is not to be entertained for a moment that the child-king, in requesting the poet to "play," added, after his first attempt to articulate "pa-da-lyn," the words "upon the lute." Such a feat would be quite impossible for a child who could only lisp very imperfectly the poet's name. That in Laing's edition of Lyndsay "pa" reads as "papa," is truly surprising in so clear-headed an editor of our old Scottish writers. L. complains that Sir Walter Scott and I (*Arcades ambo!*) "have not been dealing fairly with the late Mr. George Chalmers"; but a man is not entitled to the highest respect as an elucidator of obscure passages in our early writers when he permits any phrase of his author to go forth without some explanation, and Mr. Chalmers has certainly made no attempt to clear the passage in question. Probably he did not understand it, but at least it would have been straightforward had he said so in a foot-note.

Give me leave to express my thanks to MR. SKEAT for kindly directing me to a recent edition of Lyndsay's works, which gives the pa-da-lyn passage correctly, and explains the "syllabis" to mean "Play, David Lyndsay," as I suggested in "N. & Q." W. A. C.
Glasgow.

In *The Lives of the Lindsays* (1849) Lord Lindsay adopts the reading, "Play, Davie Lindsay!" See vol. i., p. 213, note. The meaning of the words appears to be simple enough. The child liked to hear his friend Davie Lindsay play on the lute, and, in his baby fashion, asked him to do so. "Then played" Davie "twenty springs per queir." SCOTUS.

"BLOODY" (4th S. xii. 324, 395, 438; 5th S. i. 37, 78, 278.)—I take the following "bravely humorous use of the epithet" from a paper in this month's *Contemporary Review*:—"Letters from Elizabeth Barrett Browning to the author of *Orion* on literary and general topics."

Miss E. B. Barrett had sent Mr. Horne the MS. of her poem, "The Dead Pan," asking his opinion about it. He wrote admiring its poetry and versification, but objecting to such rhymes as, in the first verse, "tell us" and "Hellas"; and still more to "islands" as a rhyme for "silence." In reply, Miss Barrett began her letter:—

"Oh, you are a gnasher of teeth in criticism, I see! You are a lion and a tiger in one, and in a most carnivorous mood, over and above."

Concluding—

"For all your kindness about the poem I am also grateful—'very' grateful, if you will let me be so insolent to Mr. Lockhart. [Alluding to the critic who, in the *Quarterly Review*, carped and cavilled at several paltry and insignificant matters, such as the use of the word 'very,' and sounding the *ed* at the close of certain words.] You are a bloody critic, nevertheless. I am glad to hear of B—, and agree with you on the point of Patmore."

"Ever and truly yours,
"E. B. B."

The author of *Orion* remarks:—

"The bravely humorous use of the epithet that has made the reader start with incredulous and comical dismay (having a back reference to the lady's graphic allusion to lions and tigers), in defiance of all its ordinary objectionableness, and outrage on 'ears polite,' I could not make up my mind to omit, but, 'after a struggle,' have left it to the generous and right appreciation of those readers who are not unlikely to be excessively amused, even if not quite approving of it."

SPARKS HENDERSON WILLIAMS.

18, Kensington Crescent, W.

Does reply (p. 37) imply that Hales-Owen possessed the relic? It was the property of Hales Abbey, near Winchcomb, co. Gloucester. Edmund, son of Richard, Earl of Cornwall, brought a relic of the Saviour's blood from Germany, and gave a third part to the latter monastery. D. R.

"POLLICE VERSO" (5th S. i. 203, 255).—It can be proved, I regret to say, that the rendering of this gesture in M. Gérôme's noble picture is wrong.

1. "Pollice verso," in Juv. iii. 36, is equivalent to "*infesto pollice*," in *Anon.*—

"Sperat et in secula victus gladiator arenâ
Sic licet *infesto* pollice turba minax."

Anth., *Burm.*, iii. 82.

and the meaning of "*pollice infesto*" is shown by Quintilian, a contemporary of Juvenal: "Fit et ille habitus qui esse in statu *pacificator* solet, qui inclinatio in humerum dextrum capite, brachio ab aure protenso, manum *infesto pollice* extendit," xi. iii. 119, i.e. the thumb pointing from the hand, as in the circus; and by Apuleius, "duobus infimis conclusis digitis ceteros eminentes porrigens et *infesto pollice* clementer subridens."—*Met.* ii. 142. The gesture is not *per se* violent, as is shown by "*clementer subridens*" and "*pacificator*." The significance of the gesture is proved by Prudentius:

"pectusque jacentis
Virgo modesta jubet converso pollice rumpi:
Ne lateat pars ulla animæ vitalibus imis."

C. Syam. ii. 1097-9.

Prudentius is, of course, a late writer; but the traditional use of the thumb must have been, at the very least, as well preserved in the circus as the meaning of *under the belt* in the English ring.

2. The meaning of "*pollice presso*," in applause, is certain:—

"Pollici proximus digitus, mediumque, qua dexter est, unguem pollicis summo suo jungens remissis ceteris est approbantibus."—*Quint.* xi. 3.

Hence, if "*pollice presso*" is the thumb kept down by the finger, "*pollice infesto*" is the thumb released from the finger, and pointed towards the breast of the *spectator*. Naturally, in pointing to the earth, the forefinger, and not the thumb, would be used; and besides, the thumb posed in approval could be scarcely distinguishable, in a crowded circus, from the thumb turned towards the ground, whereas the difference is apparent between the thumb covered with the finger and the thumb erected against the breast. If we look at the figures in M. Gérôme's picture, we see the physical difficulty of the supposed gesture—one contrary to all Roman views of decorum. The point of the passage in Juvenal is mistaken. What Juvenal objects to is, not killing a gladiator, but killing him to please "the gallery"; just as Tacitus describes Drusus as—

"Quamquam vili sanguine nimis gaudens."

Ann. i. 76.

Unsportsmanlike, he was fond of a battue.

T. MAGUIRE, T.C.D.,

Prof. Latin, Queen's College, Galway.

THE WATERLOO AND PENINSULAR MEDALS (5th S. i. 47, 98, 136, 217, 235, 336).—I am obliged to MR. FLEMING for his explanation and reference to

that part of the General Order of March 10, 1816⁷ under which he considers that non-combatants became entitled to the Waterloo Medal, but he is surely mistaken in his understanding of it. He says the order directs "that in commemoration of the brilliant and decisive victory of Waterloo, a medal shall be conferred upon every officer, non-commissioned officer, and soldier of the British army present upon that memorable occasion"; and he interprets *British army* to include "of course, regiments, corps, and departments, with their respective military and civil elements." But how does the Commander-in-Chief understand the order? that is the point; certainly not as MR. FLEMING does, for there is not a single officer in a civil department of the army who has had the Waterloo Medal conferred on him. For example, I will take the Medical Department. There can be no doubt the regimental surgeons were on the field, and had severe duties to perform; and yet, if reference is made to the "War Services of the Officers of the Medical Department," a list which has the sanction of the authorities, there will not be found one with a Waterloo Medal, though many claim to have been present at the battle. It is the same with all the civil departments, and is, therefore, I think, conclusive on the question. W. DILKE.

Chichester.

"DAVID'S TEARES" (5th S. i. 288, 354).—My copy of Sir John Hayward's *David's Teares* (1623), besides a metaphorical title-page of Vengeance shooting an arrow and Mercie reaching down a sealed pardon to King David on his knees, has a very brilliant and mind-full portrait of the Author, engraved by William Pass in his best style. Hayward's portrait is also introduced as a vignette into the title-page of his *Sanctuarie of a Troubled Soul*, and (I think) others. A. B. GROSART.

Blackburn.

"LES PROVINCIALES" (5th S. i. 328).—Watt (*Biblio. Brit.*) attributes this to Dr. Ludov. de Montalto. He also translated from the Portuguese manuscript *A Jewish Tract, on the 53rd Chapter of Isaiah*. Though written in 1650, this was not published until 1790.

SPARKS HENDERSON WILLIAMS.

"CLOTH OF STATE" (4th S. xii. 428; 5th S. i. 37):—

"And out of spite, because I will not speak, they came yesterday, Monday, and took down my canopy, saying that I was no more than a dead woman, and without any rank."—P. 108.

"Thinking to degrade me, they took down my canopy. . . I showed them on the said canopy, in place of my coat-of-arms, the cross of my Saviour."—P. 113.—Miss Strickland's *Letters of Mary, Queen of Scots*, London, 1842, vol. ii.

A foot-note explains the word I have italicized as "a cloth of state, or a sort of throne." It will

be observed that the two extracts from Mary's letters from Fotheringay, near the close of November, 1586, are in marked contrast to the time alluded to by Mr. Froude.

J. MANUEL.

Newcastle-upon-Tyne.

COLLE (5th S. i. 328.)—There is a town or village called Colle in the province of Siena (Tuscany), S.S.W. of Florence, and another in the province of Molise (Naples), S.S.E. of Campobasso.

HERMIT.

BISHOP WREN, OF ELY (5th S. i. 329.)—The babies which Bishop Wren's father sold were certainly dolls for children to play with. They are thus mentioned in the Excise Act of 1656:—

"Babies heads of earth, the dozen 00l. 09s. 00d."

Scobell's *Acts and Ordinances*, II. 458.

I think, but am not certain, that they were imported from Holland.

EDWARD PEACOCK.

LIGHTED CANDLES AT CHRISTMAS (4th S. xii. 471.)—In Belgium the children carry about the streets, from Christmas to the Epiphany, paper stars having a lighted candle in the centre; they sing at the same time some verses of a carol. This seems to me somewhat akin to the practice mentioned by A. R., and the appearance of the star at Bethlehem is doubtless the event commemorated in both cases. "Christmas," says Blount, "was called the Feast of Lights in the Western or Latin Church, because they used many lights or candles at the feast." (Brand, *Pop. Antiq.*, i. 471, Bohn's ed.)

JAMES BRITTEN.

British Museum.

CHARLES I. AS A POET (5th S. i. 322.)—The whole of the poem *Great Monarch of the World*, which is more than twice as long as the extract given by Mr. THORNBURY from Horace Walpole, may be found in Burnet's *Memoirs of the Dukes of Hamilton*, p. 381 (ed. 1677), and in Percy's *Relicks*, vol. ii., p. 330 (ed. 1767). Archbishop Trench also has given ten stanzas (different from Mr. THORNBURY's) in his *Household Poetry*, p. 114 (2nd edit.), and says that these "seem to constitute a fine poem." His Grace's judgment on these points is not a mean one.

C. F. S. WARREN, M.A.

Miscellaneous.

NOTES ON BOOKS, &c.

The Roxburghe Ballads. Part IV. to Vol. II., Part I. and Part V. to Vol. II. Part II. With Short Notes by W. Chappell, Esq., F.S.A. Printed for the Ballad Society.

THESE two portions of the *Roxburghe Ballads* contain about fourscore samples of the popular muse of the olden days. They are capitally edited, of course, by such an accomplished expert in the matter as Mr. William Chappell; and the printing is highly creditable to the

Hertford Press of Stephen Austin & Sons. Of the ballads themselves, it is only to be said that they deal chiefly with love, liquor, morals, and immorality. They swing, as it were, roughly to rattling tunes. Their chief value now is in the illustrations they give us of life in the sixteenth and seventeenth centuries. Some of these would be unintelligible but for Mr. Chappell's explanations. Thus we learn that "A Gravesend traveller" meant a teller of strange stories, and that "a lift" is a trick at whist, or other game at cards, in lifting for the deal. We have an echo of its cheating sense in "shop-lifting." To "hunt the fox" was to get drunk, and "Mondaye's Worke" had just the same meaning. "Solli'd" was commonly used for "solemn," and "sad coloured" only implied a sober hue. "Over-see-ers" was then a word of three syllables. To drink to a mistress in "greasy flap-dragons" was the roysterer's gallantry, viz., "candle-ends floating in a cup of spirits and set on fire, and he to swallow the candle"!!

The above are among the elucidations of the text edited by Mr. Chappell. In some of the songs there is a healthy, hearty, honest tone. In "A light heart's a jewel," it is laid down that he who payeth only part of what he owes is a thief:—

"I care not to weare Gallant raggs
And owe the taylour for them,
I care not for those vaunting brags,
I ever did abhorre them:
What to the worlde I seeme to bee
No man shall prove contrary,
My suites shall suite to my degree,
O that fits my vagary!"

"London's Ordinarie" gives many of the London signs of the taverns of the Stuart time, and some of them are as symbolic as "Blind Cupid." "The lamentation of a new married man" affords an illustration of early allusion to "dainty Katharine pears," touching which fruit there has been some discussion in "N. & Q." Of the legendary ballad, the best example is "The Lord of Lorn," who—

— "sent his son unto the school
To learn some civility."

Alluding to "God save the King," Mr. Chappell says, "The first set of words to this air in any foreign language were written by a Dane in 1790. The Prussian hymn, 'Heil dir im Siegerkranz,' is admitted to be of still later date." It is certain, however, that the French claim to have originated words and tune in the reign of Louis XIV. Some of these ballads confirm the saying of Selden, who compared them with straws thrown up in the air, "by which you may see which way the wind is; which you shall not do by casting up a stone. . . . More solid things do not show the complexion of the times so well as ballads and libels." Their sale must have been great. Mr. Chappell has noted down "more than 250 ballad-publishers in London . . . as having published broadside ballads within the 17th century." On the classification of these songs, the learned editor remarks:—"Ballads were commonly called 'Northern,' in order to evade the word 'rustic,' which was too usually applied in an uncomplimentary sense to be agreeable to the class of ballad-buyers. . . . At a later date, ballads and tunes of this class were called 'Scotch'; when this use of the word was forgotten, many of these ballads were supposed to be really Scotch. . . . Ballad-singing in public places was prohibited in Scotland at an early period." "The English milk-maids were," says Mr. Chappell, "much noted as ballad-singers, and consequently were large buyers of ballads." The price, one penny, seems but a trifle now; but Mr. Chappell makes that penny equivalent to our present sixpence; so that each milkmaid's

répertoire was probably confined to a few examples. In the song here, "The Milke-maid's Life," the line—

"No sickness doth them assaile"

seems to foreshadow a fact, of which Jenner subsequently made such important application. The fashionable part of London is indicated in the lines referring to—

—"the best house that stands aroo
"Twixt Cheap and Charing Cross."

Of traditional ballads, the best in this collection is the one of "The Children in the Wood." Another, "The Mercer's Son of Midhurst," is of less certain tradition; but, as Sir Walter Scott remarked, "nothing so easy as to make a tradition"; and it is hoped that a house in Midhurst will soon be assigned as that of the Mercer's son! We close the collection with regret, but commend it heartily to all who have a taste for old songs.

Debrett's Illustrated House of Commons, and the Judicial Bench, 1874. Compiled and Edited by Robert H. Muir, LL.D. Personally Revised by the Members of Parliament and the Judges. (Dean & Son.)

DR. MUIR has surpassed himself in this useful and handy volume of Debrett. The dissolution of Parliament must have doubled his labours, but this volume was got ready only a short time after its usual season for appearing. "Nearly one-third of the whole matter," the editor tells us, "is entirely new." He rightly believes that "few books containing so many facts have been compiled and printed within such a short period," namely, six weeks. In dealing with Members of Parliament, Dr. Muir says he applied to editors of local newspapers, who had espoused their cause, for information beyond that obtained from the Members themselves; "only two could give any information as to the antecedents of the Members they had supported. Stronger evidence than this, that 'principles, not men' was their motto, could not be."

Tourist's Church Guide, 1874. (Church Printing Company.) As with the advance of summer a desire arises in most of us to seek respite from toil and worry in some refreshing watering place, so, judging from questions asked and statements volunteered in certain Church papers, the decision with not a few, as to whether they shall flee, is made to turn on the possibility or otherwise of obtaining "catholic privileges." Here, then, is a neatly edited "Guide," which furnishes full information in regard to those churches throughout the country rejoicing in an ornate service, and which, for the reasons stated above, doubtless supplies a much felt want.

OLD DEED.—Mr. C. Whitehead, of Sparkhill, Warwick Road, Birmingham, writes:—"I have a very curious old deed, dated 1335. It is a parchment, about 8 inches by 4½, and has a pendent seal attached in good preservation; the writing is perfectly clear and well preserved. I am desirous of placing it in the hands of some one who collects such things, and who would give me the translation of it."

BOOKS AND ODD VOLUMES

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Wanted by J. Dewar, Esq., 2, Stanley Villas, Bexley Heath, S.E.

Notices to Correspondents.

VIGAT.—The article "Slang in High Places" does not contain the word about which you inquire. Nevertheless, that it did once belong to "slang" may be inferred from the following passage in Canon Robertson's *History of the Christian Church* (vol. ii., p. 200, new edit., 1874):—"In the course of these transactions" (the dissensions between the Churches of Alexandria and Antioch, A.D. 433) "Cyril expended enormous sums in bribes, or 'benedictions,' as they were styled, for the purpose of maintaining his interest at Court." The Alexandrians groaned under the heavy impost to which they had been subjected in order to provide the means of this corruption. While on the subject of "ecclesiastical slang," it may be added that Rev. Orator Henley always spoke of the pulpit as "the clack-loft."

T. R.—It is a singular fact that the "billion" is not equally estimated in all countries. Our authority is *The People's Encyclopedia* (1873), "Billion, Fr., a contraction of *bis*, double, and *million* (Number). According to the French system of notation, current in the United States, a term denoting a thousand millions (1,000,000,000) in England it signifies a million millions (1,000,000,000,000). So in Boiste: "Billion, *s. m.*, mille millions."

LEITERM.—Your question is best answered by quoting the following extract from the current number of the *Quarterly*:—"Sir Lawrence Parsons protested against the implied right of England to extend the common law of Ireland, as an assertion of superiority which no Irishman could tolerate."

WAT TYLER.—The poll tax on all persons above fifteen was imposed in 1380. The collector's indecent rudeness to Tyler's daughter took place in the following year, for which Tyler killed the offender. The insurrection followed.

M. T.—The line "Impulit ille rates ubi danti armis colonus," is part of the epitaph on the third, and last, and greatest, of the Dukes of Bridgewater, Francis, the father of inland navigation. The monument is in Little Gaddesden Church.

"THE BOOK OF JASHER."—"If Mr. BLENEISTOFF wishes to see *The Book of Jasher* published at Bristol, 1832, Mr. S. Care, Rye, Sussex, has a copy which he will be happy to lend him."

T. R.—*The Address to a Mummy* is by HOMER SMITH, and consists of thirteen stanzas. See his *Poetical Works*, i. 11, 8vo. 1846. It first appeared in *The Six Monthly Magazine*.

W. W. is, we can assure him, as mistaken as he is emphatic. His "Parallel Passage" never reached "X & Y." We shall be glad to hear from him on other subjects.

T. REES.—*The Mummy*, a novel, was written by Miss Webb, afterwards Mrs. J. C. London. It was published in 1827.

F. A.—Castelfinn, on the Finn, explains itself. See Murray's *Handbook of Ireland*.

E. J. C.—The similarity between the passages quoted has been often noticed.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to the Publisher"—at the Office, 20, Wellington Street, St. London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print to this rule we can make no exception.

To all communications should be affixed the name address of the sender, not necessarily for publication as a guarantee of good faith.

LONDON, SATURDAY, MAY 16, 1874.

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Notes.

SPIRITUAL APPARITIONS.

In discussing "spiritual apparitions" it is commonly assumed that the intelligence and truthfulness of a deponent is sufficient proof of the statement he makes. He is intelligent and truthful, and, therefore, the apparition he has himself seen is a reality. But is it not possible that one may be deceived into a belief in the reality of an apparition? The records of medical science disclose many instances of hallucination produced by disordered nerves. The *Journal of Mental Science* for January last mentions that an epileptic patient had "almost daily a vivid spectral hallucination in the form of a newspaper," which he saw "for a short time so distinctly as to be able to read a long paragraph from it" (p. 496). Dr. Skae, in another page (p. 494), speaking of the epileptic, says:—

"Sometimes they have visions of persons and objects which are not present, and the objects appear to be presented to them with great vividness. I have seen an epileptic gunmaker busy cleaning his imaginary gun, with visionary washing rods and water, or putting all the pieces of the locks together, naming each of them, and asking them about in the palm of his hand, asking me I did not see this, that, and the other bit of the mechanism."

In the *New Quarterly* for the current month the editor, in an able review, "William Blake, artist,

poet, and mystic," referring to Blake's visions, says they were present "so constantly, indeed, that he would speak of them so freely to his friends as of the real persons whom he had seen recently, or was actually speaking to" (p. 480). There is good reason to believe that they were real to him, although on at least one occasion he professed otherwise:—

"One evening, amidst a circle, among whom was a lady who was not aware of these fancies of Blake's, he began, says his biographer, to tell, in his usual quiet way, how he was 'taking a walk, and came to a meadow, and at the further end of it,' said Blake, 'I saw a fold of lambs. Coming nearer, the ground blushed with flowers. . . . I looked again, and the lambs proved to be no living flock, but beautiful sculpture.' The lady, thinking that these singular lambs would make a capital holiday sight for her children, eagerly interrupted, 'Pray, Mr. Blake, may I ask you where you saw this?' 'Here, madam,' said Blake, touching his forehead."—*New Quarterly*, p. 481.

The readers of De Quincey must be familiar with numberless instances of wild and fantastic apparitions, arising, beyond doubt, from an abnormal state of the nerves. These facts, it seems to me, pretty clearly indicate the direction our investigations into spiritualism should take.

HOWELL DAVIES.

Carmarthen.

In all those stories of apparitions,—the number of which, the honesty and high character of the relators, and the perfect faith that they show in them prevent us from disbelieving the facts related,—there are three special points that are always noticeable, namely:—

1st. That the apparition appears at the very moment of death itself.

2nd. That the apparition is only seen, never heard, smelt, or felt.

3rd. That in most cases the seer was thinking or doing nothing in particular at that very moment.

As I said before, the number and authority of the cases prevent our pooch-pooching them; they must be believed; and I think they can also be explained without calling in the aid of supernatural assistance. The brain is considered to be a most delicate electric battery, working the nerves, muscles, &c., all through the body. Let us suppose that this brain, instead of being in connexion with the nerves, is in connexion with another brain, all impulses or shocks which one brain might receive would be instantly communicated to the other brain. If, then, at the very moment of death one person was thinking very strongly of another person, and that there was any connexion—of what sort we need not here inquire—but allowing a connexion between the two brains, would it not be possible that a violent shock or impulse given to one brain at the supreme moment might communicate itself to the other brain with which it was in relation. If so, then what more probable than

that the recipient and living organization should feel and acknowledge the shock, and convey that shock to the mind of the survivor?

I am the more inclined to believe that this is the right explanation when I consider that one never feels, but always *sees*, the object. Now it is well known that sight is by far the most delicate of our senses, that the end of the optic nerve, as it were, disappears when it touches the brain, that the brain is most sensitive to its most delicate sense, and that, therefore, any shock or impulse upon the brain of the supposed character would be likely to affect its most delicate organ first, namely, that of sight. Hearing, tasting, smelling, or feeling, are by no means of such a high, strong character as the sense of sight; therefore, although we have all heard of spirits going off with a "melodious twang," or a scent of sulphur, nobody believes in such a thing. The sense which is affected by the force—call it what you will—is the one which is undoubtedly the most susceptible—that of sight.

Observe, I by no means say that the actual eyes themselves see anything, that there is any image really upon the retina, but merely that the most excitable portion of the brain which attends to our bodily sensations is affected by the shock, and paints the image of the dying person on the brain, not on the visual eye.

Thirdly, I can only speak generally, for many cases may be brought forward where the seer was really engaged at the moment in some occupation; but, as a usual circumstance, the vision appeared when the seer was alone, seldom in company. Usually it happens that the seer was in his library—

"Thinking upon naething, like many mighty men,"

when, at the moment, the brain was not occupying itself with any more engrossing thought, and was, therefore, open and ready to receive the slight shock, impulse, or impression made upon it by the other and dying brain in the actual moment of death. That the brain does sometimes receive the impression in question is, I think, from the consensus of so many honest and honourable men, fully established.

It is no use to deny it in the face of not only such testimony as we have, but in the face of all tradition likewise; it is a question for physiological inquiry, and as such, not as a purely supernatural occurrence, it should be carefully and systematically examined.

In connexion with this, such tales and stories (should they be true) as we have heard of *doppelgängers*, &c., might also be inquired into; but I fancy, on examination, they will all prove to be merely tales.

At any rate, without going into the disputed question of mind and soul, of the mind of a Newton or the soul of an Ashantee, the anima

vagula blandula, or our own notions, the above curt statement of ideas seems worthy of some consideration.

J. R. HARR.

1a, Hyde Park Gate, S.W.

GEORGE CROMER, ARCHBISHOP OF ARMAGH, 1522-1540.

The following additional particulars regarding Archbishop Cromer, or Cromer, Primate of all Ireland during the reign of King Henry VIII., which supplement the accounts in Harris's *Warr* and Cotton's *Fasti*, may be interesting, as they are derived from authentic sources, chiefly given in *Bibliotheca Topographica Britannica* (No. 1, edit. 1780). George was second son of Sir James Cromer, Knt., of Tunstall, co. Kent, by his wife Catherine, daughter of Sir William Cantelo, or Cantelowe, Knt., citizen and mercer of London (who died 1464, before her marriage). It is not mentioned at which university he was educated either in Wood's *Athenæ Oxonienses* or in Cooper's *Athenæ Cantabrigienses*, but he may have entered early into holy orders, as he was inducted to the rectory of Stanford-le-Hope, s. Kent, 19th July, 1511 (*Newcourt*, ii., 548); and he was also rector of Murston, near Sittingbourne, in the same county, and in the dioceses of Canterbury and Rochester respectively (the latter living was formerly in the patronage of his family, *De Bouchier*, f. 106 b., 1472). He resigned Murston in 1513 (Philipot's *Visitation of Kent*, 1574, p. 345), and was nominated to the vacant Archbishopric of Armagh by Henry VIII., Lord of Ireland, in the end of 1521, being consecrated, in April, 1522, in London (by John Kite, Archbishop of Tholon *i. p. i.*, and Commendatory Bishop of Carlisle in England? his predecessor, non-resident, in Armagh, a native of London, where he chiefly resided and died; and the see of the metropolis being the vacant, while the Archbishop of Canterbury might wish to avoid performing the ceremony on account of primatial jurisdiction being an obstacle, all which afford reasonable grounds for this assertion, which it simply is). The temporalities of the see of Armagh were only restored to him by writ of 20th of June, 1523, but with retrospective effect from 3rd August, 1521, the date of the resignation of Archbishop Kite, who had governed from 22d May, 1514, by proxies, for which he received a writ of protection in 1516 (Pat. 8 Hen. VIII.), notwithstanding the Statute of Absentees of Henry VI. or any other statutes. He held the high office of Lord Chancellor of Ireland from 5th July, until 16th August, 1534, a period of upward of two years, and was a firm supporter of the supremacy in Ireland against Henry VII. was proclaimed King of Ireland in the east S. Patrick at Dublin on 19th June, 1541, notwithstanding his strenuous opposition to the

nation principles, then being introduced into Ireland, and his withdrawal from the metropolis in 1536, when the Act of Royal Supremacy received the sanction of the Irish Parliament, he was suspected at Rome of weakness, and even of compliance with the new measures. Accordingly, in the Papal Consistory held on the 13th July, 1539, Pope Paul III. pronounced against him sentence of suspension from all exercise of primatial jurisdiction, and on the same day Robert Wauchope was appointed Administrator-Apostolic of the see of Armagh (*Acta Consistorialia in Archiv. Vallicell.*); and from the fact of no subsequent sentence being pronounced against him, it may be concluded that Crowmer voluntarily resigned his archiepiscopal dignity before the close of 1540, as we find Wauchope elevated to the primacy about that period. (*Epis. Cochlain.* to Wauchop in November, 1540, in *Archiv. Secret. Vatican.*, cf. Moran's *Catholic Archbishops of Dublin*, vol. ii., pp. 31, 32.) Nothing more is mentioned about him, and he is supposed to have died on the 16th of March, 1543, in about the seventy-fifth year of his age, and twenty-first of the episcopate, but the date is placed earlier than that in the *State Papers*, iii., pp. 299, 429; even the places of his death and interment remain unrecorded by every writer on the subject, so completely had he sunk into obscurity during the last three or four years of his career. The origin of the family of Crowmer is to be found in Hertfordshire, at Yardley, in which county is a manor called Cromer, which in all probability borrowed its name from its possessors (or rather its possessors from it), before the time of King Henry III. (*Man. de Cromer, co. Hertf., Monasticon*, i. 931, Camden's *Remains*, 1614, p. 113, *Chavunsey*, p. 54); but there is also a market town and parish of Cromer in Norfolk. The first of the name on record is John Crowmer, of Aldenham, in Hertfordshire (Fuller's *Worthies in Hertfordshire*, p. 31), and his son, Sir William, draper of London, was twice Lord Mayor, in 1413 and 1423, purchased the manor of Tunstall, and died in 1433, being interred in the church of S. Martin Ordgar, in a chapel of his own foundation. His successor, William, was High Sheriff of Kent, and married Elizabeth, only daughter of James, "Lord Say and Seales," and was murdered, along with his father-in-law, on the 3rd July, 1450; and his son and heir, James, was father of Archbishop Crowmer, whose eldest brother, Sir William, of Tunstall, born after 1464, was High Sheriff of Kent 1504 and 1509, and died 10th July, 1539, aged circa seventy-three. The family became extinct in the male line in 1613, their arms being "Arg. a chevron engrailed between three Cornish choughs ppr." (cf. *History and Antiquities of Tunstall in Kent*, MS. by E. R. Mores, F.S.A., ob. 1778).

A. S. A.

Richmond.

FOLK-LORE.

THE COCKROACH IN MEDICINE.—A Demerara lady told me that a cure for earache was a cockroach boiled in oil, and then stuffed into the ear. I have not yet tried it. W. H. P.

WEATHER-RHYME.—The following is a common saying in Buckinghamshire:—

"If ducks do slide at Hollandtide,
At Christmas they will swim;
If ducks do swim at Hollandtide,
At Christmas they will slide."

—Hollandtide being Halloween, the evening before All Hallows or All Saints' Day.

JOSIAH MILLER.

142, Brecknock Road, N.

POPULAR SAYING.—In Cardiganshire, when they wish to say a person is "a bit wanting," or "not all there," they say "there is a part of him in Pembrokeshire," which is one of the adjoining counties. T. C. U.

GLOUCESTERSHIRE CUSTOMS.—Within the recollection of the present vicar of the parish of Churcham, Gloucestershire, after public baptism, the then parish monthly nurse invariably washed out the mouth of the recently regenerated infant with the remaining sanctified water. She assured the vicar it was a safeguard against toothache.

In the same parish it has always been the practice, when possible, to ring a muffled peal on Innocents' Day.

L. H. H.

MUMMING.—It may be of sufficient interest to record in "N. & Q." a custom of long standing at Bradford, Yorkshire; it is the practice of men and women, dressed in strange costumes, with blackened faces, and besoms in hand, entering houses on New Year's Eve, to "sweep out the old year." This has become such an intolerable nuisance, that the chief constable issued orders to the police to take in charge any person found in the streets mumming. Several persons were taken to the Town Hall, and, after their names being given, were set at liberty; one man, who used violence, was locked up and brought before the magistrates, presenting rather a singular appearance with his strange dress and coloured face; the man, with a caution, was discharged.

WILLIAM ANDREWS.

26, Wilberforce Street, Hull.

SUPERSTITION OF WELSH COLLIERIES.—The following is from the *Oswestry Advertiser*, published during the present month:—

"A strange tale comes to us from Cefn. A woman is employed as messenger at one of the collieries, and as she commences her duty early each morning, she meets great numbers of colliers going to their work. Some of them, we are gravely assured, consider it a bad omen to meet a woman first thing in the morning, and, not having succeeded in deterring her from her work by other means, they waited upon the manager and declared that they

should remain at home unless the woman was dismissed. The upshot our informant mentions not, but we may reasonably hope that the poor woman was not sacrificed to the superstition of the men."

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

WEATHER PROGNOSTICS: "STAR DOGGING THE MOON."—There is a very prevalent belief amongst sailors and seafaring men that when a large star or planet is seen near the moon, or, as they express it, "a big star is dogging the moon," that this is a certain prognostication of wild weather. I have met old sailors having the strongest faith in this prediction, and who have told me they have verified it by a long course of observation.

JOHN CORDEAUX.

Great Cotes, Ulceby.

NEW MOON SUPERSTITIONS (5th S. i. 96).—By an old adage, it is necessary that a new moon on a Saturday should be identical with its being a full moon on the Sunday, to bring bad weather:—

"A Saturday's moon with Sunday full,
Was never good, and never will."

S. N.

Ryde.

HURLBASSEY.—M'Skimin (*History of Carrickfergus*, 1823), writing of local weather signs, says: "If a star is seen near the moon, which they [the fishermen] call Hurlbassey, tempestuous weather is looked for by them."

What star is this? W. H. PATTERSON.

LETTER OF SMOLLETT.

The original of the following letter is in the possession of Mr. Ferdinand J. Dreer, of this city, who has one of the largest and most valuable collections of autographs in the United States. This letter was written in reply to one from Mr. Richard Smith, Recorder of the City of Burlington, New Jersey, who had addressed a letter to Smollett upon the subject of his writings:—

"Sir,

"I am favoured with yours of the 26th of February, and cannot but be pleased to find myself as a writer, so high in your Esteem. The Curiosity you express with regard to the particulars of my Life and the variety of situations in which I may have been, cannot be gratified within the compass of a Letter: Besides, there are some particulars of my Life which it would ill become me to relate. The only similitude between the circumstances of my own Fortune and those I have attributed to Roderick Random, consists in my being of a reputable Family in Scotland, in my being bred a Surgeon and having served as a Surgeon's mate on board a man of war during the Expedition to Carthage. The low situations in which I have exhibited Roderick, I never experienced in my own Person. I married very young, a native of Jamaica, a young Lady well known and universally respected under the name of Miss Nancy Lassells, and by her I enjoy a comfortable tho' moderate estate in that Island. I practised Surgery in London after having improved myself by travelling in France and other foreign countries till the year 1749, when I took my Degree of Doctor in

Medicine, and have lived ever since in Chelsea, (I hope) with credit and reputation. No man knows better than Mr. Rivington, what time I employed in writing the four first volumes of the *History of England*; and indeed the short Period in which that work was finished, appears almost incredible to myself, when I recollect that I turned over and consulted above three hundred volumes in the course of my Labour. Mr. Rivington likewise knows that I spent the best part of a year in revising, correcting, and improving the Quarto Edition which is now going to Press, and will be continued in the same style to the late Peace. Whatever reputation I may have got by this work has been dearly bought by the Loss of Health, which I am of opinion I shall never retrieve. I am now going to the South of France in order to try the effects of that climate; and very probably I shall never return. I am much obliged to you for the Hope you express that I have obtained some provision from his majesty; but the Truth is, I have neither Pension nor Place, nor am I of that Disposition which can stoop to Solicit either. I have always piqued myself upon my Independency, and I trust in God I shall preserve it to my dying day. Exclusive of some small detached Performances that have been published occasionally in papers and magazines, the following is a genuine list of my Productions: Roderick Random, the Regicide, a Tragedy, a Translation of Gil Blas, a Translation of Don Quixote, an Essay upon the external use of Water, Peregrine Pickle, Ferdinand Count Fathom, Great Part of the Critical Review, a very small part of a compendium of voyages, the Complete History of England and Continuation, a small part of the modern Universal History, some pieces in the British Magazine, comprehending the whole of Sir Launcelot Greaves, a small part of the Translation of Voltaire's works, including all the notes historical and critical to be found in that Translation. I am much mortified to find it is believed in America that I have lent my name to Booksellers: that is a species of Prostitution of which I am altogether incapable. I had engaged with Mr. Rivington, and made some Progress in a work exhibiting the present state of the world: which work I shall finish if I recover my health. If you should see Mr. Rivington, please give my kindest comp'ts to him; tell him I wish him all manner of Happiness, tho' I have little to expect for my own share, having lost my only child a fine girl of fifteen, whose death has overwhelmed myself and my wife with unutterable sorrow.

"I have now complied with your request, and beg in my turn you will commend me to all my Friends in America. I have endeavored more than once to do the Colonies some Service; and I am

"Sir,

"Your very humble Serv^t

"T^e SMOLLETT.

"London, May 8, 1763."

The Mr. Rivington mentioned in the above letter, after being a bookseller in London, came to America, carried on the same business in Philadelphia, and then removed to New York, where he published newspapers in the interest of the Royalist party. In 1775 his office was destroyed by the Whigs, and his types carried off to be made into bullets. He died in New York in the year 1802.

WILLIAM DUANE.

Philadelphia.

PARALLELISM OF PUBLICATION: SYNOPSIS FOR AN OWL IN THE VALLEY OF THE TEME.—Many examples of parallel passages have been given |

the various volumes of "N. & Q." I can point out another, which, very curiously, also affords an example of parallelism of publication. On February 1st I received from Messrs. Tinsley Brothers one of the first copies of a three-volume novel, *Grantley Grange*, by Shelsley Beauchamp, and on the same day I also received my usual parcel of magazines, including the *Cornhill*. I turned to the latter, and, at p. 144 of "Far from the Madding Crowd," in the scene with the rustics at Warren's Malt-house, I came upon the recital of the anecdote concerning Joseph Poorgrass of Weatherbury, how, on losing himself in a wood at night, he shouts "Man-a-lost!" and an owl cries "Whoo-whoo-whoo!" which Joseph imagines to be some man answering him. And so the anecdote goes on to its conclusion. I then turned to the third volume of *Grantley Grange*, p. 67, and I there read the very same anecdote, ascribed to one Tommy Trotter. So here were two authors simultaneously publishing two versions of the same anecdote. This is somewhat singular; and I wonder in what way the *Cornhill* writer became acquainted with the anecdote. If "Shelsley Beauchamp" permitted me to disclose his pseudonym (for the benefit of your correspondent, MR. OLPHAR HAMST), I would do so; but, in the absence of that permission, I would here say that I am not only acquainted with "Shelsley Beauchamp"—both as a man and as a lovely Worcestershire parish—but I am also very familiar with the scenery that he has so faithfully described in *Grantley Grange*—that Valley of the Teme, wherein is Stanford Court, from which pleasant abode the late Sir Thomas E. Winnington sent so many learned communications to the pages of "N. & Q.," and which, with the surrounding scenery, is well described by Cobbett in his *Rural Rides*.

I also happen to know that the incident described in *Grantley Grange* really occurred in the locality named, some twenty years ago. I remember the hero of the anecdote, and the situation of his farm; but, as his son still lives there, I will refrain from mentioning names. Although the name was not "Thomas Trotter," it was a name that would rhyme with Trotter. More than this, the incident is still well remembered in that Teme-Valley district, where "Tommy Trotter" (as I will call it) is a synonym for an owl. Thus, a labourer returning home from work, and hearing an owl "hooting," will say to his companion, "There's Tommy Trotter 'on again!" or "A Tommy Trotter 's got a nest in that tree." It would seem that this local incident must have travelled, and been repeated in various places, and there adopted. Its simultaneous publication by the authors of *Grantley Grange* and "Far from the Madding Crowd" is curious; though I can vouch for the fact that the former author was describing a local incident with which he was familiar.

CUTHBERT BEDE.

NOTES MADE IN CORNWALL.—Cornish Christian names. Epitaphs in the churchyard of St. Kea, near Truro:—

1. "In memory of Mezelley, daughter of Plato and Betsy Bucklan," &c.

2. "To the memory of Tamsen, wife of," &c.

Tamsen is, of course, meant for Thomasine, not an uncommon name in the county. Mezelley is not so obvious; can it be intended for Marcella? But Plato and Betsy! Was there ever before such a conjunction of the sublime and its opposite?

The following rhymed proverb, current in some parts of Cornwall, indicates a reversal of ordinary rules, which I hope, for the credit of the county, is not prevalent:—

"Christen he,
Uprise she,
Marry we."

Uprising is the ceremony of churching.

J. H. C.

"THE REVENUE OF THE GOSPEL IS TYTHES."

—In this old tract, by Forlke Robartes, printed by Cautrel Legge at Cambridge in 1613, is the following address:—

"To the Reader

"Who faulteth not, lieth not; who mendeth faults is commended. The Printer hath faulted a little: it may be the author oversighted more. Thy paine (Reader) is the least; then erre not thou most by misconstruing or sharpe censuring; least thou be more vcharitable, then either of them hath been heedlesse: God amend and guide vs all."

RALPH N. JAMES.

Ashford, Kent.

WYOMING.—Campbell commences his poem of "Gertrude of Wyoming" with this line:—

"On Susquehannah's bank fair Wyoming,"

which shows that he accented the word Wyoming on the first or last syllable. The correct pronunciation is Wy-o-ming. All American Indian names of three syllables have the accent on the middle syllable, according to Mr. Schoolcraft, as Cayuga, Oneida, &c.

UNEDA.

Philadelphia.

A FRENCH CHARADE.—Horace Walpole sent to the Countess of Ossory the following charade, which, he said, General Conway had found "uncrackable":—

"Ma première partie fait aller; ma seconde fait reculer; mon tout fait rire et pleurer."

Lady Orrery may have solved it, but I, like General Conway, cannot.

N. H. R.

SPEECH OF THE PROTECTOR OLIVER.—It may be worth noting here that the speech of Cromwell, of which Mr. J. Ormsby-Gore possesses a copy (see p. 87 of the *Second Report of the Historical Manuscripts Commission*, 1871), is printed as "Speech XIII." in Thomas Carlyle's *Letters and Speeches of Oliver Cromwell*. Carlyle dates it, and, I think,

correctly, the 21st April, 1657; but in the above-mentioned *Report*, this speech is dated the *thirtieth* of April, 1657.

HENRY W. HENFREY.
14, Park Street, Westminster.

SEALS ATTACHED TO DEEDS, &c.—A great many useful clues might be preserved for the genealogist were armorial seals *described* when deeds and wills are being recorded.

CHATSWORTH.—The following notice of Chatsworth from a *Journal of a Three Weeks' Tour in 1797, thro' Derbyshire and the Lakes*, by a Gentleman of the University of Oxford, is worth recording:—

"We were told Chatsworth, the Duke of Devonshire's, was worth *Seeing*. Ascend a steep hill and *save* it a mile off. Saw enough of it. Saw these vile lawns and belts and summer seats. Heard enough of it too. Asked a man what curiosities it contained. 'Nothing but what you see, said he, except it be a few waterworks'; and so turned back."

Lavender Hill.

"WHY."—This expletive is very common at the beginning of a sentence, like "well." But in Ireland the Cork people are laughed at for saying it at the end, *e. g.*, "I did, why."

"CUT YOUR STICK"—Slang for depart.—When a Norse viking was dying of old age or disease, that he might not die a "straw death," but gain an entrance to Valhalla by dying bloody, he killed himself with his sword. This bloody despatch was called "cutting runes for Odin."

THE FIRST NAPOLEON.—Amongst the many attacks made by the Bourbon party on the first Napoleon, his name was not spared. In the *Journal des Débats*, 8 Avril, 1814, we are gravely informed that his baptismal name was Nicholas, and that he only assumed the name of Napoleon as a rare and uncommon one.

Fanatic commentators on the Book of Revelation, in the early part of the present century, eagerly connected the name Napoleon with the Greek Apollyon and the mystic number 666, and sought to realize, in his imperial satraps and ennobled marshals, the heads and crowned horns of the beast of the bottomless pit.

Lavender Hill.

NUMISMATIC.—Most coins are circular; but I have one, octagonal in shape, bearing a very fine portrait of Louis XVI., with the words "Ludov. XVI. Rex Christianiss"; around it, and on the reverse, the words "Trésor Royal," surrounded by two branches united by a true lover's knot, or band resembling it. The coin, if it be one, is not milled, and is of silver, but bears no date.

BOOK PLATES.—Permit me to contribute the following *gleaning* of arms, crests, and mottoes

taken from a few book-plates in my possession. In looking over and comparing them with Burke's *General Armory*, I cannot find any mention of them. Some of your readers may feel interested in the collection:—

1. *William Gorman*. Az. a lion passant between three swords pointed upwards, two and one ppr. Crest, A mailed arm embowed, holding a sword. Motto, *Vi et virtute*.

2. *James Mackay*, of Belfast. Same arms as Baron Reay. Crest, A hand holding a pen ppr. Motto, *Delectando pariterque monendo*.

3. *Robert Henry Birch*. Crests: first, a griffin's head couped holding a sprig (very likely birch) and charged on the neck with a lozenge, gules; second crest, a dexter hand, with the third and fourth fingers closed. Motto, *Fortitudo a Deo*.

4. *Robert Samuel Roberts*, Ratharney House, co. Longford. Arms and crest same as Cornwall and Twickenham family. Motto, *Virtute et valore*.

5. *Robert Esser Burge*. Arms and crest same as the Burges of Crendon, co. Lincoln. Motto, *Qui patitur vincit*.

6. *Peter Thos. Legh*. Armorial bearings of Legh of Lyme, Chester. Motto, *Diev est ma foi*.

7. *Francis Joseph Molony*. Armorial bearings same as the Molonys of Kiltanon, co. Clare. Motto, *Vi et virtute*.

8. *Dillon Mac-namara*. Armorial bearings same as that of Macnamara of Ayle, co. Clare. Motto, *Virtute et valore*.

9. *George Dallas Mills*. Arms and crest same as Mills of Knightington, co. Bucks. Motto, *Mens conscia recti*.

10. *William J. De Pledge*. Arms, Erm on a chev. gu., three lozenges of the first. Crest, A demi-lion rampant, or. Motto, *Know thyself*.

11. *William Izod*. Arms and crest same as Izod, co. Kilkenny. Motto, *Ne cede malis*.

12. *John Bayly*. Arms and motto of Bailys of Inshoughy, Ireland. Crest, A mailed arm embowed holding a scimitar.

13. *Cowen Green*. Per pale vert and az., three bucks trippant, or. Crest, A stag chained by a wreath of flowers, and having a shield depending from the neck, bearing arg. a saltier, qu. a chief of the last. Motto, *Fuere*.

14. *John Sweeny*. Arms same as MacSwynne, Ireland. Crest, A demi-griffin holding a lizard. Motto, *Buo tulligh buo*. (The shield is vert, Burke gives it arg.)

WM. JACKSON PIGOTT.

Dundrum, co. Down.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

ARMS OF STAMFORD, CO. LINCOLN: LEOPARDS, QUERY AS TO THEIR BEING SIGNS OF BASTARDY.—In a quaint little *History of Stamford*, printed first in 1646, and reprinted in 1717, is the following account of "The Honourable ensigns of Stamford":—

"The story of this Scutcheon.

The Norman Bastard, Bastard Beasts did bear,

Two Leopards, did on his Surcoat wear:

Which to the World did plainly signifie

His Mungril Birth, his spurious Progeny.

But when this Bastard Blood was quite outworn,
 And England's King were Speech and Birth her own;
 Our Second Henry by a rightful Claim.
 Matching with *Eleanor*, Heir of *Aquitain*;
 A Golden Lyon Passant, Guly Field,
 The *Aquitainian* Dutchy bore on Shield.
 The Blood being clear'd, the Scutcheon perfect stood,
 And thence three Lyons in a Field of Blood:
 Two for the *English*, one for *Aquitain*,
 Field-Mettle, Posture, all alike remain.
 Fourth *Edward* both by Name and Blood as great,
 A lincal Lyon true *Plantagenet*:
 Investing *Stamford* with a Charter kind,
 His own paternal Arms to it assign'd:
 Impaling it to *Warrens Chekie Coat*,
 Who formerly the Town of *Stamford* ought.*

I should like to know if the above is the offspring of Mr. Richard Butcher, who wrote the *History of Stamford* in 1646, or whether he copied it from some older authority; also, whether leopards borne on a shield were a distinctive mark of bastardy, and, if so, whether they are so still.

D. C. E.

The Crescent, Bedford.

THE COLISEUM: BYRON'S "CHILDE HAROLD."
 —By whom are the following verses? They were written before 1663:—

"Sassi che hor quà tra le rovine & l'herbe
 Date ricovro à un disperato errante,
 O quante volte entro le carte, e quante
 Vi lessi & vi ammirai moli superbe!
 Hor à terra giacete che à le stelle
 Erger pria solevate il capo altero,
 Onde dubbio e confuso entro il pensiero
 Creder non posso ancor che siate quelle.
 E pur quelle voi siete; ah! lasso e come
 Siete dal' prim' honor tutte cadute,
 Che famose già un tempo hor sconosciute,
 Non serbate di voi altro che 'l nome!" &c.

If these lines suggested anything to Byron, the following rough translation will show how, like a true alchemist, he converted what he handled into gold:—

"Stones which now amid ruins and grass give a resting-place to a hopeless wanderer, how often have I with wonder studied on paper your grand masses! Now you, who raised on high towards the stars your proud summit, lie on the earth. Therefore, meditating in doubt and confusion of mind, I cannot believe you are the same. Yet you are the same. Alas! alas! How have you fallen from your former place of honour! Of old famous for a time, but now unnoticed; nothing remains to you but a name."

Ashford, Kent.

R. N. JAMES.

"THE MARTYRDOM OF MAN," BY WINWOOD READE, 1872.—

P. 244. "Until a Pagan historian could observe to the polished and intellectual coterie, for whom alone he wrote, that now the hatred of the Christians against one another surpassed the fury of savage beasts against man."

P. 252. "A king of Arabia Felix, in the fourth century, received an embassy from the Byzantine Empire, with a request that Christians might be allowed to settle

in his kingdom, and also that he would make Christianity the religion of the state. He assented to the first proposition; with reference to the second, he replied, 'I reign over men's bodies, not over their opinions. I exact from my subjects obedience to the government; as to their religious doctrine, the judge of that is the great Creator.'"

1st. Who was the Pagan historian, and where can the passage referred to be found?

2nd. Who was the Arabian king, and where can his reply be found? JOHN JAGO.

ADAM'S FIRST WIFE.—According to Mr. D. G. Rossetti and Mr. Swinburne, both of whom have written poems about her, Adam's first wife was named Lilith. Is she mentioned in Jewish legends, or is she merely a creature of the poetic fancy? (See Forman's *Living Poets*, p. 202.) H. B.

THE POPULATION TWO HUNDRED YEARS AGO.—In what books is contained the census of the large towns of England two or three centuries back? If any of your contributors can tell me the six largest towns two hundred years ago, I shall be obliged. A.

THE CUCKOO AND NIGHTINGALE.—There is a popular prognostication as to the season which is to follow from the fact of the cuckoo or nightingale being first heard. What is the saying, and where does it prevail? W. J. T.

"LE CABINET JÉSUITIQUE."—Who is the author of this curious little work? The full title is—

"Le Cabinet Jésuitique, contenant plusieurs pièces curieuses des R. Pères Jésuites; avec un Recueil des Mystères de l'Eglise Romaine; dont les titres se voyent à la page suivante. A Cologne chez Jean le Blanc, 1674." Pp. 188, A to H 5, besides title, on the reverse of which is the Table of Contents. D. M.

"VICAR OF WAKEFIELD."—Some of the accomplishments of the young ladies of the last century have fallen so much into disuse as to be well-nigh unintelligible to the present generation. I should be glad to receive any illustrations or explanations of the following passage, especially of the phrases italicized:—

"They understand their needle, *broadstitch, cross and change*, and all manner of plainwork; they can pink, *point*, and *frill*; . . . they can do up small clothes and work upon catgut; my eldest can *cut paper*, and my youngest has a very pretty manner of *telling fortunes upon the cards*."—*Vicar of Wakefield*, ch. xi.

Also, to what ancient philosopher is usually ascribed the saying that "a strong man struggling with adversity is a sight for the gods?"

Lastly, from what poet does Goldsmith quote the lines,

"And shook their chains
 In transport and rude harmony"?

Q. Q.

ST. CATHERINE OF SIENNA.—Will any of your many learned correspondents inform me where I

* Sic. Query = bought.

can find the best and fullest account of St. Catherine of Sienna, whether in English or any other language? A FOREIGNER.

[Our correspondent is not satisfied with the reference we gave on this subject (p. 320) to Alban Butler's *Lives of the Saints*, but writes: "My object in asking you the question was to try and elicit the fact whether any monograph had been written on one of the most attractive characters amongst female saints. It is one of the glories of England that you have so many specialists—Mr. Morrison (St. Bernard), Dean Church (St. Anselm), Mrs. Oliphant (St. Francis of Assisi), &c. I trust, therefore, under the circumstances, you will allow me to repeat the question."]

"THE PRIVATE MEMOIRS and Confessions of a Justified Sinner: written by himself: with a detail of curious Traditional Facts, and other evidence, by the Editor." In 1804 was published by Messrs. Longman, London, this rather singular work. Is it known who was the author or editor? T. G. S. Edinburgh.

STANLEY (OF BIRMINGHAM).—Where can this writer's congregational tunes be obtained?

C. A. WARD.

Mayfair.

STREETS OF NORTHAMPTON, 1431.—

"Saint Thomas Brigge, Bereward-strete, Seint Gile-strete, Swynwel-strete, Kyngeswelastrete, Seint Mary-strete, Seynt Martynstrete, et le chemin appellé le marketplace." (*Rot. Pat.* 9 H. VI., Part I.)

HEMMENTRUDE.

POPULAR VERSES BEARING SERIOUS ALLUSIONS.

—Can any of your readers inform me what is the origin of the nursery rhyme—

"I'll sing a song of sixpence, a bag full of rye?"

I have always heard that, like *Little Jack Horner* (which alludes to the misappropriation of a large sum of money entrusted by the last Abbot of Glastonbury to one John Horner), it dates from the time of the Reformation; but I should be glad to learn to what abbey or story it has reference. C. W.

STERNE, AS A POET.—The following lines are attributed to the witty author of *Tristram Shandy*:—

"The lark hath got a shrill fantastic pipe,
With no more music than a snipe;
Whereas the cuckoo's note
Is measured and composed by rote;
His method is distinct and clear
And dwells
Like bells
Upon the ear,

Which is the sweetest music one can hear."

Is there authority for fathering these lines on Sterne; if so, where are they to be found in his collected works? It is well known that Sterne was passionately fond of music, and was himself no mean performer on the violin, but I am not aware that he ever practised the sister art of poetry. W. A. C.

Glasgow.

HILL FAMILY.—I wish to obtain a pedigree, or other genealogical information, concerning the Hill family, who are traditionally said to have obtained from John of Gaunt a grant of the manor of Barton cum Ogbeer, in Cornwall. John Hill, a member of this family, lived at Freemantle, near Southampton, until his death on February 1, 1814; he married a daughter of Henry Halcomb, and had a son Henry, who married a Miss Mitchell, and shortly after his father's death sold Freemantle to a Mr. Alexander, and lived first at Wyatons, or Wiaton, near Maidstone, and afterwards at St. Hill, near East Grinstead. The Hills are connected with the Lowndes, Geary, Halcomb, and other families. Can any reader of "N. & Q." kindly give me any information?

WM. FLETCHER.

Temple Street, Oxford.

PORTRAIT OF THE FAIR GERALDINE.—In what work appeared the portrait of the subject of Surrey's sonnet, engraved by Scriven (after the original picture preserved at Woburn), and published by Longmans, &c., in 1809? JAMES GRAVER.

PILCROW.—Whence this term for the paragraph mark ¶? It is thus used in Tusser's *Husbandry*. W. D. B.

THE BARD OF LUCCA.—Who was he who six centuries ago wrote on the parable of Fortune's whirling wheel—

"Qual uomo è in su la rota,
Per ventura, non si rallegri," &c.

H. R. WILKIN.

Anerley.

RAHEL.—Why does "Rachel" appear in the 15th verse of the 31st chapter of Jeremiah instead of Rachel? It looks like a misprint, but is repeated in every copy of the English version *only*. It is not warranted by the Hebrew or Greek.

FREDERICK MARY.

Egham Vicarage.

F. ROLLESTON.—I ask for any particulars of the late Mr. F. Rolleston, of Keswick, who wrote *Mazaroath; or, the Constellations*. He endeavoured to show the connexion of the Zodiac with primitive prophecy, but died before the fourth part was through the press, and the posthumous portion has been edited by another hand, "C. D." There is a fifth part on Egyptian Astronomy, and another on Indian Astronomy appears to have been in contemplation during his last illness. The parts were published by Rivingtons at intervals between 1862-65.

W. A. CARINA.

W. TAYLOR.—Who was W. Taylor, the author of several epigrams in Dodsley's *Collection of Poems*, 1782, v. 308, and where can any account of him be found? H. P. D.

"BOSH."—I have heard that this word is derived from the Arabic, and traces its origin back to the Crusades. Is this correct? WICCAMICUS.

[*Bosh* is said to signify "empty" in Turkish. In Borrow's *Word Book of the Romany* it is described as a Gipsy word, derived from the Persian, and meaning "fiddle," "play," and "joke." Probably we get the true derivation nearer home. *Bosch* is the name in Holland and Flanders for butter adulterated with salt and water, and, therefore, of little worth. It, perhaps, has some affinity with the German *Bosheit* = evil, malitia, nequitia, perversitas, &c.]

"TOPOGRAPHIA HIBERNICA" OF GIRALDUS CAMBRENSIS.—Is there an English translation of this work, and if so, where can it be obtained?

A NATURALIST.

Replies.

ON THE ELECTIVE AND DEPOSING POWER OF PARLIAMENT.

(4th S. xii. 321, 349, 371, 389, 416, 459; 5th S. i. 130, 149, 169, 189, 209, 229, 349, 369.)

(Concluded from p. 371.)

In the case of Henry III., I do not think that my opponent can fairly bring against me the fact that no formal notice of his election is found. The troubled state of the country, and the impossibility of gathering the barons together, explain this very well; and what he is pleased to call the "notion" of that eminent antiquary, Sir Harris Nicolas, as to the date of the reign being reckoned from the coronation, is not to be disposed of so lightly. I have already discussed the point, and, as it is only incidental to the present inquiry, I will not revert to it here. (Cf. Hallam, *M. A.*, vol. ii. note 14.)

I have always admitted that the case of Edward I. is the first authenticated one where fealty is sworn to the king though absent, and though he was only crowned on his return two years later (W. F. F., on p. 209, makes a slip of the pen in saying that he received the oaths four days after his father's death: he had already mentioned the right interval, two years, on p. 389 of the last volume). We are then confronted with a very striking passage as to the succession of Edward II., from a contemporary annalist; but, as his name is not given, he was probably of no great authority. I do not, of course, know from what edition of Walsingham W. F. F. is quoting. The Rolls edition gives a very different reading; instead of "*jure hereditario et etiam assensu procerum*," it has "*non tam jure hereditario quam unanimi consensu procerum et magnatum*,"—words which mean quite another thing, and show that though descent had some influence, yet the assent of the peers and magnates was required to supplement it. It is a very remarkable expression indeed, and affords but one more proof that the idea of election by the members of the Great Council never quite died out, though

often, in appearance, overshadowed by that of hereditary succession.

W. F. F. then attacks Mr. Freeman's interpretation of the statute 25 Edw. III., c. 2. The text of that statute is as follows:—"La lei de la Corone Dengleterre est, et ad esté touz jours tiele, que les enfantz des Rois Dengleterre, *quell part qils soient neez en Engleterre ou ailleurs*, sont ables et deivent porter héritage après la mort leur aunecestors." Mr. Freeman remarks on this, "The object of this statute is to make the king's children, and others born of English parents beyond sea, capable of inheriting in England. As far as the succession to the crown is concerned, its effect is simply to put a child of the king born out of the realm on the level with his brother born in the realm." This seems to be the natural interpretation, apart from all preconceived theory. W. F. F. aptly remarks that it was passed to meet the case of Richard, son of the Black Prince, born at Bordeaux; but I cannot follow him at all when he goes on to say that Mr. Freeman "actually asserts that a statute which in terms provides for the succession, did not apply to the succession to the throne, *because* it also applied to the succession to the titles and estates of the barons." I think that all candid persons will admit that the statute is simply one of naturalization; it provides that persons born beyond the sea may "*porter héritage*" (*i. e.*, are capable of taking), without specifying either the crown or baronial estates. I am unable to find any passage in Mr. Freeman's works in which he makes use of the argument attributed to him by W. F. F. I understand Mr. Freeman to mean that the effect of this Act was to allow any of the king's children, no matter where he or she might be born, to take either the crown or baronial estates.

W. F. F. makes two inconsistent statements about Henry V. On p. 210, we learn that we could not have a "more distinct assertion of hereditary right" than we find in his case; whereas we are told, on p. 4, "he reigned, as did his father, by force of arms, aided by the popularity gained by military prowess and success." Which of these two conflicting assertions are we to adopt?

My opponent then goes on to wonder why Mr. Freeman does not couple the case of Henry VI. with those of Edward II. and Richard II., as instances of deposition; and gives sundry reasons for this omission. If he will take the trouble to look at the *Norman Conquest*, i. 595, he will find Mr. Freeman's reasons for this omission, viz., that after York's claim of the crown a compromise was made by which Henry VI. was to reign for life, and York was to succeed him; but that he was held to have broken this agreement, and the Yorkists considered their leader as *de jure* king. Thus there was no deposition properly so called.

W. F. F., in answer to my arguments on the

particular cases of Edward II. and Richard II., refers back to his own, which I was endeavouring to meet, and then calls the chroniclers I cited untrustworthy. I am glad he is so well pleased with his own arguments; but is there not a slight inconsistency in quoting Walsingham as an authority for Edward I. and Edward II., and yet rejecting his testimony as to Richard II.'s deposition, when it is most probably contemporary? He mistakes the meaning of the single phrase which he does quote respecting Richard II. The chronicler says that, after agreeing to his deposition, the king added that he would like the Duke of Lancaster to take his place: "sed quia hoc in potestate sua non erat" (i. e. as he could not name a successor), he deputed two of his officers to announce merely his abdication to "all the estates of the realm."

I shall not attempt to meet W. F. F.'s attack on Mr. Hallam's account of the reign of Richard II.; his name is too high, and his book has been too narrowly scrutinized, in vain, to need it. I may say that W. F. F. has by no means convinced me of the accuracy of his statements on this head, and that the recognition of William and Mary is indisputably a departure from strict hereditary succession, as I shall be able to show when I treat more in detail of the case.

W. F. F. then charges me with misquoting and misinterpreting the passage from Cardinal Pole. If my learned opponent will turn back to p. 351 of the last volume he will find that I wrote "populus regem procreat." Mr. Purton then asked me where it was to be found, and by inadvertence I put "creat" for "procreat." I am sorry for the mistake, which was entirely due to carelessness on my part. I cannot, however, admit the interpretation that is proposed. The evident meaning of the words is that the king is the child of his people, i. e. is elected by them (compare another expression in the same passage, "a king exists for the sake of his people"), not that the institution of monarchy was due to the "general consent of society." Bellarmine, Suarez, and Mariana too, did not say that the English monarchy existed by English law, but that the people were sovereign, that they could entrust powers to some of their number, and that they could resume them again (*vide* Ranke's *Popes*, Bohn's edition, ii. 7-8). See the whole passage of Pole in Froude, iii. 34. Let me repeat, for the last time, that I do not quote the words of Stubbs, Freeman, or Hallam as original authorities, but simply as opinions, which demand respect and consideration owing to the well-known historical genius and profound learning of those writers. I have no desire to rest my case on their authority, but quote them simply in answer to my opponent—counter authorities of West, Watkins, Blackstone, &c. Recent researches have altered commonly received views in many departments of learning. In the case of English

history they have shown the continuous development of primitive Teutonic institutions in England, modified (but not formed) by various foreign influences, e. g., Danish, Norman, Angevin, of which the two former are really Teutonic in a foreign garb.

W. F. F. winds up with a quotation from a learned legal historian, whose sentiments I most thoroughly endorse. Let every statement made by the best historians be carefully weighed and tested by external evidence; let "blind acquiescence in arbitrary assertion, or implicit reliance on the authority of great names," be cast away; and let the one object be the pursuit of the truth. In supporting a certain view as to English monarchy, my object has been solely to get at the truth, and to endeavour to consider the question on its merits. It is for others to judge how far I have succeeded in establishing my position.

In a P.S. my opponent makes a fierce onslaught on Mr. Freeman, on the supposition, unsupported by any external evidence, that a certain article in the *Saturday Review*, reviewing Mr. Yeatman's *History of the Common Law*, was written by him. This is surely a weak foundation on which to pile such a heap of accusations as follows. The tracing back royal pedigrees to Woden is, as any one may see, a mere fiction to represent the king as the child of the gods, and means no more than *διογενής* in Homer; for, of course, the actual existence of Woden is a thing which not even W. F. F., I am sure, would dream of. Mr. Freeman's "crotchet" about the etymology of "cynning" is supported by such Teutonic scholars as Allen, Kemble, Stubbs, &c. The succeeding remarks as to the obligations of Mr. Freeman and Mr. Stubbs to Finlason's edition of Reeves's *History of the Law*, require much stronger proofs than are adduced, the charges being very serious. Every idea which occurs in that book, and which may be found again in Freeman and Stubbs, was not necessarily borrowed by these writers from that source; and it is very bad taste in W. F. F., or any editor of Reeves, to assume this, and make it the basis of such sweeping accusations. It is ludicrous in the extreme to learn, on W. F. F.'s authority, that Mr. Stubbs is "sadly at fault" in constitutional history! W. F. F. says that Mr. Stubbs "ascribes to Mr. Finlason an idea of the origin of trial by jury quite the opposite of what Mr. Finlason has given." Now Mr. Stubbs states in the note to p. 612 of his *History*, "Finlason maintains that trial by jury was derived by the Anglo-Saxons, through the Britons, from Rome." W. F. F. denies this, but a glance at Finlason's Introduction to Reeves will show that Mr. Stubbs was quite correct. On p. xxi we read, "Trial by jury, so often supposed to be essentially of English origin, was part of the Roman system," and this is confirmed by a reference to Phillimore's *Introduction to Roman Law*, p. 17. On p. lviii we hear that it had died away, but was "revived by degrees by the Saxons"; and

a little farther on it is said, that "an intelligent administration of justice was restored by infusing the Saxon spirit into Roman institutions." If, then, it was of Roman origin, it could only get to the Saxons through the Britons, as the Romans had abandoned Britain at least 40 years before the great Teutonic immigration. This disposes of one charge: the others, no doubt, would be found to be as baseless, if minutely investigated, a task for which I have neither time nor inclination.

W. A. B. C.

ENGLISH SURNAMES.

(5th S. i. 262, 330, 352.)

TO DR. CHARNOCK I can have but little to reply. He fetches such a tremendous compass, and touches at so many philological ports before he lays his broadside alongside mine that (bearing in mind your limited space) I hesitate to follow him in his "great circle sailing." I will merely deferentially, then, hint to DR. CHARNOCK that I never attempted to associate Guy Fawkes or Vaux with the disestablished "Royal Property" in Lambeth; and that I never asserted that Guy was a descendant of a Norman family by the name of Vaux. I never heard of any Norman family by the name of Vaux. I know a French gentleman named "Des Vaux" (*de Vallibus*) even now; but he is of Touraine and not of Normandy; and I may remark that one of the commonest and one of the drollest errors into which professed genealogists fall is to assume that every man with a French-sounding name must needs be descended from "a Norman family." They forget that, after the Conquest, there came to England and settled among us Frenchmen from Guienne, from Poitou, from Aquitaine, and from many other provinces of France. Very likely the man with the Gallic-sounding name is not descended from any "family" at all; possibly he never had a legitimate grandfather; and he may have picked up his name by one out of a hundred means of which the genealogists never dreamed. I have, for example, met with several persons of avowedly Jewish extraction who bore the designations of some of the most illustrious Venetian families. From those houses they never claimed lineal descent; but they derived their appellations of Manin, or Grimani, or Foscari, from the fact that when their ancestors were (as frequently happened in Venice) converted to Christianity, a noble Manin, or Grimani, or Foscari, stood sponsor for them at the font, and endowed them, according to the custom, with his family name. Thus it has been held by some Italian antiquaries that Othello was a baptized Mahometan, but that he took the name of "Il Moro" "from a noble Venetian his sponsor." As for Guy "Fawkes" or "Vaux," his ancestors may have been Yorkshire yeomen of Saxon or of Danish extraction. My assumption was that one of Guy's

fore-elders may have been a feudatory of a Norman baron; that he lived in a valley, and was consequently known on his lord's French or Latin muster-roll as "Des Vaux," or "de Vallibus"; with Tom or Dick for a Christian name, as the case might be. Nor again did I ever, as DR. CHARNOCK has implied, imagine that people whose names terminate with "spear" or "staff" necessarily derive their cognomens from spears or staves. When I gave Dr. Cowel's "De Rubra Spatha," as the Latin equivalent for "Rouspee," "Rospear," "Rousby," and the rest, I understood "Spatha" to be the Latin, not for a *spear*, but for a short broad flat sword—the Italian "*spada*" and the French "*épée*"; and I considered "de Rubra Spatha" to be the equivalent for "De Rousse Epée"—of the red, rosy, ruddy, or bloody sword.

Coming now to MR. BARDSLEY, I have to thank that gentleman for his temperate and courteous reply to my attack on that which is evidently a pet theory with him,—the derivation of "Fawkes" or "Vaux" from "Fulk," "Foulque," or "Foulques." I will be as brief as ever I possibly can in my reply, and will confine myself to the "Fawkes" or "Vaux" head of controversy; because I feel that better correspondents than I am waiting for audience in the ante-chamber of "N. & Q."; and, indeed, to have scope and verge enough, the name-mongers would need a book as big as Bayle's *Dictionary*, or an arena as huge as Westminster Hall for fighting out their differences. I may have been wrong in hastily assuming that a man called "Guido Foulques" would have two Christian names and no surname; but I maintain that I am not wrong in the sense in which MR. BARDSLEY congratulates himself on my error. "Foulque" became, but was not *originally*, a Christian name, strictly so termed. It was an epithet, a nickname, and perhaps a rude pre-heraldic cognizance. Ménage (*Origines de la Langue Française*, ed. Courbe, Paris, 1650, p. 324) derives "Foulque" from "Fulica"; and "Fulica" is rendered by Cooper (*Stephani Thesaurus*, London, 1573) as "a sea bird much like to our Coote (Coot), much seen in fresh waters, especially in Italy." Here, to begin with, is a hint for MR. BARDSLEY, who, unless I misread him, does not include the coot in the list of birds enumerated by him (p. 440-1) as nicknames given to men; and who, unless I am blind, does not mention "Coote" as a surname (any more than he does "Stanley") in his "Index of Instances." Now, "Coote" is a very old English name, rendered, as we all know, illustrious in the last century (it fell under a cloud in the early years of the present one) by the brave soldier, General Sir Eyre Coote. These remarks, you will admit, are not a digression from my starting-point, which is "Foulque" or "Fulk." But why "Foulques" with an s, and as a surname? I am quite ready to grant that this "Foulques" branched

off into "Foulkes," "Foakes," "Fawson," "Faxon," &c., but not, I contend, into "Vaux"; simply for this reason, that the son of "Foulque" was in Norman-French "Fitz-Foulque" (the phantom of "her frolic Grace," in *Don Juan*, will at once arise to the reminiscent mind), but that in process of time the "Filz" or "Fitz" was dropped, and "Foulque" took the English genitive (apostrophe *s*), as "Foulque his son," or "Foulque's." MR. BARDSLEY adduces "Williams" and "Phillips" as *pièces de conviction* against me. He might have added "Thomas," "Stephen," "Adam," and "George." But in the first instance we have living evidence to show that there was a "Fitz-William," and I never heard of a Mr. "William" *pur et simple*, without the prefix, or without the *s*. A "Phillip," without the genitive *s*, we had in a late distinguished Scottish painter; but I am entitled to assume that his name was once McPhillip, reasoning from the analogy presented by the Scottish "McGeorge," "McAdam," and "McLevy," and the Scotch-Irish "McHenry." Thus also from "Thomas" there has, probably, dropped off that "Ap" which is still retained by a celebrated living harpist. I am quite content to travel *pari passu* with MR. BARDSLEY in tracing "Foulques" as far as "Foakes," or "Fawson," or "Faxon"; but how can he explain his leap from "Faukes" to "Vaux"? "Vaux" into "Faukes," or even "Fox," I could better understand; for names among the common people have a tendency to soften in sound as they become corrupt and vulgarized. Thus, the stately and austere "Pedro Ximenes" (a brand for sherry) became the ludicrous but glib "Petersameen." I adhere (with all deference towards MR. BARDSLEY) to "Vaux" as the derivation of Guy's name, mainly on the ground of territorial association; because Guy's fore-elders were Yorkshire yeomen; because Yorkshire is a country of hills and dales, and because we have still one north country title precisely equivalent to Cowel's "De Vallibus" in the Lord of "Vaux." Does MR. BARDSLEY contend that the brother of the late illustrious statesman and lawyer should call himself Lord Brougham and Foulques? Again, we have an equivalent in sound Old English for the French "Vaux," or "Des Vaux," and the Latin "De Vallibus," in the name of "Alan A'Dale," one of the companions of Robin Hood. G. A. SALA.
Brompton.

P.S. MR. BARDSLEY has overlooked a distinct caveat on my part as to the probably loose and arbitrary conclusions jumped at by the scribes who drew old deeds when they Latinized English names. Yet did it seem, and it still seems, likely enough that scribes who drew deeds, three centuries, perhaps, before Dr. Cowel's time, were in a better position to divine the meaning of the names of their contemporaries than we of the nineteenth century can be.

DEANERIES OF CHRISTIANITY (5th S. i. 269).—Deans and deaneries are of various kinds, of which a full account is given by Du Cange. Of the one inquired about he says, "*Decania. Decanorum Christianitatis jurisdictio et territorium*"—the jurisdiction and territory of the Deans of Christianity. And of these Deans of Christianity he tells us, "*Decanus Episcopi. Idem qui vulgo Decanus ruralis, aut Christianitatis, in Legibus Edwardi Confess.*" c. 31 (*Christianorum*, in *Charta Stephani Episc. Torna.*, ann. 1192)—the Bishop's Dean, commonly called the Rural Dean, or Dean of Christianity, or Dean of Christians.

Of the origin of this kind of Deans and Deaneries, Canon Robertson tells us (*History of Christian Church*, vol. iii. p. 224, 8vo. 1866). Bishops at length attempted to get over the annoyance which they experienced from the archdeacons, by erecting new courts of their own, on the principles of the canon law, and by appointing persons with the title of officials to preside in these, while they employed "Vicars," or Rural Deans, to assist them in their pastoral work.

Du Cange speaks of these Deans as existing in France during the episcopate of Hincmar of Rheims; and we learn from Canon Robertson that, "in his injunctions of 852, he found it necessary to denounce the abuse (excess in their entertainments), and to lay down rules for moderation, restricting the allowance of the clergy on such occasions to three cups for each." Their meetings were held regularly on the first of the month, "*semper de Kalendis in Kalendis mensium*," and were principally taken up in hearing the confession of penitents.

I doubt very much if any "Deaneries" after this model exist in any English diocese at the present day.
EDMUND TEW, M.A.

The *Decanus*, or Dean, is to be distinguished from the *Diaconus*, or Deacon. The Deans of Christianity were also called "Rural Deans," and "Deans of the Bishop"; and are not to be confounded with the Deans of the *Cathedral* and *Chapter*. They possessed jurisdiction over the clergy within the Rural Deanery, the limits of which were generally well defined, and which, in England at least, corresponded much with the Hundred, which was composed of ten Tithings. But it was a jurisdiction that was delegated to them by the Bishop, of his general pastoral authority; and, in the next place, by the Archdeacon, of the jurisdiction which that office carried; and such jurisdictions the Rural Deans exercised in courts which were called those of "Christianity" ("*Curia Christianitatis*"). Prof. Cosmo Innes, of Edinburgh, who has thus, in effect, spoken from a Scottish stand-point, adds, "I do not find that the Rural Dean acted as a judge (without delegation), or had any court of his own" (*Scottish Legal Ant.*,

p. 183). And altogether very similar views are announced in Burn's *Ecc. Law*, to which reference is made, and where the *original* institution and object of Deaneries &c., are clearly and fully stated (*vide* "Deans and Chapters," and "Of the Rural Deans"). L.

The name occurs in *Valor Ecclesiasticus*. *Curia Christianitatis* is the church in *quâ* *servantur leges Christi*, in distinction to the king's court, where secular law holds (Lyndw. lib. ii. tit. 2). The dean of Christianity was the urban dean at Canterbury in 1257, and used this title on his seal, "*decanus Christi civitatis Cant.*" In Thorn's *Chron.*, 1293, we read of "*Decanus Christianitatis Cant.*" The bishop's court is a court Christian (see Selden, in his notes on Eadmer), and the bishop's official bore the name of dean of Christianity. MACKENZIE E. C. WALCOTT.

P.S.—The Rev. J. H. Blunt writes to me that he has an attested copy of a Papal brief with Richard Poore's seal. The legend is "*Te Ricarde rego, Trinus et Unus Ego.*" There is no trace of a sword, but the right hand is in benediction. The *English Compendium*, 1753, shows our Lord with a royal crown and rays of glory about His head. Bp. Poore sat at Chichester 1215–17.

WELSH TESTAMENT (5th S. i. 9, 173, 256.)—If the question is of sufficient general interest, perhaps room may be found for the following remarks. M. H. R. has misunderstood the passage he refers to. The Welsh "*mo*" is a common contraction for "*dim o*" = none of, and the "*r*" = the definite article. "*Mo'r*" has, therefore, nothing whatever to do with the English word *more*. The Welsh language, like the Greek, allows two negatives. The following literal translation removes the apparent variance—

"Nid oes ganddynt *mo'r gwin*,
Not is with-them none-of-the wine,

which is equivalent to "they have no wine."

In Hebrews xii. 2 all the Welsh translations differ from the English and agree with the Greek. "*Pen Tywysog*" is a literal translation of *ἀρχηγός*. "*Pen*" = head, chief; and "*Tywysog*" = prince, leader, from "*tywys*," to lead. The English "*author*" is taken from the Vulgate.

T. C. UNNONE.

M. H. R. does not seem to me to give quite the correct value to the words in the English and Welsh translations of the passage which he cites from S. John ii. 3. "When they wanted wine," though capable of an interpretation consistent with the idea "that no wine had been provided," does not by any means necessarily imply it. The words naturally lead to the inference, not that wine was *wished for*, but that it was *wanted*, had become a *want*, which is only another way of saying what is

said with perhaps less ambiguity in Welsh, "and when the wine *failed*." Nor does "they have no wine" imply that they had not had wine, any more than "*Nid oes ganddynt mo'r gwin*" implies that they had. M. H. R. can scarcely suppose that the Welsh contraction *mo'r* is the equivalent of the English *more*; and yet, by italicizing both, he seems to suggest as much. The Welsh *mo* has a negative force, like *pas*, *point*, *rien* in French; and the sentence "*Nid oes ganddynt mo'r gwin*" is more closely represented in French by "*Il n'ont pas (or point) de vin*," than by "*Il n'ont plus de vin*," as in the usual version, Welsh, like French, admitting of what is called the double negative.

SIGMA.

ELECTION OF REPRESENTATIVE PEERS OF SCOTLAND (5th S. i. 302.)—Mr. Fulton is only claiming to be Earl of Eglinton; he has not established his claim, and, until he has established it, he certainly can have no right to vote. How can a mere claim, however good, entitle him to vote? The section of the Act quoted itself declares it. His right must first be "established, and the same be notified to the Lord Clerk, by order of the Lords." Then, during his life, no other claimant shall vote till otherwise directed by the Lords, *i.e.* till they find a right in some other claimant. But W. M. appears to think that the Peers present at the election should be saddled with the business of protesting against the vote of every man who sets up as a claimant and voter. H. T.

A ROMAN CATHOLIC VISITATION IN 1709 (5th S. i. 86.)—As I contributed to about one (the latter) half—from Elizabeth's time—of all the copies and abstracts of wills, deeds, and other documents, forming part of a *History of Samlesbury Hall*, I have taken considerable interest in Mr. LEE's note of the letter of "Jo: Holme." But as I am further interested in anything relating to the family of these Holmes, of Blackburn (of which several were successively vicars during the last century), I should esteem it a favour if Mr. LEE would kindly describe the remaining quarterings on the seal he refers to as being still on the letter. The first quarter is for Holme, but there were two or three families (all, I believe, originally springing from the same stock) in Lancashire, and an entirely distinct family in Cheshire, all bearing similar arms to those on the seal, except one who bore another coat—a lion rampant. "Mr. Walmsley," of Samlesbury "Lower Hall," was a descendant of the judge of that name. The Roman Catholics were very strong in that neighbourhood, as they still are in all mid-Lancashire, which includes the country of the Sherbornes of Stonyhurst Hall, now the Roman College. On the restoration, a few years ago, of Samlesbury Hall, by the gentleman who purchased it, some six or seven coffins, or the remains of coffins, of blackened oak, containing as

many skeletons, were dug up in the garden in the front of the house, and are supposed to have been interments of priests, or Romish members of the family of the Southworths, who were then, and had been for many centuries, lords of a moiety of Samlesbury, and who refused to bury, after the persecution of their ancestor, Sir John Southworth, by Queen Elizabeth, in their old ground of Samlesbury Chapel.

H. T.

SHERLOCK ARMS (5th S. i. 288).—The first wife of Sir Richard Shee of Kilkenny, Kt., was Margaret Sherlock, and her arms are impaled with those of Shee in a tablet sculptured on an almshouse erected by him in Kilkenny, A.D. 1582, as follows: per pale argent and azure, two fleur-de-lys counterchanged.

JAMES GRAVES.

In the *Transactions of the Kilkenny Archaeological Society*, for 1849, 1 vol., p. 181, the arms of Sherlock are given as "per pale argent and azure, 2 fleur-de-lis counterchanged," in the latter part of the sixteenth century. In St. Patrick's Cathedral, Cashel, there is a mural tablet inscribed with the Sherlock arms, viz., "a chevron charged with 3 escallops between a pelican in piety, in chief, and the same in base." Date 1639.

B. W. ADAMS, D.D.

Cloghran Rectory, co. Dublin.

The arms of this family will be found *inverted* on the monuments of the Shee or O'Shee family in Kilkenny.

S.

"HOW TO DEAL WITH A CUCUMBER" (5th S. i. 327).—Gay, in the *Beggar's Opera*, may be the original rhymester on the subject:—

"Our Polly is a sad slut, nor heeds what we have taught her,
I wonder any man alive will ever rear a daughter;
For she must have both hoods and gowns, and hoops
to swell her pride,
With scarfs and stays, and gloves and lace, and she'll
have men beside;
And when she's drest with care and cost, all tempting,
fine and gay,
As men should serve a cucumber, she flings herself
away."

GEORGE ELLIS.

FREEMASONRY IN CANTERBURY CATHEDRAL (5th S. i. 328).—Considering that this venerable fabric is considerably older than the institution of Freemasonry, I cannot myself regard the fact asserted as "interesting," for it rests on a transposed chronology. Geometrical signs and emblems may be seen everywhere, just as heraldic charges are to be found in universal nature. The higher orders of Freemasonry (as all candid and ordinarily educated members are well aware) are of recent *invention*, and their symbols were not masonically *co-existent* with such old edifices, but are derived from them, and from other similar sources. These

symbols are, or should be, used, not for purposes affecting the integrity (so to speak) of historical chronology, but in order to protect the institution and its esoteric practical advantages from vulgar intrusion.

SS.

THE FARÖE ISLANDS (5th S. i. 329).—At the close of the last century, this little group afforded a convenient dépôt for contraband traffic. Regular establishments existed for goods intended to be conveyed to England; and under this state of affairs the inhabitants flourished greatly, until the destruction of the Dutch and Danish East India trade dealt the final blow to the smuggling.

In 1808, Captain Baugh was sent in command of the "Clio," sloop of war, to put a stop to privateering in Faröe, where he destroyed the fort of Thorshavn, which is the capital of Stromöe and the principal town in the group.

J. DEVENISH HOPPUS.

There is a very interesting account of a visit to these islands in *Jest and Earnest*, by Dr. Dase, vol. i., published in 1873.

W. E. BUCKLEY.

JOHN, LORD WELLS (5th S. i. 329).—Arms, or, a lion rampant, double queued sable. *Burke's Extinct Peerage*, p. 572.

CHARLES F. S. WARREN, M.A.

"THE TESTAMENTS OF THE TWELVE PATRIARCHS" (5th S. i. 308).—This apocryphal work was probably written by a converted Jew, about the end of the first century of the Christian Era, or at the commencement of the second. It must have existed anterior to the time of Origenus, 125 A.D., for it is cited by him in his fifteenth homily on Joshua as not forming a portion of the canonical writings. The homily must have appeared subsequent to the year 70 A.D., seeing that it mentions St. Paul, the destruction of the Temple, and the persecution of the Jews. Grabe conjectures that the *Testaments of the Twelve Patriarchs* was known to Tertullianus. These Testaments, so long unknown to the learned men of Europe, were eventually discovered by the Greeks. Robert Grossetête, Bishop of Lincoln, became acquainted with them by means of a clergyman, named John of Basingestker, who had studied at Athens. The latter brought over to England a Greek copy of them, which he translated into Latin, assisted by Nicholas, Vicar of Datchot, Chaplain in the Abbey of St. Albans, who was a Greek by birth. This Latin version appeared in 1242, and passed through many editions. A portion of it was translated into French in 1555, and the whole work was published in French by J. Mase, in 1713 and 1743, with notes. A. Gilby translated the Greek version into English, the last edition of which was published at Bristol in 1813. Grabe has inserted the Greek version in his *Spici-*

legium Patrum, v. i., p. 129, and it has been reproduced in the *Codex Pseudepigraphus Vet. Test.* of Fabricius, tome i., p. 519-748, with notes. C. J. Nitzsch published a dissertation upon it in 1810.

The Testaments of the Twelve Patriarchs are so called because they are the dying speeches of the twelve sons of Jacob. The author gives various particulars concerning the life and death of the Patriarchs, and he makes them prophecy and enunciate suitable precepts. He speaks of the ruin of Jerusalem, the advent of Christ, various events in His life, and of the writings of the Evangelists, in a manner which leaves no reasonable doubt that he was a Christian. That he was of Jewish, and not pagan, origin may be inferred from the large number of Jewish traditions mentioned by him.

B. L. M.

A very excellent edition of the Greek text, with a most valuable introduction, was published by Robert Sinkler, M.A.,—*The Testaments of the XII. Patriarchs: an Attempt to Estimate their Historic and Dogmatic Worth*, Cambridge, 1869. It may interest your correspondent to know that the work is considered authentic, and of equal authority with canonical Scripture, by the Muggletonian sect. An edition of Arthur Golding's English version was published under their auspices, London, 1837.

V.H.I.L.I.C.I.V.

MR. BLENKINSOPP had better refer to Mr. Sinkler's prize essay on this work, Cambridge, 1869, and to his translation and preface in Clark's *Ante-Nicene Library*. But to quote shortly the answers to MR. BLENKINSOPP's queries, they are these: 1. The author is unknown: there is little doubt that he was a converted Jew. 2. The writing is to be placed in a period ranging from late in the first century to the revolt of Bar-Cochba.

CHARLES F. S. WARREN, M.A.

[See "N. & Q." 2nd S. vi. 88, 173, 212, 276, 351, 439; 4th S. ix. 486, 544.]

THE ARCHBISHOP OF PHILIPPOLI, 1701 (5th S. i. 307.)—HERMANVILLE will find some information on this and kindred subjects in *The Orthodox and the Nonjurors*, by Rev. G. Williams, Rivingtons; also in the *Union Review*, vols. i. and ii., Hayes.

E. L. BLENKINSOPP.

ANNA TANAQUIL FABRI FILIA (5th S. i. 328.)—This lady was the celebrated Madame Dacier, an account of whom will be found, under her married name, in all Biographical Dictionaries. She was the daughter of a scholar only less eminent than herself, Tanneguy le Fevre, who, according to the fashion of the times, gave a Latin form to his name, and styled himself Tanaquil Faber. Her edition of Aurelius Victor, "in usum Delphini,"

appeared in 1681, two years before her marriage with Dacier, a marriage which the wits of the time called the wedding of Latin and Greek.

RICHARD C. CHRISTIE.

WONDERFUL AUTOMATA (5th S. i. 306.)—The so-called automaton chess-player was first introduced into England by Wolfgang de Kempelen, its inventor, in 1783. It was again brought into this country in 1819, by Mr. Maelzel. In 1784 an anonymous pamphlet was published by Stockdale, entitled *The Speaking Figure, and the Automaton Chess-player, Exposed and Detected*, in which it was suggested that a living player was concealed in the chest on which the board was placed. On its second appearance in England a pamphlet to the like effect was published by Hatchard, in 1819, "*Observations on the Automaton Chess-player*, now Exhibited in London, at 4, Spring Gardens: by an Oxford Graduate." But a complete exposure of the deception was given in a pamphlet published by Booth, London, 1821, with this title—"*An Attempt to Analyze the Automaton Chess-player of Mr. De Kempelen. With an Easy Method of imitating the Movements of that celebrated Figure. Illustrated by Original Drawings.*" The author of this was the Rev. Robert Willis, the widely-known Jacksonian Professor, of Cambridge; and he has satisfactorily shown that the mechanism is only a stratagem to distract the attention and mislead the judgment of the spectators, whilst the play is really carried on by a concealed human agent. E. V.

"THE MIND SHALL BANQUET," &c. (4th S. xii. 478.)—*Love's Labour's Lost*, Act i. sc. 1.

J. MANUEL.

SHADDONGATE (5th S. i. 328.)—The first syllable of this word is evidently from the Frankish *chad* = war; Celtic, *cath* = battle. The "don" is probably A.S. *dun* = a hill; so that the meaning is the "Wargate on the hill" (see "Etymology of Harrowgate," "N. & Q.," vol. ix.).

C. CHATTOCK, F.R.H.S.

Castle Bromwich.

"A HEAVY BLOW AND GREAT DISCOURAGEMENT" (5th S. i. 369.)—Lord Melbourne, when speaking in defence of the celebrated appropriation clause in the Irish Tithe Bill, inadvertently admitted that it was "a heavy blow and great discouragement" to Protestantism, or the Protestant Church, I forget which. The phrase is occasionally revived in Parliamentary speeches and political literature.

C. ROSS.

LATIN SIGNBOARDS (5th S. i. 208.)—In the High Street, Winchester, is a hotel called the "Black Swan," which has the motto "*Ram avis in teris*" (Juvenal) over the door.

WICCAMCUS.

"MASK" (5th S. i. 50, 373).—Years ago I picked up at a bookstall a copy of a book by Mask, which I think was called *First Class Politicians*, though this may have been a subsidiary title. The brilliant character-sketching and masterly style impressed me greatly. I know *Random Recollections*, and other works by Mr. Grant, and the styles of the two writers seem to me as far apart as those of Junius and Sir Philip Francis. Some one told me at the time that the sketches had been first published in the *Morning Chronicle*. One phrase in the portrait of Brougham remains in my memory: "He talks Greek fire." MORTIMER COLLINS.
Knowl Hill, Berks.

THE WATERLOO AND PENINSULAR MEDALS (5th S. i. 47, 98, 136, 217, 235, 336, 378).—If Mr. DILKE will extend his inquiries, he will find the fact to be as stated by me. A letter addressed to the Adjutant-General, Horse Guards, London, would remove his doubts.

MR. DILKE instances the Medical Department as one in which there "will not be found one with a Waterloo Medal"; but if he will look into any of the *older Army Lists*,—or even into that for 1870, pp. 578, 579,—he will there find the honoured names of still surviving Deputy-Inspectors-General, Surgeon-Majors, Surgeons, and Assistant-Surgeons, who received not only the Waterloo Medal, but also the silver "War Medal," with from one to ten clasps, for services in the Peninsula.

The Waterloo Medal worn by the late Surgeon D. M'Dearmid, of the 2nd Batt. 73rd Regiment,—a medical officer of some repute,—is in the collection of Naval and Military Medals of my friend Captain Cleghorn, Weens House, Hawick.

The distribution of medals was *always general* in the army of the late H. E. I. Company, but *not* in the Royal Army until 1815-16. Since that date the practice has been followed on *all* occasions for which a medal has been granted. The originator of the principle, which has now become a rule, was the great Duke himself. In the *Army List* for January, 1819, there are the names of seventy-two medical officers,—regimental and staff,—who were honoured with the Waterloo medal.

J. W. FLEMING.

Brighton.

MARSHAL NEY (5th S. i. 327, 375).—I have recently visited Père la Chaise, and the following is my recollection of the tomb of Marshal Ney:—The grave is surrounded by a common railing; inside there is a border planted with shrubs, then a narrow path, and in the centre an oval bed for flowers immediately over the entrance to the tomb. Under the gateway to this enclosure is a piece of stone like a step, and on this some one has scratched, in a very rude manner, with a penknife or other instrument, the word Ney.

There is no mystery about the tomb; our con-

ductor gave us each a sprig off one of the shrubs as a souvenir. As he showed us the name he observed, "Some one, you see, has been more generous than were the French." ETTY.
Paris.

SHORT-HAND WRITING (5th S. i. 126, 196).—Reporters who use Pitman's phonography, one distinguishing feature of which is the use of both thin and thick strokes, find that such a combination does not at all interfere with the legibility of the writing. I can read pencil notes written in phonography ten or a dozen years ago with the same ease and accuracy that I can read a page of ordinary manuscript, and the same is the experience of hundreds of others who have, like myself, been actively connected with the press. Where light strokes, or strokes of a uniform thickness, only are used, compound signs have to be introduced, and, as a consequence, the process of forming the outlines is more complicated. "Systems" of shorthand have been invented without number during the past 250 years, but of the 120 or so enumerated by Mr. Pitman, in his *History of Shorthand*, only some four or five have been used to any great extent. No system has ever attained anything like the popularity of phonography, and, as I have said of it, thin and thick strokes constitute a distinguishing, and, I might almost add, unique feature.

ALEXANDER PATERSON.

Barnsley.

SIR PHILIP SIDNEY'S "ARCADIA" (5th S. i. 369, 353).—Mr. J. Hain Friswell has recently edited an abridged and modernized text of the *Arcadia* (Sampson Low & Co.). It is a sorry substitute for the folio, especially in its uncritical and purblind omission of the matterful verse, which only serene ignorance undervalues.

A. B. G.

Blackburn.

"WARLOCK" (5th S. i. 129, 211).—Dr. Johnson, on the authority of a Mr. Wise, gives, "Icelandic *vard-lookr*, a charm; Saxon, *werlog*, an evil spirit." I find no such words either in Haldorsen or Bosworth. The word may be derived from *wer*, viz. homo, *loga*, mendax, fallax (G., *lage*, insidiae). Conf. *werewolf*, sorcerer, lit. wolf man ("homo in lupum mutatus, non lupus homini infestus" Wachter). Junius says of the word "Warlock":—

"Warlock, Scoticum vocabulum ab Islandis, ut videtur, petitum, quibus *vardlokr*, teste Verelius, designat Carmen quoddam magicum, quo concinne cantato, invitantur mali genii ad indicandum eventura. Nescio tamen an rectius referri possit ad A.S. *werlogan*, Al. *uwarlogan*, hypocritæ, q.d. qui veritatem fūco obducunt; componitur à *uwar*, verum, et *leogan*, fallere, mentiri."

Jamieson, who gives a long note on "Warlock," says Sibb. (Sibbald?) views *warlo* as synonymous with this term, and Jamieson renders *warlo* "a term used to denote a wicked person."

R. S. CHARNOCK.

Gray's Inn.

This word is no doubt derived from the Saxon *Wær-loga*, which means a belier or breaker of his agreement or pledge (see Bosworth's *Anglo-Saxon Dictionary*). Dr. Brewer considers it to mean "a wandering evil spirit," or one who breaks his word, a deceiver. Satan is called in Scripture "the father of lies," the *arch warlock*. Other writers take it to mean a wizard. Dr. Jamieson thinks it has a strong mark of affinity to the "Is. *Vardlok-l*, an incantation." Dryden renders it thus in speaking of Æneas, "He was no warluck, as the Scots commonly call such men, who they say are iron free or lead free." W. WINTERS.

Waltham Abbey.

In Anglo-Saxon there are two words *war*; one a noun, meaning caution, warranty, pledge (O.H. Germ. *wāra*, Icel. *vár*); the other an adjective, meaning wary, cautious, cunning. From the former we get A.-Sax. *wær-loga*, a belier or breaker of his pledge (A.-Sax. *loga* = a liar); O.L. Germ. *wārlogo*; from this comes the O. Eng. *warlow*, an oath-breaker or wicked person. In L. Scot. we have *warlo* with the same meaning, the word being also used as an adjective meaning evil in disposition. *Warlock* is undoubtedly the same word, though Jamieson leaves us in doubt. He gives, for the meaning of *warlock*, a wizard, a man who is supposed to be in compact with the devil. The Icel. *vardlok-r* (= a magical song for calling up spirits) is connected with this in meaning. The L. Scot. *warlot*, a varlet, from the A.-Sax. *war-lot* (crafty, deceit), is another kindred word. Lastly, we have in Old Eng. two other words, slightly connected with the foregoing in meaning, and spelt in the same way. *Warlok* = a herb, commonly *mustard*; and *warlok* = a fetter, a fetter-lock. The *lok*, or *lock*, in the former is the same as *lick*, or *leek* = medicinal herb, as in hemlock, garlic, &c.; in the latter *lok* = a fastening; A.-Sax. *loc*, Icel. *lok*. In both cases the *war* comes from a derivative of *wær*, viz., A.-Sax. *wærian* or *werian* = to take care of, to look after, protect. In the first it has the sense of *curing*; in the second the literal one of *securing*, as in the Dutch *waeren*, or *waerden*, to guard. H. COURTHOPE BOWEN.

LIFE AND OPINIONS OF PADRE SARPI (5th S. i. 184, 223, 243, 315).—MR. R. N. JAMES does not seem to be aware that the Italian work from which he abridges the life of Father Paul is merely one of the editions (1658) of the common and well-known biography by Father Fulgentio, of which I have a previous impression, published in 1646, and which has been frequently epitomized and translated into different languages. Before the date of the Italian edition referred to by him, it had been translated into English. I subjoin the title of the book:—

"The Life of the most learned Father Paul of the Order of the Servite, Counsellour of State of the most

Serene Republicke of Venice and Authour of the Counsell of Trent. Translated out of Italian by a person of Quality. London. Printed for Humphrey Moseley and Richard Martin, and are to be sold at their Shoppes in St. Paul's Church Yard and in St. Dunstan's Church Yard. 1651." 211 pp.

Prefixed is a fine portrait of Father Paul by Lombard. The translator observes, in his Address to the Reader:—

"Thou art here presented in English with what hath been often printed and reprinted in a forraigne nation, A relation of the Life and death of the famous Frier Father Paul, of whose incomparable knowledge and prudence there needs no other testimony than that the wise state of Venice took him for their oracle. I may say of him as 'twas said of Adryanus Turnebus, that he not only knew more than others, but what he knew he knew better (he knowing by causes, by definitions, by relations and practise) for as he that hath been twice or thrice in a man's company may be said to know him, yet he that knows him by his parentage from his youth and education, even to his age and death, may say he knows him better. And so indeed the faithful relatour of his Life may be truly said to have known the Father; who to the world was like the centre to the circle that drawes lines to itself from all parts undique et undique."

The name of the translator does not appear.

JAS. CROSSLEY.

"BLIDIUS": "BLUE" (5th S. i. 167, 233, 353).—In reference to the use of "blue" (words or things), I may perhaps be allowed to state that, not only in Spain and Italy, but in France, and all Roman Catholic countries, sky-blue is a colour consecrated to the Virgin Mary. It is not rare to see children always dressed in blue until the age of seven, because they have been devoted to Mary by their parents, with the belief of obtaining the patronage of the mother of Christ: this custom, I think, could be traced back very far. The numerous societies of girls known as *Congrégations de la Vierge* have for badge a large blue ribbon, which the members wear across their breasts. On the 15th of August, the day of the Assumption of the Virgin (*Assomption de la Vierge*), devout people suspend in front of their houses blue flags and oriflammes, with pious inscriptions, in the honour of Mary. It is perhaps worth noticing that, during Napoleon III.'s reign, as the same day was also the day of the sovereign, some persons, and especially the Legitimists, or partisans of the Comte de Chambord (Henri V.), used to take the opportunity of protesting against the Empire, and showing their feelings for God and the king by unfurling a number of blue banners, exclusive of the tri-coloured flag. HENRI GAUSSERON.

Ayr Academy.

SIR RALPH COBHAM (5th S. i. 208, 294).—I can only use my best endeavours not to disappoint MR. WARREN's complimentary expectations. The supposition that Mary, Countess of Norfolk, was the widow of William de Braose, involves other and yet greater absurdities than those he has sug-

gested. Mary, Countess of Norfolk, was a mother in 1325-6, and died in 1362. The date of her birth may be not unfairly assumed to be 1300, or thereabouts. But if she were identical with that Mary de Braose who was William's widow, it must further be allowed that—

1. She was the wife of a man whose father died in 1231, and who therefore was fully sixty-nine years older than herself.

2. Her eldest son had a daughter (Alina de Mowbray), who married in 1298, before his mother was born.

3. Her third son died in 1294, before her birth, leaving his son Giles aged at least twenty.

4. Her grandson Thomas was born the same year with herself.

5. She was set. thirty-nine when her great-grandson was born.

Perhaps I spoke too hastily when I said she was the daughter of William and Mary de Braose, for it is equally probable that she was their grand-daughter. But that she was a Braose by birth, and not marriage, I have felt confident ever since I met with one of her charters, in which (may her memory be blessed for it!) she deliberately describes herself as "Dame Marie de Breuse." That she should assume her own maiden name was usual and natural; but that, when married to her third husband, and he a Prince of the Blood, she should continue to call herself by the name of her first husband, is contrary to all custom and analogy. Beside all this, there are two separate Inquisitions extant for these two Marys, the elder of whom (Lady de Braose) died in 1325-6, the younger (Countess of Norfolk) in 1362.

HERMENTRUDE.

In my previous paper on this topic, Joan de Septvans should be Joan Septvaus.

Miscellaneous.

NOTES ON BOOKS, &c.

The Seven Ages of a Village Pauper. By George C. T. Bartley. (Chapman & Hall.)

THE author states in his Preface the startling and painful fact, that "a million of our people are at this moment actual paupers. One in every twenty of us is now dependent, as a matter of course, on the parish dole or the misery of alms," and then asks, "Who is to blame for this?" After carefully reading Mr. Bartley's most interesting book (the facts stated are capable of reproduction throughout the length and breadth of the land), we have no hesitation in adopting his conclusion that, whilst not the sole cause of pauperism, "the greatest pauperizer is the Poor Law." But this is not all. To indiscriminate alms-giving and the administration of public charities can be traced no small portion of the present mischief. These two exponents of Christian charity must, therefore, be directed and guided aright if we would make them the source of good and not of evil,—if we would create a proper sense of self-respect, and not a willingness to be patronized, amongst those whose advantage they are intended to promote,—if we would discourage hypocrisy, dependence, and waste, and en-

courage truth, self-reliance, and thrift,—if, in short, the prevention of pauperism, as Mr. Bartley puts it, and not merely its relief when it has arisen, is ever to be our aim. To no better purpose can alms be applied than in affording timely aid to a family when, say, the father, a hard-working provident man, is stricken with illness, for then not only is he spared the pain and misery of debt, but pauperism, too often the product of debt thus unavoidably incurred, is prevented. With regard to hospitals, there can be no question that a very large proportion of those who obtain relief gratis could well afford to pay something for it, and that if the payment of this something, however small, were insisted on when possible, the effect would be excellent; morally, because then the relief provided would be appreciated (which, under the existing régime, is far from being always the case); and practically, because funds would be in hand towards securing more efficient appliances and a larger staff of officials than can now be obtained. Mr. Bartley's book could hardly have appeared at a more opportune time than the present, and we heartily commend it to general consideration.

A Description of Mr. Burges's Models for the Adornment of St. Paul's, now exhibited at the Royal Academy. (Stanford.)

"It has been the dearest wish of my heart . . . that, instead of the cold, dull, unedifying, unseemly appearance of the interior, the Cathedral should be made within worthy of its exterior grandeur and beauty." These words were written by Dean Milman in 1858; but what has since been done in fulfilment of the earnest aspirations of that great man—one who proved himself a leader of those capable of appreciating Wren's unsurpassed and unsurpassable genius? We cannot be accused of undue severity in asserting that disastrous consequences have attended almost every alteration of the interior of the Cathedral from the state in which Wren left it. For these consequences only the irresponsibility of committees can in any way be answerable. An examination, however, of Mr. Burges's models, by the aid of this excellent "Description," written with a clearness and simplicity that fully enable it to accomplish its object of facilitating such examination, induces us to entertain a hope that at last we have a basis on which operations, already too long deferred, may be at once commenced. One great merit in Mr. Burges's proposals is that they are totally free from those great structural alterations which his bitterest opponents are credited as contemplating. It cannot be affirming too much to say that, were all personal prejudice laid aside, and the matter placed with full confidence in the hands of two such men as Mr. Penrose, the most learned classicist, and Mr. Burges, the greatest master in the art of applying colour now living, success must be the result. As on hope the fulfilment of "the dearest wish" of a heart is made to rest, so surely does despair succeed that hope if no prospect be held out that its object will be realized within a reasonable period of time. If, then, with regard to the adornment of St. Paul's, the public have begun to despair of its ever being accomplished, we would earnestly urge the Dean and Chapter to do all in their power to prevent a third and possible state of mind from being entered upon—indifference.

The Year-Book of Facts in Science and Art: exhibiting the most Important Discoveries and Improvements of the Past Year. By John Timbs. (Lockwood & Co.)

As has been already said, this compilation of facts is too well known to require any special notice. To the present volume is prefixed a portrait and life of Professor Tyndall. The obituary notices are most useful; but may we suggest that, as "the past year" is only concerned, 1873, and not 1874, should appear on the cover!

A Child's First Latin Book. By Theophilus D. Hall, M.A. (Murray.)

THE object of this little book is twofold: to lead step by step the young beginner to the acquirement of the pronunciation of Latin as set forth lately by the two Professors at Oxford and Cambridge, and to give an easier and fuller praxis of the nouns, adjectives, and pronouns, than is to be found in other grammars. Mr. Hall has effected his object, and with simplicity of treatment; moreover, by not worrying a child with abstruse points of grammar, but introducing him as early as possible to easy pieces of translation, he has succeeded in imparting interest to the subject.

Registrum Palatinum Dunelmense. The Register of Richard de Kellawe, Lord Palatine and Bishop of Durham, 1314-1316. Edited by Sir Thomas Duffus Hardy. Vol. II. (Longman & Co.)

IN this second volume of the old Durham Register, there are copies of about nine hundred documents, all of which illustrate laws, manners, and customs of the time. Such bishops as he of Durham were sovereign princes within their sees. Every page of this volume affords proof of this fact. To the vocabulary of surnames the last document adds one, in the name of Emma Wastehose, a lady who was not indisposed to maintain her rights and privileges.

THE JEWS IN ENGLAND IN THE THIRTEENTH CENTURY.—The following interesting details are (abridged) from the last number of the *Jewish World*:—"In the Public Record Office in Fetter Lane hundreds of records are extant, which detail a fearful amount of persecution which our predecessors underwent. Among the appliances brought into operation, first, we believe, by Richard Cœur de Lion, was the establishment of a special tribunal aimed against the Jews, over which presided certain justiciars, who went by the name of 'Justices of the Jews,' and who met at Westminster for the purpose of recording the monetary transactions of Jewish lenders, and of settling all disputes arising out of the cyrographs or shittars, by which name the obligations of Christians were technically known. An extraordinary lengthy list of pleas brought before the justiciars in the year 1220 is preserved at the Record Office, and shows the vast extent of the monetary transactions entered into between Jews and Christians. In order to insure the recovery of the revenues said to be due to the Exchequer arising out of all this money lending, a system was inaugurated by which no Jew could recover a debt, unless the obligations of the debtor were duly registered in the coffer most approximate to the dwellings of the parties concerned. Twice a year, at Easter and Michaelmas, or at other times indicated, debtor and creditor were ordered to appear before the supervisors of accounts, and, as an instalment of the debts was discharged, the Jew had no alternative than to render to the monarch's deputy whatever sum he might be mulcted of by way of tallage. The discharge of such tallages was effected in a simple and primitive way: a small piece of wood, usually of hazel, was provided, and squared into shape. On both sides of this was written in clear characters, and usually in crabbed mediæval Latin, the full nature of the monetary obligation. Across it were then made certain cuts, some very deep, to indicate marks or pounds, and at the other end, thinner cuts to express shillings and pence. The wood was then split down the middle, the Exchequer retaining one part, and the creditor holding the other. Of course they were bound to tally one with the other. When the time came for the settlement of accounts, the creditor produced his tally, which was compared with the counterpart, and if matters were all right, nothing further was said. When additional payments were made by the debtor, the Jew

paid his tallage as required, further notches being indented on the counterparts, indicative of the amounts he had paid, and this process was repeated till he had discharged his liability in full. The best specimen of the tally is one running to the following effect, the abbreviations for the sake of perspicuity being given at length:—"Thomas Godesire debet Joscy de Kant, Judæo, xxx solidos, reddendos medietatem ad festum Sancti Michaelis anno gratie M.C.C. vicesimo nono, et medietatem ad festum Sancti Martini proxime sequentem, per cursum cyrographum; plegii, Andrew de Mikelgate et Ingram Talbot." The Joscy of Canterbury, although he flourishes here in the year 1229, continued his money dealings for several years subsequent to this date, for his name is found as the principal representative of the city of York, returned to the great 'Parliamentum Judaicum,' which Henry III. summoned in 1241, with instructions and a threat to provide him with money in his dire necessity. Joscy is frequently alluded to in other records as the 'Jew of York,' and he was closely connected with the famous Aaron of York in establishing a bank in that city, being assisted by his two sons, Deulecresse and Jorin. The firm lent money at the ordinary interest then current, viz., twopence per pound per week, and many of the bonds of persons indebted to them are still in existence, one of which was brought to light about a year since by the Rev. J. T. Fowler, M.A., of Durham University. Hunter, who knew nothing of the above tally, mentions in his *History of Yorkshire* that he had seen 'an instrument by which one Thomas Godesire promises to pay Joscy of Kent thirty shillings in moieties.' This is the very bond to which the tally refers. Allusions are frequently made to Joscy in various records of the time; he figures on the Fine Rolls in the year 1239, and is there cited as 'Jocess frater Sampsonis de Kant'—Joscy brother of Samson of Canterbury. His dealings were enormous, and his riches increased in proportion; there was scarcely a noble family in England that was not indebted to him for money favours. He appears to have been much respected, and frequently offered himself as security for any of his distressed nation that required his intervention before the justiciars of the Jews. In this way, in the year 1220, he became surety for one Amyot of Pontefract, who was required to appear before the Barons of the Jewish Exchequer at Westminster during Hilary term."

"INTERMENT OF THE REMAINS OF JOHN TALBOT, FIRST EARL OF SHREWSBURY, AT WHITCHURCH.—The re-interment of the remains of John Talbot, first Earl of Shrewsbury, took place on Friday. Talbot's bones were discovered in the lower recess in the south aisle of Whitchurch Parish Church, on the 9th ult. The bones were then carefully taken from the coffin (which crumbled to dust when touched) and removed to the vestry, where for several days they were viewed by, not only the inhabitants of the town, but by people from miles round the county. The oaken coffin having been borne to the sarcophagus, the rector, with some assistance, took the bones from the oaken coffin and placed them in the stone coffin. This proceeding occupied some time, and while it was going on Mr. Bennett played Beethoven's *March on the Death of a Hero*. The process of removing the bones from one coffin to the other being concluded, the rector read the remaining portion of the burial service. At the head of the lid was a carved cross, and underneath the simple painted inscription, 'Talbot, 1453. Re-interred, 1874.' The canopy is in the early perpendicular style, and when finished will be about twelve feet high. The bones generally were remarkably well developed, and had evidently belonged to a muscular man. The two marble slabs—one placed in the porch, and the other on the right of the wall of the church entrance—

have been subscribed for by the parishioners."—*Bridgworth Journal*, April 18, 1874.

BOOKS AND ODD VOLUMES

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Particulars of Price, &c., of the following books to be sent direct to the persons by whom they are required, whose names and addresses are given for that purpose:—

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Notices to Correspondents.

"DR. FELL."—Dr. Fell, Dean of Christchurch (*temp.* Charles II. and James II.), agreed to cancel a decree of expulsion against Tom Brown, if that humourist could translate, on the spot, Martial's epigram (i. 36) "Non amo te, Sabidi," which he did, to the Dean's surprise, in the well-known form, "I do not like thee, Dr. Fell!" But Martial himself was conversant with Catullus, as his epigrams prove; and in "Non amo te, Sabidi" there is an echo from the "De Amore Suo" (Catull., *Carm.* 85) of the words—

"Odi et amo. Quare id faciam, fortasse requiris,
Nescio: sed fieri sentio, et excrucior."

There is a well-known epigram by Leigh Hunt, which is described as "from the French of Tabouret," and which runs thus:—

"Abel fain would marry Mabel;
Well, it's very wise of Abel.
But Mabel won't at all have Abel;
Well, it's wiser still of Mabel."

But Tabouret, like so many others, took his inspiration from the great epigrammatist, who has the above epigram, "with a difference":—

"Nubere vis Prisco: non miror, Paula: sapisti.
Ducere te non vult Priscus; et ille sapit."

ix. 6.

TRIPLEX.—The theory that Joan of Arc (or rather Jeanne Darc) was never burnt at all is a very odd one. In the middle of the seventeenth century, Father Vignier discovered at Metz a document which recorded a visit to that city by the Maid, in 1436, five years after the date of her being burnt, in 1431. Subsequently, Vignier discovered the marriage contract of the Maid with Robert des Armoises. In the middle of the last century, documents were discovered among the French archives, in which record was made of money paid to the Maid of Orleans in 1439, and of a "supplication," on the part of her elder brother, for money, in 1444, in which "supplication" his sister's absence, but not her execution, is alluded to. About twenty years ago, the subject was again brought forward by M. O. Delepierre (*Doute Historique*), and it has been noticed in "N. & Q." (2nd S. iii. 512, and 3rd S. ii. 46, 98, 155). In this matter, one fact must not be lost sight of, namely, that there were several claimants who professed to be surviving Maids of Orleans, and who found people who believed their stories. The brothers of the "Maid" who was at Metz, in 1436, swore to her identity; but who can satisfy us as to the identity of these so-called brothers?

LYRA.—Two explanations of the expression "sent to Coventry" have been offered; one, that the inhabitants of Coventry were so averse from holding any correspondence with the military quartered in the town (a female became directly the object of town scandal who

had been known to speak to a man in a red coat) that the latter were confined to the interchanges of the mess-room (see *The Beauties of England and Wales*, vol. xv. part ii.); the other (given by Hutton in his *History of Birmingham*), that the day after Charles I. had left Birmingham, in 1642, the Parliamentarians seized all messengers and suspected persons, and sent them prisoners to Coventry. Vide "N. & Q.," 1st S. vi. 318, 589.

K. M. (Greenwich).—We think you are mistaken; for, in the celebrated picture of the *Last Supper*, Judas is represented as overturning the salt-cellar. See "N. & Q.," 3rd S. vii. 282, 348, 367, 385. At the second reference (348) will be found a full account of the incident, as depicted by the great painter, by our late valued correspondent F. C. H. As to the popular superstition of salt-spilling, see Sir Henry Ellis's edition of Brand's *Popular Antiquities*, 1842, vol. iii., p. 82. In Italy very little is thought of upsetting salt; the dread there is to spill oil.

E. H. "Only three Crowns."—This was the answer given by Sir R. Walpole to Queen Caroline, who inquired what would be the cost of inclosing St. James's Park, and making of it a private garden to the Palace. In 1738 the newspapers say, "The Ring in Hyde Park being quite disused by the quality and gentry, we hear that the ground will be taken in for enlarging the Kensington Gardens." The above answer is sometimes said to refer to this last circumstance.

ESOR.—Music was accounted one of the four mathematical arts which constituted the Quadrivium, or fourfold way to knowledge. The Trivium consisted of grammar, rhetoric, and logic. The whole comprised the seven liberal sciences. It was said of Gilbert Crispin, Abbot of Westminster, early in the twelfth century, "Doctus quadrivio nec minus in trivio."

C. W. G. (Kendal).—In the 1785 edition of Johnson's *Dictionary*, there is "ringleader [*ring and leader*], the head of a riotous body," and Bacon and Addison only are quoted. In Dr. Latham's edition, however, the above is given as the secondary meaning, the first being "one who leads the ring"; and the quotation from Barrow, referred to by Lord Coleridge, is cited.

THE REV. EDMUND TEW, M.A., referring to "Lucretian Notelets" (5th S. i. 362), reminds R. B. S. that Mr. Tew has already noted the striking parallel between the passages from the *De Rerum Natura*, i. 1098-1102, and the *Tempest*, Act iv. sc. 1. See 4th S. xi. 234.

F. S. PULLING (Oxford).—We must refer you to a note, on the subject of your communication, which appeared in the present volume of "N. & Q.," p. 199.

H. A. B. (Ashfield).—"Speed the plough" is in *The British Drama Illustrated* (1864), vol. iv.

V. DE S. FOWKE (p. 140).—A correspondent writes that the poet Shelley was intended.

S. H. P.—Make a direct application on the subject to the Herald's College.

PRINCE.—"Ite, missa est,"—the concluding words.

J. M. A.—Apply to some jeweller.

G. R.—Rem judicatum, judicas.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

DON, SATURDAY, MAY 23, 1874.

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Notes.

WHITSUNTIDE.

of the name of Whitsunday has been
sted by various writers, and by several
ns of "N. & Q.," and it still seems to
ided question. At an early period
3.) a correspondent, H. T. G., rejected
anations deriving the term from the
nts worn by those about to be bap-
the light of Heaven sent down to
world;—from the *white meat* (milk of
astowed by the rich on the poor;—from
7, the eighth after Easter;—and from
cred Sunday. H. T. G. thinks the
origin of the name is to be found in
is *Calendaria*, in which it is said that
name of the season of the year was
or the time of choosing the *Wits*, or
the *Wittenagemote*. As wisdom and
ere divinely imparted to the Apostles
lay, it is suggested that the root of the
perhaps be found in the A.S. *witan*, to
later period, the following lines, from
le of Hampole (*ob.* 1358), quoted in
July 26, 1851), seemed to agree with
ew:—

"This day, Witsunday is cald,
For wisdom and wit seuenfold
Was goun to the Apostles on this day."

In the Second Series, MR. MACKENZIE WALCOTT
derived the name "Whiteson Day" from the Ger-
man Pfingsten=Pentecost. To this, objection was
taken by F. C. H., who ascribed the origin of the
name to "the appearance of the neophytes on that
Sunday, and during the Octave, in the church in
the white garments which they had received at
their solemn baptism on the preceding Saturday,
called Whitsun Eve." Next, MR. DENTON quoted
Hearne's quotation from a book printed by Wynkin
de Worde, to the effect that "this day is called
Wytsonday, because the Holy Ghost brought wyte
and wysdome into Cristis disciples." With this
interpretation Dr. Rock fully agreed, and further
stated that "our Anglo-Saxon fathers had no word
like Witsunday . . . but . . . Pentecostes . . .
and Witsontide, an English word, did not get into
use earlier than the twelfth or thirteenth century."
Baptism, and the use of white garments, according
to Dr. Rock, belonged more especially to Easter-
tide. Again, it has been shown that the compound
word is not Whit Sunday, but Whitsun or Whitsun
Day. MR. E. H. KNOWLES quoted from one of the
beautiful homilies published by the Early English
Text Society the following passage, as "nearly de-
cisive of the etymology of the name":—"When on
this day, that is, Pentecost and Witsunday in our
speech, there came suddenly a great sound from
Heaven, and filled all the upper room with fire. The
day of Pentecost, that is, our Wit Sunday." It was
subsequently observed by MR. E. S. DEWICK, that
before the Norman Conquest there was no other
name for the day than *Pentecostes*; and he sug-
gested that "some word was brought over by Nor-
man ecclesiastics, which was rendered intelligible
to Saxon ears by being corrupted into the form
White Sunday or Wit Sunday, under the influence
of the same law which changed the name of the
ship Bellerophon into Billy Ruffian." MR. DEWICK
believed that Robert of Gloucester was the first to
use the word Whitsun "in the form Wytesontyde,
and in the sixteenth century it occurs in Whitsun-
Week, Whitsun-Eve, Whitsun-Ale," &c. In a
review of Mr. Wedgwood's *Dictionary of English
Etymology*, the author was accounted to be in
error in deriving "Whitsunday" from "Dominica
in *Albis*" (first Sunday after Easter). The reviewer
adopted MR. MACKENZIE WALCOTT's theory (which
MR. WALCOTT never abandoned), that the origin of
the word would be found in the German "Pfing-
sten." To conclude this etymological part of the
subject, the readers of "N. & Q." scarcely need to
be reminded that (in 4th S. xi. 437) the late
MR. COCKAYNE, under the signature C*****,
stated that the earliest known instance of the ex-
pression "Whitsun" is found, under A.D. 1067, in
that copy of the Saxon Chronicle which is printed

from MS. Cott. Tiberius, B. iv., "Hwitan Sunnan dæg." Mr. COCKAYNE, towards the close of his learned article, remarked, "In rural districts, it is *de rigueur* amongst the young women that they appear on Whitsunday in bright summer dresses. It appears possible, therefore, that a heathen, but religious, custom prevailed in spring of asking for a white clear summer sun, and that Whitsun Day took its name from that observance."

With regard to Whitsunday customs, we have learnt that some churches were strewn with rushes, and budding twigs adorned the pews. Mr. MACKENZIE WALCOTT stated that "the custom was preserved until a recent date in several City churches." At St. Briaval's, Gloucestershire, after service, little squares of bread and cheese used to be flung from the gallery among the crowded, scrambling, and noisy congregation below. Observance of this custom was supposed to preserve the right of the poor to cut and carry away wood on a certain 3,000 acres of coppice land in the neighbourhood. The Whitsun holiday sports on the Cotswold Hills were founded in the reign of James I. (the very roughest of sports), not in honour of the time, but because it was a holiday time, which afforded opportunity for such sports. "All the fun of the fair" was there; and these sports had not altogether died out in 1779. Whitsuntide fairs were, however, common. That at Greenwich was always considered superior to the one at Easter, and, at one period, it was a good deal patronized by what Chesterfield called "the quality." So it was in its last evil days, but it was a very bad quality indeed. In various country churches it was the custom to decorate the sacred edifice with fresh green branches of the birch,— "remains of the mediæval festival observances," says Mr. P. E. Masey, among which, according to Fosbroke, was the erecting "a tree at the church door, where a banner was placed, and maidens stood gathering contributions. An arbour, called Robin Hood's Bower, was also put up in the churchyard." Fairs sprang out of this custom. Mr. J. MANUEL tells us that an unchartered Whitsun Tryste Fair is still held annually on Whitsunbank Hill, near Wooler, Northumberland.

The season has its proverbs and its weather-lore. In Germany, the Pentecost proverb, "Ein Pfingsten auf dem Eise," is equivalent to "anno magno Platonis," or "ad Græcas Kalendas," or our "Next Nevercometide." And "Pfingstrosen" = "Rosa pæonia." In Ireland, an awkward and unlucky fellow used to be called "A Whitsuntide fellow; he can't eat his breakfast without breaking his plate." It appears to have been thought, at one time, in Wales (in the seventeenth century), that whatsoever any one asked of God on Whitsunday morning, when the sun rose, was sure to be granted. On this day, as on Easter Sunday, there seems to have been an idea that the sun danced for joy.

In Huntingdonshire, as CUTHBERT BEDE has told us, the weather on Holy Thursday is said to be just the contrary of that on Whitsun Monday.

The weather-lore of Whitsuntide is well illustrated in the Rev. C. Swainson's *Handbook of Weather Folk-Lore*. In England, a fair Whitsunday is supposed to bring plentiful harvests; a foul,—blasts, mildews, &c. In France, the wind remains for six weeks wherever it happens to be on Whitsun Eve, "pendant l'eau bénite." In the Morbihan and Hérault, a stormy Whitsuntide is much feared; and if the strawberries are not ripe there is much marvelling. In Italy, a rainy Whitsuntide is considered damaging to the crops; and "Pentecostes pluviae nil boni signant," is a saying of Bucelinus. The Germans take this season's rain in another sense, and hold it to be profitable to the vines, and to be productive of plenty at Christmas.

Returning to "N. & Q.," it is probably not forgotten that SIR JOHN MACLEAN once put on record how, in looking over some parochial registers, he had "found 'Pentecost' very frequently used as a Christian name, especially in the time of Queen Elizabeth." But several letters in the collection of Sir J. S. Trelawney show that the above name was given to children at baptism as late as the Georgian era. The letters in question are from Pentecost Barker, in London, to Harry Trelawney. The writer is described by Mr. A. J. Horwood (in the first Report of the Royal Commission on Historical Manuscripts, p. 51) as "a purser in the Navy." In one letter, the purser wonders that "no one had translated the *Moyen de Parvenir*." In another, written 1757, Pentecost remarks that "face painting declines at Court, but gains ground in the City." In a third, the writer says he has been told that "Mr. Manley, father to Mrs. Manley, who made 'The Atalantis,' was the author of *The Turkish Spy*"; but he has "since heard that it was by Robert L'Estrange." Mr. Barker mentions that he had heard Orator Healey abuse Gibson, Bishop of London, and speak of the Prelate's *Codex* as being "as big and as useless as a Church Bible." Barker also notices the dangerous condition of the streets, from frost, snow, hail, and rain, and he refers to the wooden bridge raised by the poor, who thus earned an honest penny by enabling wayfarers to cross on their planks, dry shod, from one side of the street to the other. Finally, this pleasant Pentecost, worthy purser, with literary tastes, states a discovery that he has made, on credible information, namely, that "Mr. Sterne, one of the Prebendaries of York, is the author of *Tristram Shandy*, and that the series said to be by Yorick, were by him" (Sterne). It is a curious fact that the *Moyen de Parvenir* which Mr. Pentecost Barker seems to have admired (the author was Béroalde de Verville), is the one from which Dr. Ferrier thought Sterne born Shandy's repartee to Obadiah. Yorick is bella

authority, to have made great use of scarce book, *Les Serles*, in the composition of *Shandy*. If Pentecost, as a name, be still in use, it would be well noted of it.

MR. COCKAYNE, in showing that the own mention of "Whitsun" is under 167, has put on record a fact of immense history of the word, provided that in the *Saxon Chronicle* were contemporary the date and the incident he has Ed.

SHELLEY.

My first acquaintance with Shelley's borrowed copy of the edition of 1839, names, foolscap 8vo., edited by Mrs. in the last volume of this edition, p. 166, a poem, entitled *To the Queen of My Heart*, seemed to me to be exceedingly new time after this I became the happy possessor of a Shelley of my own. The edition I was that in one volume, 8vo., published to my surprise and sorrow, I found, on my favourite, that it was not there. A passage in the postscript to the Preface explained the reason of the omission:— suggested that the Poem 'To the Queen of My Heart' was falsely attributed to Shelley. I certainly of it among his papers, and, as those of his friends whom I have consulted never heard of

I know, this poem has not appeared in recent edition. I enclose a transcript, you will find room for it, and that will be able to tell me who was the author, very truth, it be not by Shelley:—

"To the Queen of My Heart.

We roam, my love,
In the twilight grove,
Where the moon is rising bright;
I'll whisper there,
In the cool night-air,
What I dare not in broad day-light.

Tell thee a part
Of the thoughts that start
To being when thou art nigh;
Thy beauty, more bright
Than the stars' soft light,
Shall seem as a weft from the sky.

In the pale moon-beam
Flow and stream
Sheds a flood of silver sheen,
I love to gaze
As the cold ray strays
O'er thy face, my heart's throned queen.

Thou roam with me
In the restless sea,
And linger upon the steep,
List to the flow
As the waves below,
How they toss and roar and leap?

"These boiling waves,
And the storm that raves
At night o'er their foaming crest,
Resemble the strife
That from earliest life
The passions have waged in my breast.

"O come then and rove
To the sea or the grove
When the moon is shining bright,
And I'll whisper there,
In the cool night air,
What I dare not in broad day-light."

ANON.

HENRY VIII. AS A POET.

That this pet of Mr. Froude's was a handsome and accomplished man, all the chroniclers of his time have recorded. It is also certain that the son of the miser King could ride "the great horse" with any knight of his Court, and drew as lusty a shaft as even the "Duke of Shoreditch" himself. In the lists, his flatterers loudly declared, no one could bide the shock of his lance but his stalwart brother-in-law, Charles Brandon, Duke of Suffolk. Henry, like most of our kings, was fond of hunting, and it is also certain that he excelled in more intellectual pursuits. He wrote some confused theological treatises and some verse (a book of sonnets, said to be by him, is said by Warton to have been in the possession of Lord Eglington), and he produced some church music which the best authorities report as indifferent. The following fragment of one of Henry's sonnets, curiously enough, is interwoven into one of Churchyard's tedious poems. The rhymes have no merit, but are curious from the despotic self-consciousness of the last line:—

"The eagle's force subdues each bird that flies,
What metal can resist the flaming fire?
Doth not the sun dazzle the clearest eyes,
And melt the ice, and make the frost retire?
The hardest stones are pierced through with tools,
The wisest are, with princes, made but fools."

"The King's Ballad," the old music of which is preserved, and has been perpetuated by Mr. Chappell in one of his admirable volumes, bears far more indications of Henry's personality. In my version of a poem which has been often printed, I have modernized the spelling in every case where the rhyme did not turn on the spelling, as I think such a cleaning up of the old picture makes its merits and defects more obvious. That the song is the work of an unpractised writer, any one can see; there is no continuity of thought in it, and the sturdy defiance of the first verse leads on in the last verse to a theological allusion to free will (very characteristic), and a moral determination to cherish virtue and resist vice. The second verse is very awkwardly expressed, and the lines

"But pass the day
Is best of all"

are noticeable as a proof that *passé-temps* (*past-time*) was a fashionable French word not even then

quite Anglicized. The King has used it, it will be noticed, in various shapes, four times in the two verses.

"THE KING'S BALLAD.

"Passtime with good company
I love, and shall until I die,
Grudge whoso will, but none deny,
So God be pleased, so live will I.

For my pastaunce,
Hunt, sing, and daunce,
My heart is set :

All goodly sport
To my comfort
Who shall me let ?

"Youth will have needs dalliance
Of good or ill some pastaunce,
Company me thinketh them best
All thoughts and fantasies to digest ;

For idleness
Is chief mastres
Of vices all :—

Then who can say
But pass the day
Is best of all.

"Company with honesty
Is virtue, and vice to flee;
Company is good or ill,
But every man hath his free will.

The best inew,
The worst eschew,
My mind shall be :—

Virtue to use,
Vice to refuse,
I shall use me."

WALTER THORNBURY.

Abingdon Villas, Kensington.

SHAKSPEARIANA.

Your Shakspearian readers will, perhaps, be better able than I am to say whether the piece which follows is in any Shakspearian *Analecta*. I am curious to ascertain who wrote it:—

"Epigram 92.

"To Master W. Shakspeare.

"Shakspeare, that nimble *Mercury*, thy braine,
Lulls many hundred *Argus*-eyes asleepe,
So fit, for all thou fashionest thy vaine,
At th' *horse-foote* fountaine thou hast drunk full deepe,
Vertues or vices theame to thee all one is :

Who loves chaste life, there's *Lucrece* for a Teacher :
Who list read lust there's *Venus* and *Adonis*,
True modell of a most lascivious leatcher.

Besides in plaies thy wit windes like *Meander* :

When needy new-composers borrow more
Than *Terence* doth from *Plautus* or *Menander*.

But to praise thee aright I want thy store :

Then let thine owne works thine own worth upraise,
And help t' adorn thee with deserved Baies."

From *Rubbe, and a Great Cast, Epigrams*, by Thomas Freeman, Gent. . . . Imprinted at London, and are to be sold at the Tiger's Head, 1614. The Epigram is at page K 2 of the *Second* part, entitled, *Runne, and a Great Cast, the Second Booke* (p. F 3).

JOHN E. BAILEY.

[For the Epitaph beginning

"Spencer renowned, lye a thought more nye

To learned Chaucer," &c.,

see Introduction to Dyce's *Shakspeare*.]

NOTE ON A PASSAGE IN SHAKSPEARE (5th S. i. 303.)—If such capable judges as MR. CORSON and MR. FURNIVALL differ so widely as to the word "Anthony" having been used by Shakspeare, I may venture to ask if such an English word as "Andainy," or "Andainie," which would have so nearly the sound of "Antony," is to be found in any writer of about Shakspeare's time. My reason for asking this is, that the word "Andain" or "Andaine" meant in French, "*La ligne que le faucheur a parcourue et le foin qui est renfermé dans cette ligne.*" If we ever had such a word as "Andainy" or "Andainie," used in the place of "Antony" or "Antonie," Shakspeare's meaning would be clear.

RALPH N. JAMES.

Ashford, Kent.

1. SHAKSPEARE AND ST. AUGUSTINE.—Has it ever been pointed out that the painfully precise terms in which Polonius indicates Hamlet's assumed madness are taken directly from St. Augustine? "And now remains," says the sententious chamberlain,

"That we find out the cause of this effect,
Or rather say, the cause of this defect,
For this effect defective comes by cause."

St. Augustine, reasoning on the origin of evil in man, speaks thus:—"Nemo de me querat efficientem causam malæ voluntatis; non enim est efficiens sed deficiens; quia nec illa effectio est" (*Aug. De Civit. Dei*, xii. 7). This passage I find quoted in *Colloquia Peripatetica; Notes of Conversations with Professor John Duncan*. By Rev. W. Knight. Edinburgh, 1871.

2. SHAKSPEARE AND LE SAGE.—In the novel of *Le Mariage de Vengeance*, one of the episodes in *Gil Blas*, there is a Portia living at Belmont (near Palermo in Sicily), with her father Leontio Siffredi, Minister to Roger, King of Sicily. This points to some circumstances in the *Merchant of Venice*.

3. SHAKSPEARE AND VOLTAIRE.—I find the following smart epigram in the miscellaneous works of Matthias Claudius (Wandsbeck, 1774):—

"Vergleichung.

Voltaire und Shakspeare : der eine
Ist was der andre scheint.
Meister Arouet sagt : ich weine;
Und Shakspeare weint."

Or, in plain English:—

"A Comparison.

Voltaire and Shakspeare ! He was all
The other feigned to be.
The flippant Frenchman speaks : I weep;
And Shakspeare weeps with me."

D. BLAIR.

Melbourne.

"FIAT JUSTITIA RUAT CÆLUM."—This phrase occurs in Burthogge's *Causa Dei* (1675), p. 137; and Mr. John Bartlett, in his excellent *Familiar Quotations*, p. 589 (ed. 1870), refers, for it, to

Ward's *Simple Cobbler of Aggawam in America* (1647). But *fiat justitia et ruant celi* is found at pp. 8 and 338 of William Watson's *Decacordon of Ten Quodlibeticall Questions*, &c. (1602); and *fiat enim justitia*, &c., at p. 196 of the same work. The presence of *enim* seems to point to a context which awaits discovery.

The work just named is sometimes credited to the famous Robert Parsons. But on what ground? Not on that of its style, certainly; and as little on that of its subject-matter, a virulent attack on the Jesuits. For what evidence is there that Parsons, himself a Jesuit, and a very ardent one, ever turned against his Society?

At all events, that the *Decacordon* is Watson's is stated, unhesitatingly, by Dr. Thomas James, in *The Jesuits' Downfall* (1612), in Fuller's *Church History* (1655), and in Dr. Timothy Puller's *Moderation of the Church of England* (1679).

F. H.

Marlesford.

PECULIAR SPELLINGS, &c.—I have noticed that Mitford, in his *History of Greece*, uses "red" for the past tense of "read." In Russell's *Modern Europe*, "seize" is always spelled "seise." Among the peculiarities of Ulster is the use of the word "queer," or (as it is pronounced) "quare," to mean "great." The vulgar also say "cruel" (or rather "crule"), "shocking," "terrible," &c., for "very," *ex gr.* "crule good"—very good. A quiet, tractable horse, they will say, is a "crule modest baste." To drive away a dog they say "choo" to him. This is borrowed from "Tu" in Spanish, which will be found in the mouth of Sancho Panza.

S. T. P.

LEOLINE—CHRISTABEL.—In my simplicity I had supposed that the names *Leoline* and *Christabel* were fancifully used by the poet; but I find that the latter, at least, was a Christian name before Coleridge's day, and may, perhaps, yet linger in the Pigott and Fiennes families.

In the chancel of Grendon Underwood Church, Bucks, on a marble monument:—

"Sacred
to the memory of
The Right Honble. Christobella,
Viscountess Say and Sele.

Who departed this life the 23rd of July, 1789,
Aged 94 years."

This lady had been thrice married; her second husband was John Pigott, of Doddershall, in the County of Bucks. S. S. S.

BYRON AND CHALMERS.—There is a close parallelism of thought between the fifth stanza of the fourth canto of *Childe Harold* and the general strain of Chalmers's fine sermon, *On the Expulsive Power of a New Affection*. Thus, Byron:—

"The beings of the mind are not of clay;
Essentially immortal, they create

And multiply in us a brighter ray
And more beloved existence: that which Fate
Prohibits to dull life, in this our state
Of mortal bondage, by these spirits supplied,
First exiles, then replaces what we hate;
Watering the heart whose early flowers have died,
And with a fresher growth replenishing the void."

And Chalmers:—

"We must address to the eye of his mind another object, with a charm powerful enough to dispossess the first of its influences, and to engage him in some other prosecution as full of interest, and hope, and congenial activity as the former."

And again:—

"When our present affections take their departure upon the ingress of other visitors; when they resign their sway to the power and the predominance of new affections; when, abandoning the heart to solitude, they merely give place to a successor who turns it into as busy a residence of desire and interest and expectation as before," &c.

The whole sermon is a most exquisite and eloquent commentary on Byronism and Christianity.

DAVID BLAIR.

Melbourne.

TEA is said, in Haydn's *Dictionary of Dates*, to have been brought to Europe by the Dutch, 1610. It is mentioned as having been used in England on very rare occasions prior to 1657, and sold for 6*l.*, and even 10*l.* the pound! In 1666, it was brought into England, by Lord Ossory and Lord Arlington, from Holland, and, being admired by persons of rank, it was imported thence, and generally sold for sixty shillings per pound, till our East India Company took up the trade. The following short poem, by Edmund Waller, is believed to be the first one written in praise of "the cups that cheer but not inebriate":—

"ON TEA.

"Venus her myrtle, Phoebus has his bays;
Tea both excels, which she vouchsafes to praise.
The best of Queens, and best of herbes, we owe
To that bold nation, which the way did show
To the fair region where the sun doth rise,
Whose rich productions we so justly prize
The Muse's friend, tea, does our fancy aid,
Repress those vapours which the head invade,
And keeps that palace of the soul serene,
Fit on her birth-day to salute the Queen."

Waller was born 1605; died 1687, aged 82.

FREDK. RULE.

Ashford.

CURSES.—A curious story in *The Vicissitudes of Families* is my apology for this note. Although it is preposterous to suppose that a wicked curse should be accomplished, still, what may be called prophetic denunciations, uttered without any consideration, and seemingly involuntarily, under a sudden sense of deep wrong, have frequently been, by a curious coincidence, fulfilled. Instances of this are within my own knowledge.

Two officers in India, who had been intimate friends, quarrelled. The one was in power, and the

other not. The weaker was desirous of serving in a campaign then commencing, but he was thwarted most unjustly by his former friend, who rudely told him that he should *not* go, as he would use his influence against him. The latter thereupon, greatly incensed, exclaimed at random—"No! I shall see the whole of that campaign through; but *you* never a battle! You shall die before you see home!"

The elder man was in robust health, and the younger (the injured) had just recovered from an illness. The former went with his regiment into the field, and the latter was left behind. But, nevertheless, he succeeded in following; and coming into camp on the eve of the first battle, he noticed a *dhoolie* (sick litter) leaving it. Asking the bearers whom they were carrying away, they replied — (the officer's enemy). He had been taken suddenly ill, and died a few days after, on his way home to England. The other survived the campaign. M.

ROMAN CATHOLIC CAUTION AGAINST PRAYING TO IMAGES.—A few days ago, while looking round the exterior of St. Peter's, Louvain, I met with the following inscription. It is painted boldly, but is so placed that I hardly think it likely it has been often noted by visitors. No trace is left of the image referred to:—

"Eerd Christus Beeld aenbid het niet
Aenbid den God wiens beeld gy ziet."

Englished, this would read:—

"Honour Christ's image; offer it no prayer;
Pray to the God whose form thou seest there."

HENRY ATTWELL.

Barnes.

MILTON'S "L'ALLEGRO."—I am surprised to find my old friend, Mr. R. C. Browne, in the notes to his admirable Clarendon Press Milton, adopting the new-fangled explanation of the line—

"And every shepherd tells his tale."

"The *tale* here," he says, "is not a tale of love, but the tale of sheep counted by the shepherd as he turns them forth to pasture."

Now, granted that the passage might bear this interpretation, I would ask for what good reason are we to reject in its favour the image in every way simpler, more natural, more in accord with the immediate context, and (I submit) more Miltonic, of the shepherd declaring his passion. All the other associations enumerated in the passage are of what is bright and happy—the splendour of the sun at dawn, the whistling of the ploughman, the singing of the milkmaid, the sharp and indescribably cheerful *ring* of the mower whetting his scythe. Which is the most natural pastoral feature to associate with these, the rustic courtship under the hawthorn, or the dull and unpoetic act of counting a number of straggling sheep?

The phrase, "telling one's tale" for declaring one's love is as old as Milton and much older. Students of Shakspeare do not need to be reminded of old Capulet recalling the days when he, too, could "tell a whispering tale" in a fair lady's ear; and half-a-dozen other instances might be cited from Shakspeare and his contemporaries.

And if it is submitted that six o'clock in the morning is an ungenial and unnatural time for love-making, I can only then quote Milton himself on the other side, who makes the shepherds in the "Hymn on the Nativity" occupied with such thoughts at an equally early hour, "ere the point of dawn":—

"Perhaps their *loves*, or else their sheep,
Was all that did their silly thoughts so busy keep."

ALFRED AINGER.

LAMPEDUSA IN 1690.—

"There is in that Island a little Chappell dedicated to the Virgin, in which there is an altar, and a coffin with a Turbant laid upon it, which is usually called Mahomet's Tomb. Both Turks and Christians have so great a veneration for this Chappell that they never pass it by without leaving money, victuals, or some other offering. At our arrival we found two large and fresh pastaiques, a sequin of gold, some silver aspers, and small coin of Malta, to which our Captain added a French piece of Three-pence half-penny. Our pilot told me that these offerings were design'd for the relief of poor slaves who often times escap'd thither from Malta and Afric; adding that the place was so sacred and miraculous that none but slaves durst take any of these things from the Altar; or if they did, that they could not possibly get out of the island. He related also several instances of these miracles, but all his arguments and stories could not hinder me from eating one of the pastaiques, for the weather was very hot."—*New Voyage to the Levant*, by the Sieur du Moët, Lond., 1702.

The voyager was exposed to a terrible storm near this island.

C. ELLIOT BROWNE.

EPITAPH.—In the church of Bryompton D'Every, Somerset, in a chapel on the north side, under a canopy, on a marble slab, is the following curious inscription to the Sydenham family:—

"My founder Sydenham, match'd with Hoby's heyr
Badde me informe thee (gentle passenger)
That what hee hath donne in mee is only meante
To memorize his father and 's discent,
Without vanye glorye; but he doth intreate,
That if thou comest his legende to repeate,
Thou speake him truly as hee was; and then
Report it so, hee dyed an honest man.
10 November, 1626."

KT. OF SOMERSET.

MAJOR-GENERAL ST. CLAIR.—In 1870, a communication was received by the chief magistrate of Thurso, N.B., from the secretary to the Western Reserve Historical Society, Cleveland, Ohio, in regard to the parentage of this gentleman, who died in 1868, and who was described as having been born at Thurso, in 1734; to have been a distinguished officer in the French War in America, 1755 to 1763; in the American Revolutionary

War, and in the Indian wars of the south-west. There are good grounds for the belief that General St. Clair was born at Thurso, 24th March, 1736; that his father was William Sinclair, a merchant there, and of the family Sinclair of Asserie, in the county of Caithness, descended from James Sinclair, first of Murkle, a grandson of George, fourth Earl of Caithness.

J. H.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

TURNER'S "ILLUSTRATED SHAKESPEARE."—I have a portrait in oil, formerly in the possession of Mr. John Green, of Evans's, in Covent Garden, on the back of which is the following memorandum, signed by him:—

"20 Sept., 1860. Spranger Barry—this is engraved (very rare)—the engraving I saw in Turner (of Gloucester's) *Illustrated Shakespeare*, and in Franks's collection. Turner's book sold at Puttick's for 495*l.* a few weeks since."

As an engraving answering to the description was not known to any of the printsellers to whom I applied, I asked Mr. Green for further particulars, and he replied (July, 1872):—

"The *Illustrated Shakespeare* was the folio of Boydell, in 20 vols., bound in green morocco, a magnificent affair, and realized 500*l.* The book was bought by a book-binder (of course on order) living in a stable-yard in Duke Street, St. James's. The engraving was, as near as an engraving can be, of Barry as *Hamlet*."

The portrait, which is ill drawn, is three-quarter size, and represents a man of fair complexion and large eyes; he has long hair, or rather wig, the curls of which rest on his shoulder, wide drapery, open at the neck, and a book in his hand.

As *Hamlet*, this would indicate a dress for the character antecedent to the time of Barry (who first appeared in London in 1747, and died in 1777), as shown by the engravings of Garrick and Henderson in the same part. This, however, is an insufficient test, as each actor may have followed his own notions of propriety, and such discrepancies are not unfrequent; for instance, Garrick appears to have played Jaffier in his usual costume, whilst Barry, in the same character, wears a theatrical dress. Messrs. Puttick & Simpson were obliging enough to refer to their catalogues of the time indicated, but could give me no information with respect to the book said to have been sold by them. On the other hand, Mr. Green's statement is clear and distinct.

Under these circumstances, I seek the aid of "N. & Q.," not doubting that some of its readers can report on the whereabouts of a book of this importance, and which is said to have been sold for so large a sum.

CHARLES WYLIE.

"SITUATE."—Is the use of this word in the preterite correct? The past tense, according to all analogy, is *situated*, and so it is generally used; but yet *situate* is frequently employed instead, and by good writers too.

"A goodly orchard ground was *situate*,"

occurs in Chapman's translation of the *Odyssey*, book vii., and I have more than once of late read in leading articles of the *Times* that such and such a place was *situate*, &c., which I cannot help thinking is a somewhat slipshod expression. The subject of the correct form of the preterite has lately been discussed in "N. & Q.," and I should be glad to have an authoritative dictum on the above point.

W. E.

WHITTLE-GATE.—Can any one inform me of the meaning and origin of this term? It was the privilege granted, in quite recent times, to poor schoolmasters in the north of England, of dining in rotation with the parents of their scholars; and, I believe, extended at one time to those of the clergy who had the guardianship of the flock, without much other chance of enjoyment from the fleece.

J. DEVENISH HOPKINS.

REV. RICHARD GIBSON.—I am very desirous to procure some information in regard to Mr. Gibson, who was the first settled clergyman of this province, then the Piscataqua Colony. All that our records or histories here give us is this: That on the 1st of December, 1631, Robert Trelawney (in our papers sometimes spelled Trilawney), and Moses Goodyear, of Plymouth, England, had a patent assigned on our coast of Maine, and that, under Trelawney as proprietor, Richard Gibson was the minister of the settlement at Richmond's Island as early as 1637. In 1638, and thereafter until 1642, he appears at our settlement officiating in a small chapel, and is spoken of as a learned and accomplished Churchman.

Anything in regard to the life of Mr. Gibson, or any traces of a portrait of him, will be considered of importance.

JAMES DE NORMANDIE,
Minister of the South Parish.

Portsmouth, N.H., U.S.

WARRANTS FOR THE EXECUTION OF CHARLES I.—I have written "warrants" in the plural advisedly, for I have lately been assured, not for the first, second, or third time, that besides that preserved in the House of Lords another copy of such warrant is in existence. I thought the question had already been discussed in "N. & Q.," but having just referred to the fourth of your valuable general indexes (the other three I had previously consulted) without finding any trace of such discussion, I venture to put the question, Is any duplicate of this remarkable document known to exist? I doubt it. But I have heard it suggested that it might have been signed in triplicate, so

that each of the three officers who were called upon to act under its authority might have in his possession a warrant for so doing. MR. THOMS, in his notes on the Warrants (4th S. x. 1, 21), hardly notices this rumour, to which it is clear he attaches no weight. W. F. T.

"LEGENDS OF GLENORCHY."—Who was the author of these poems? LAURIGER.

"THE GLORY OF THEIR TIMES; OR, THE LIVES OF THE PRIMITIVE FATHERS." London, printed by I. Okes, 1640, small 4to., with copper-plate frontispiece, and forty-four portraits of the Fathers, beginning with Philo Judæus and Josephus, finely engraved by P. Glover. Who was the author of the above, and is it scarce? F. S. L.

"QUADRAGESIMALIS."—Can any of the readers of "N. & Q." inform me what is the meaning of *Quadragesimalis* in the following inscriptions on cups belonging to one of the colleges at Oxford?—

(1.) "D.D. Sam. Bowater soc. com. et col. Quadragesimalis, 1653."

(2.) "D.D. Guil. Sergrove A.B. soc. et coll. Quadragesimalis, 1767."

M. J.

"LEGEM SERVARE."—Lord Coleridge said, at the anniversary dinner of the Royal Literary Fund, that "*Legem servare hoc est regnare*" was an old and pious saying, which had come down to us from the Middle Ages. How is this to be traced back? ED. MARSHALL.

Sandford St. Martin.

"Creator spirit, thou the first
To be through time unending;
Whose word was 'Light,' and light outburst,
In myriad forms descending."

Who is the author of the above, and where shall I find the whole hymn? A. B. M.

LETTERS BY "AN ENGLISHMAN."—To whom are the celebrated letters by "An Englishman," which appeared in the *Times*, Dec., 1851, ascribed? They are written with reference to the policy and conduct of Louis Bonaparte at that time.

V. DE S. FOWKE.

Union Society, Oxford.

EDWARDS, OF AMERICA.—Can some of the American correspondents of "N. & Q." tell me what arms were borne by the family of Jonathan Edwards, author of the *Treatise on the Will*? I want to know, to try to make more perfect a genealogical table of the Edwardses of Salop.

H. B.

MILTON: "PRO POPULO ANGLICANO DEFENSIO."—Bruce, in his life of Morus, p. 99 (Edinburgh, 1813), speaking of the Index to this work, in which are collected the abusive epithets heaped by Milton upon Salmasius, says:—

"This curious Index, probably annexed to that edition [apparently the 4to. of 1651] by himself, with the proper references, is not to be found in the 12mo. edition in Lond., 1652; nor in the folio edition of his Latin works printed in Holland, near the end of that century."

On referring to my copy of the 12mo. edition of 1652, I find the Index at the end, and the title-page bears "cum Indice." The Index is not paged, but has the signature M7, the preceding one being M6, and on the last page of the text is the catch-word "Index." Has Bruce then fallen into an error, or are there two editions of 1652, the one with and the other without the Index? Is the statement as to the folio edition correct?

D. M.

DAVID SCHOMBERG.—He held, I believe, some high berth in the Ordnance Office in the time of William III. or Anne. Can you give me any information about him? He is said to have been a nephew, or cousin, of the first Duke of Schomberg.

OTTO.

LEAFING OF THE OAK BEFORE THE ASH.—What is the correct form of the old saw which affects to foretell the character of the ensuing summer, when the oak puts forth its leaves before the ash, or *vis versa*? JAMES GRAVES.

"ANTIENT."—About the time of the Great Rebellion, in 1642, or thereabouts, a Demy of Magdalen College, Oxford, left the University, joined the Parliamentary army, and became an *antient* in Lord Peterborough's regiment against the king. What is the meaning of the military term *antient* at that time? J. R. B.

THE PROPHECIES OF PASTORINI.—Where can I get an account of these, once so popular amongst the Roman Catholic peasantry of Ireland, principally, I fear, from his liberal vaticinations on the destruction of heretics in that island? I remember, when a child, 1825, a universal feeling of terror amongst the Protestant population on account of one of them. These prophecies were current at least as early as the Rebellion of 1798, as they are alluded to by Musgrave in his history of that period. H. H.

Lavender Hill.

SIR JOHN SOWERBY, KNT.—Can any one give me information as to who Sir John Sowerby, Knt., was, to what county he belonged, and at what period he lived? Address answer to

W. E. HOWLETT.

Kirton in Lindsey.

"HOW JOHN BULL GOT THE KEY OF HIS OWN HOUSE."—Where can I find a copy of this clever article—"broad sheet" it might be called—which I remember reading twenty years ago? It is in Sydney Smith's style, but not his, I am almost sure. B. S. H.

BUCKLEY, or BULKLEY FAMILIES.—Will any reader of "N. & Q." kindly inform me who the Buckleys of Stuttgart were? One, John Buckley, was born in Stuttgart in 1754-5, and resided there till 1775 with two maiden sisters. I am desirous of ascertaining their *locale* in England previous to their establishment in Stuttgart.

H. F.

BACON'S ESSAYS.—In what year was Bacon's essay *Of Plantations* first published? The celebrated collection of essays appeared originally in instalments, in the years 1597, 1612, and 1625; in which of these was the essay in question?

E. O.

"WISE AFTER THE EVENT."—*Unde?* Is it an ancient or a classic phrase? I came across it recently in a controversy on the Eyre and Kooka affairs, but the earliest use of it known to me is in Sir George Staunton's speech, in reply to Sir James Graham's resolution condemning the Melbourne Ministry in the matter of the then impending Chinese war (House of Commons, 7 April, 1840).

W. T. M.

Shinfield Grove.

SILVER MEDAL.—What did a silver medal, about the size of a half-crown, with the inscription BRITAN. LIBER. RELIG. JUSTIT. LEG. VIND. MDCLXXXIX., commemorate?

J. C. J.

PETITIONS TO PARLIAMENT.—Can any one inform me when these began to be consigned to the care of members for presentation?

T. W. WEBB.

WOOD FAMILY.—Can any of your correspondents give me information as to the family of this name, of which Hannah, who married, June 23, 1722, George Wyatt, chief clerk of the vote office of the House of Commons, was a member. She was born October 28, 1698, and died June 10, 1782. I find amongst the sponsors of her seven children, Mary Wood, Samuel Wood, Samuel Tuffnell, Charles Owsley, Thomas Mytton, and others of the name of Hinton, Harrison, Cartony, Kemp, and Ferryman. Her youngest child, Hannah, married August 4, 1771, the Rev. William Vincent, D.D., afterwards Dean of Westminster. I should be most glad to learn where Hannah Wood married George Wyatt, and also where their daughter Hannah married William Vincent. George Wyatt was great-great-grandson of George Wyat, of Boxley, Kent, the tenth child of Sir Thomas Wyat, of Allington Castle and Boxley Abbey, who was beheaded April 11, 1554.

REGINALD STEWART BODDINGTON.

15, Markham Square, S.W.

Replies.

FIELD LORE: CARR, ING, ETC.

(4th S. xi. xii. *passim*; 5th S. i. 35, 131, 311, 376.)

It is useless generalizing over maps and histories in a county so exceptional as Cumberland. North differs from south, and east from west, in popular speech and in place and land names, according to the influence to which each has been subjected. All is consistent, and those who choose to read and compare the faithful testimony of the fields, their names and aspects, may find verification of history of long past times, and vestiges of each of the various peoples who have passed over the land. Here a Celtic form of a word, and there a Teutonic form of the same meaning, but allied, and not unlike as might be expected. If we can distinguish between the names that remain in some unsought and obscure spots, it may throw light on the scope and influence of the people who gave them.

Mr. Taylor, in *Names and Places*, quotes Anderson's lines—

"There's Cumwhitton, Cumwhinton, Cumrenton,
Cumrangen, Cumrew, and Cumcatch;
And mony mair *Cums* i' the country,
But nin wi' Cumdivock can match,"

to show that Cumberland is named as the land of valleys, which it may be, if that is the interpretation of Cumbria or Cymria. But this verse, to strangers, might give an impression that *cum* is a common word or prefix, for which Anderson's poetical exaggeration must be accountable; for except Cummersdale, I do not remember any more "*cums* i' the country," and these are all within a short distance of Carlisle, and in a comparatively level district, while among the more numerous and remarkable Cumbrian valleys the word is unknown. It seems to be generally superseded by *dale*, the antithesis to *fell*. In Cummersdale they are united; and if this is not a vestige of some later comers (strangers), which, as it is of a manufacturing character, may not be unlikely, it may be, like the *cums*, a trace of the Cymri in the locality. Mr. Ferguson has *coom*, the A.S. form of this word, as belonging to Cumberland, on which a reviewer remarked that it was a characteristic word; doubtless in that view of history in which we were all brought up, that this is the stronghold of the Ancient Britons. It is, perhaps, for its entering into the name Gillercoom that it appears there; at least the only sense in which we know the word is that of dust from friction, *turf-coom*, *saw-coom*, from sawing wood, as it is seen in a Yorkshire glossary. *Glen*, another British word for valley, occurs four or five times in the county Glenderamakin. Glenderaterra, Glencoin, and Glenridding, are all near the lakes; the two last included in *Patterdale*; and Glenwhelt in the north-east; but neither *glen* nor *coom*, so far as I know, are ever used in speech, or met with in field names.

Inquiries for the word *car* have brought to light many more instances in these counties; and since Joyce's *Irish Names* was quoted in "N. & Q." to show that its equivalent "corrach or curragh, a marsh, also a race-ground, gives names to the waste lands of twenty-eight parishes in Ireland," a gentleman resident in the town of Cork said that it was so named from the old marsh on which it was built; and newspaper accounts, during the wet winter of 1872, of partial inundations there, seemed to confirm the tradition, as well as to show the variations of the word. There seems only the same difference between Cork and Corrach as an Irishman makes between *arm* and *arrum* by pronunciation. This recalled the old name of Corby, which in the earliest writings is spelt Corkeby; and suggested that that also, situated near the *Cums*, might be another trace of Celtic influence, unless it is the fanciful spelling of the "Monks of Wederhale." But, with the usual variety of the district, "carr-syke" is mentioned as the boundary of the next parish below; while I see on a modern map, at Cumwhinton just above, "Cairn Bridge," which I fear is an innovation for sound or fashion's sake, like *Blencairn* for *carn*, tending to falsify the name of the rich old bogs, where no cairn, or burial-mound, has been heard of. I believe the *n* is often added to *car*, and the word otherwise varied by vowel changes; but the ground always speaks for itself, and if persons would consult it before altering the old names, there would not be so many mistakes. There is a Carrhead at Croglin, as in Yorkshire; and another farm named Carholme, at Ainstable, same as the Lincoln racecourse. There are two Corbys in Lincolnshire, and Corbridge in Northumberland. Corby is also found in field names, besides Coardale Beck, and other varieties in all the northern counties.

On the contrary, I have not heard of Ing as a field name lower down the Eden than Lazonby, the northernmost for several miles, of a cluster of villages with that Danish termination. Pye Ing is a farm in the next parish, half-way between Penrith and Carlisle. Whether the word has ever existed among the same class of names nearer the border, or along the western coast of Cumberland, where it is now wanting, or whether it has been trampled out and obliterated by the varied colonization of these more accessible shores and districts, on which English and Flemish, Scotch and Irish, settlers have left their traces, it would be interesting to discover. Probably other words have been substituted, as the names of grass-lands there often end in *field*, *park*, *hill*, *pasture*, *croft*, *grassing*, *bottom*, &c.; for, as Anderson says, with literal truth—

"There's Harraby and Tarraby, an' Wiggonby beside,
And Oughterby and Southerby, and *bys* baith far and wide,"

the bys being at least ten times as numerous as the

cums. I know of more than sixty, but they are not all on the map of Cumberland. In Alstonmoor there are neither *bys* nor *ings*, probably never have been; and there the brooks are *burns*. But from Lazonby, along the Eden, up to its source in Wild Boar Fell, a purely agricultural district of Cumberland and Westmoreland, there are few parishes without *ings*, except perhaps those in which Norman or other great proprietors have long been in actual possession, and where the old names have been translated by their agents, and obliterated by their followers. On a modern map I see Ing End, Little Ing, Load Ing, near the junction with Yorkshire; doubtless quiet farms among the Fells. Hanging Lund and Hoff Lund are, consistently, in the same region. *Lund* is the Danish word for grove. Holbeck Lund and many names of similar character are in Yorkshire. This winter a sale was advertised to take place at Lambeck Ing,—no other reference,—and I enjoyed the spring-picture suggested by the name, not doubting that it would be found in the usual connexion, near Penrith. Accordingly, it seems the Lambeck rises in Carrock Fell, flows by Johnby and Greystoke, and the place indicated is near Lamonby. West Ing is a farm in Mungrisdale; Langwath Ing is a field near Keswick. *The meadow by the long ford*; and lately I see a Broad Ing mentioned among grass-lands to be let as far west as Ireby.

From Westmoreland I have had lists of field names kindly sent. "At Kirkby Thore there are *ings* both by the Eden and Troutbeck. Washington Ing might have been a place for sheep washing, as the Fell-stocks were of old divided, in autumn, in the adjoining field. And there is Powis Ing." Turning to Burn and Nicolson, I find an instance of the translation of names:—"There is a Close at Kirkby Thore, called Meadow Powes, charged with 3*l.* 6*s.* 3*d.*," to several charitable purposes, &c.

There is also a farm, Powis House; but of the owner of this fine old Welsh name—Powys—I can find no other trace: doubtless, one of the few Britons who held his own among the almost universally Northern population. There are *Pantdales*, not far off, which might have been named by, or might have belonged to, this pre-historic worthy.

Of Washington, a name now equally silent, and apparently forgotten in the rural district, there is this trace:—"In the 1st, Joh. Gilbert de Reinfred passed his accounts in the Exchequer for fines paid by Henry de *Washington* for lands at Crosby Ravensworth." In some neighbouring parishes the name occurs, and each time differently spelt. "In 6th Richard I. an exchange of lands by Henry de *Winchinton*, at Crossebi," &c.; and "In 14th Edw. I. Henry de *Wessington*, who married one of the daughters of the last Robt. de Vetripont, divided the inheritance," soon after which the name passes away from the district.

The orthography of names seems to have been

quite a matter of fancy in old times, for we read of "lands at Ellerker (same as Aldercar) by the Hedene and Truttebeck." A sulphureous spring here is named Potts, the waters of which were formerly resorted to by persons in the neighbourhood, and drank medicinally. *Dirtpot* is a field name here, and not uncommon in other places where a "Foul syke" carries off the watery nuisance. The Roman Road passed across this parish, and the fields named Borwens are thought to be so named from its mounds remaining. In Temple-Sowerby Moss, adjoining, it is added, each family had formerly its own *peat pot*, from which was dug every year the winter's fuel.

A gentleman, whose family has long been settled near Appleby, sends valuable lists from old Valuation books:—"In Bolton parish there are Inglands, Barth Ing, Star Ing, Ings Allotments, Ings Closes and Broad Ings, Red Pot, Latha Close, Cardale, Pantdales (synonymous), Old Norse and Celtic Open Ellers, Wandells, Wanderflatt, Wikeld, Wiber (all relating to willows, probably, as wands and withes), Hindom and Sandhom (Hindholm, Sandholm), Baron lands, Baron Swensons,* *Kirk-wathdales*, *Muckwath* (where fords are used), Grimsber Top, Thornbers (high uplands all the *bers*), Burtrigg, Castrigg, Arneside, Peatmire, Streetrigg, Eller Stubbs, Bull Ing, Knock Butts, &c."

Reagill, parish of Crosby Ravensworth (anciently written Ravensthwaite and Ravenswath, each of which might have been appropriate), has "Crag Ing, and seven other Ings. Several enclosures named Masks (probably *marske*, the Danish word for marsh, which occurs also in Yorkshire), three Bysteads (sites of houses), Lynegards (enclosures for flax), Blinbeck, Leases."

In the parishes of Morland and Shap, and at Newby and Cliburn, there are Ings, Hynings, Reddings, Skellas, and other more general names.† At King's Meaburn—

"There are numbers of Ings, and of all shapes and sizes, not near a river; several Ingmires; a great many King's Ings. A few fields have *keld* compounded with brow, land, &c., evidently from a fine spring near Keld Well. Many end in *how* and *ber*, always hilly, and in this and neighbouring parishes, as far as Kirkby Stephen, many which show portions of bare, flat rock have *klint* in their name."

Though it is added that these last words convey no idea to the mind at present, being heard only in names. *Keld*, which gives names to farms and wells, and families, in compounds, all over these counties, is the Scandinavian word for spring—

* Possibly referring to Adam Fitzweyn. Swainson is a not uncommon local name.

† *Hegn*, a hedge, in all northern tongues, seems to have given names to choice enclosures in many places—Hennings, Haining, and Hyning. *Redding* is as common for a clearing. *Scale-how*, probably hill of the shielings, booths.

Coldkeld, Salkeld, &c.: *Klint* is that for rock, cliff, which are little used here; *how* and *ber*, probably abbreviations of *berg*, a mound or hill. There are other lists of similar character, none showing, perhaps, such decided Scandinavian predominance. Meaburn was the manor of Simon de Morville, one moiety of which was given to his daughter, Maud, wife of De Vetripont, and the other to his son, Hugh de Morville. When, for his share in the death of Thomas à Beckett, the latter was dispossessed by Henry II., and this "taken into the king's hand," the two villages were distinguished as King's Meaburn and Mauld's Meaburn, and are still so known. In Burn and Nicolson it is remarked that the "name was formerly written Medburn, apparently from the brook which flows through it, though that is the Lyvennet Beck." So in the cases of Milburn and Cliburn, the streams near are known as *becks*, and *burn* is not popularly understood here as synonymous. It is a fine agricultural district, with its background of fells; but it was often wasted by Scottish raids during the troublous times of the borders, which, perhaps, may account for the quantity of land bearing the name Ings—once part morass, which drainage has converted into beautiful meadows. King John soon gave this part of the manor to De Vetripont, but the "King's Ings" remain. Indeed, whatever kings or dynasties may have passed away, and whatever lords may have been dominant (of which Domesday *here* may tell), they seem to have made wonderfully little change in the names of the people and the land. One is reminded of a passage in Sir H. Maine, that "when the Manorial land system superseded the Patriarchal communities, the small holders were probably not dispossessed," but paid the fines, and rendered services required, keeping their hold on the land and their ancient fell-rights as at this day. And what a duration this implies! The people who named the fields evidently did not write. There is no certain record of their coming; and laws and records were written in language other than theirs—Norman-French or monkish Latin—and in certain localities the old names have been translated and lost. For a long time back, however, parish Valuations in this district have been made by native valuers, often residents and amateurs, to whom the importance of preserving the old names was manifest. There are still, in names of people and places, in speech and custom and old-fashioned economics, a thousand analogies with the Scandinavian countries, quite in accordance with these field names.

It is to be regretted that this fine old word and historical landmark, *ing*, is not more generally recognized and valued; and that where it is known it should ever be superseded by new names utterly at variance with the country and climate. Pity also that we do not always write it carefully. I saw Pye Ing lately printed as one word,

which strangers must have read to ryme with *spying*; and such, doubtless, has been one cause of its loss in places where, from all analogy, it must have existed.

In some glossaries I see *Ing* marked A.S. Yet Bosworth's *Dictionary* has no mention of it except in "Ingwyrt, (1)" quoted and unexplained, which, though we have it not, we suppose must be the meadow-sweet—*Spiraea ulmaria*—our "Queen o' the meadow," in North Cumberland, being the literal translation of the Danish *Engdronning*. So, probably, *Ing* is not found in old MSS. In *Names and Places*, indeed, its existence and general significance is acknowledged, but no local habitation is assigned to it in the nomenclature of the country; nor has it any place in English literature that I have met with, save that Canon Kingsley, in writing of the Fens, says that "Deeping, in Lincolnshire, means deep meadow." He also mentions that the "Car-dyke," or catch-water drain through the swamp between Peterborough and Lincolnshire is attributed to the Romans.

But instances like these are never solitary, and, to look at the maps of counties and coasts where the Danes were once so powerful, one would say the word is still there, in names, as prefix and medial and suffix, except that the ground is so generally claimed, on high authority, for the family settlements of the Anglo-Saxons, in whose language *ing* seems merely a diminutive, and never a meadow. To the northern mind the suggestion naturally arises, Had the *kings* never *Ings* near London? And what is the origin of that name of the "Old Court Suburb," as Leigh Hunt called Kensington? What were the names of the fields in which Lady Sarah Lennox was making hay as young King George III. rode past? Perhaps the old map of London (Agas's) may throw some light on this point. Thoby, it seems, is near Ingatestone, where we think there must have been some *stone* to mark the gate, or, perhaps, the road through a meadow, where all around was waste. Was there not at "God-alm-ing" some meadow left for pious alms, like Powys Ing; and at Margaret-ing some pearly dame, once its proprietress? The people of each locality can best interpret the names they possess; and if they will study their field lore, it may aid in correcting some error, and sometimes in saving truth that is perishing.

Jamieson's *Scottish Dictionary* has *ink*, which I have never met with as synonymous with *ing*; and *link*, as in "the Links o' Forth." With all deference to such authority, *links* refers to the windings of a river, for which we have crooks, as Petteril Crooks, Crook of Lune, &c.; or to curls of hair, in old ballads, as "the links o' gowd and ivorie." And in a secondary sense, if it includes *sandy plains*, on which the game of golf can be played, the word does not fairly represent our *ing*.

Haugh is the corresponding word in Scotland, and the adjoining border of Northumberland—"Leader haughs an' Yarrow"; "the dowie dens o' Yarrow."* The Scottish *brae* may often accord with our *holm*, the raised bank of a river. *Ing*, with us, belongs to that rich deep verdure, which, wherever it is known, has been the chosen ground of poetry. Soft primeval meadows, a little way from the streams, the sward of which is never to be broken by the plough; or tracts of luxuriant green between forest glades, which, in *Shakspeare's* time, the fairies were supposed to haunt, and into the declining recesses of which Will-o'-the-wisp was so apt to decoy his victims. There is no combination so common with *ing* as *mire*, *Ingmire*, and assuredly none could have been more true to fact.

A Danish proverb says, "When the *Eng* is yellow the *Lade* (barn, Laith, Cumb.) will be filled." Our *ings* are still mostly hay-ground, and after the autumn rains and dews their *fog*, or after-grass, is of the richest, butter-producing luxuriance, saved especially on that account for the milk cows. Not "dry grass," as some book says; and other analogies favour a belief that it is from the Danish *fugte*, to moisten. "The foggy knowe," in *The Gentle Shepherd*, seems to allude to the moist verdure of the hill at evening. The excessive richness of *clover-fog*, the *after-crop* of fine corn-lands, is absolutely dangerous to cattle with the dew upon it. One of my earliest lessons in field lore—long years ago—was when it was reported that one of my father's bullocks "had broken over a hedge, one *rouky* morning, into the *clover-fog*, and was found lying dead." They were to have been turned in later in the day, but this poor creature could not resist the sight, and served to "point a moral," as well as to impress the meaning of the word.

I can only quote from one source, which we neglect in England to our own disadvantage, the only one which can show any parallel to the verdure of English valleys, to prove our faithful keeping of the word *ing*. Ehlerschlager says of Ingerlil that she faded like a flower—"Visned som en Blomst i Enge." And Christian Winther in his poem on Sieland, the largest of the Danish islands, sighs to be laid in its green bosom:—

"Ak! kunde jeg da lægge
Til Ro mig i din Eng!"

Cumberland.

M.

Assonance appears to be very destructive of field names. In searching for Cymraeg traces in

* In the third edition of *Names and Places*, this word is confused with *how*, a hill, not as if from inadvertence, but repeatedly; and *haugr*, a burial mound, is once mentioned as allied. If, in spite of Wordsworth and the old Scottish ballads, of Mr. Taylor's learning and research, and the acuteness of critics, this is still possible, it shows a strong light on the difficulties of northern dialect to Southrons. *Kirkhaugh* is the church meadow—name of a Northumbrian parish near Alston. Pron. *kaf* by those who do not give the guttural in the North.

Lancashire, I examined many estate maps, schedules, &c. From what I have left of my notes on the subject, I have extracted the following:—

"A.D. 1684 Two ffeamours; A.D. 1801 Lower and Upper Themer.

"1684 Douglas Meadow; 1801 Duggas or Dorcas Meadow.

1781 Long Hoyle
Spear Spit
Reap Acre
Long Thorn
Flash
Farther Edge
Naunts

1831 Big Isles
Spier Pit
Heap Acre
Long Stang
Carr Dole
Farther Hedge
Aunts

"Ogreys, later deeds give Augury. Margreates Field, later deeds give Market Field."

H. T. C.

QUEEN ANNE'S INDIAN CHAPEL OF THE ONONDAGAS (5th S. i. 248.)—The Onondagas was one of the five (at a later period, six) nations of the Iroquois confederacy. They have given their name to a county and township in central New York. The four Iroquois chiefs, who visited England in 1710, and had an audience of Queen Anne, asked that ministers might be sent to instruct their people in Christianity. In 1712, the S. P. G. appointed the Rev. William Andrews a missionary to the Iroquois, and the Queen directed a fort to be built in the country of the Mohawks (the easternmost of the five nations), with a chapel and a house for the minister:—

"The Chapel was very decently adorned. Queen Anne had given handsome Furniture for the Communion-Table. . . . Archbishop Tenison gave 12 large Bibles, very finely bound, for the use of the Chapel; with painted Tables, containing the Creed, Lord's Prayer, and Ten Commandments."—Humphreys's *Hist. Account of the Soc. for the Propagation*, &c., London, 1730, p. 331.

The mission proved fruitless, and was soon abandoned. The Onondago fort and chapel were not built. The Communion Service presented by the Queen was retained for the use of the first English church in Albany, and is still, or was till lately, preserved (*Documentary History of N. York*, vol. iii., p. 697). Q. Y. Z. has, it appears, one of the "twelve large Bibles."

J. H. TRUMBULL.

Hartford, Conn.

NEWTON'S "AXIOMATA SIVE LEGES MOTUS" (5th S. i. 322.)—In addition to the passage which I have already given from the General Scholium to the *Principia*, the following sentence, which begins the Scholium to the laws of motion, may be quoted in support of my argument:—"Hactenus principia tradidi a mathematicis recepta et multiplici experientia confirmata." The "principia" here mentioned are the laws of motion and their corollaries. This is clear from what follows in the Scholium. Now, if Newton had believed the laws of motion to be "immediate intuitions, or data of consciousness," propositions "knowable à priori,"

"axioms," in the same sense of that word as the axioms of Geometry, it is impossible to assign any valid reason for his appeal to "multiplex experientia" in confirmation of them. He would no more have dreamed of invoking experience in confirmation of the axioms of Euclid than Mr. Spencer himself.

What Newton really meant when he described certain propositions in the *Principia* and the *Opticks* as "axioms" appears to be suggested by the words "a mathematicis recepta," in the above sentence, and by the following passage at the end of the list of axioms in the First Book of the *Opticks*:—"I have now given in Axioms and their Explications the Summ of what hath hitherto been treated of in Opticks. For what hath been generally agreed on I content myself to assume under the notion of Principles, in order to what I have farther to write." Newton's optical and mechanical "axioms" thus appear to be propositions which he considered himself at liberty to assume without proof because they were generally accepted. Their acceptance may have been due, or not, to their self-evidence. But there is no evidence that he believed that it was. I may, perhaps, be allowed to add that, in my own opinion, the first law of motion is a mere identical proposition, immediately following from the usual definition of mechanical force. FRANK SCOTT HAYDON.

Merton, Surrey.

"INFANT CHARITY" (4th S. x. 332, 381, 459.)—I remember that, in my boyish days, some "potters" in the North of England, well known as "*Swaleses' gang*," used to send their children out to beg, and the noise that the poor infants made at the doors was a regular *wailing*. I shall never forget the drawling sing-song when they said "pleas Missus a coud poratee or a lile bit o' drippin'; we hev 'nt owt ta it!" This was generally the cry of these children, who were rosy and healthy looking, and belied their story! Miss Baillie was well acquainted with more than one district where the Swaleses were; and she must have frequently heard the *wailings* of the infants. I therefore think that the noise made by Swaleses' infants originated the simile in the beautiful glee.

VIATOR (1).

"REGINALD TREVOR: A TALE," &c., BY EDWARD TREVOR ANWYL, &c. (4th S. viii. 327, 462; 5th S. i. 86.)—I cannot gather from CYMRU AM BYTH's note clearly what information he intends to convey. Does he mean that "Edward Trevor Anwyl" is not a pseudonym, or does he mean that "Edward Trevor" is a real name, and that the author has added what CYMRU AM BYTH tells us is a good old Welsh adjective, namely, "Anwyl," to express a quality he considers he possesses, like some of the French bibliographers who put "bibliophile" after theirs?

G. M. T., on page 462, fancies it is a real name, for reasons he gives, and the British Museum Catalogue agrees with him; but the London Catalogue, 1816-1851, registers the work under its title, the compiler considering "Anwyl" a pseudonym. I do not find the name in Allibone. "Anwyl" puzzled me a good deal, but I must admit being far more bothered with your correspondent's signature, and I fear now there is some mysterious meaning in it.

OLPHAR HAMST.

MAIDENWELL, NEAR LOUTH (4th S. vii. 389, 548).—Sir James Lancaster, the celebrated navigator, whose name is preserved in "Lancaster's Sound," in Baffin's Bay (will dated 1618), granted and secured to Sir William Cockaine and others certain estates at Maidenwell, in Lincolnshire, and also other estates in trust, "that the rents, profits, &c., should be paid into the hands of the master, wardens, and commonalty of the mystery of Skinners, London, to be by them distributed and bestowed according to the direction of his will." They were to "pay out of the rents and profits of the said manor of Maidenwell yearly 103l. 6s. 8d. to the churchwardens, lecturer, and the bailiffs of the town and parish of Basingstoke, in the county of Southampton (where I was born)." The will then goes on to describe how this money is to be distributed; the town of Basingstoke also had other gifts out of the overplus of his estate. If the estate on which the Moseleys resided at Maidenwell is the same as that now held by the Corporation of Basingstoke, they were only tenants, and not the owners of it.

SAMUEL SHAW.

Andover.

THE FIRST EAR-RING (4th S. iii. 218).—An engraving, entitled "Ladies' Ears Bored gratis," was published by Laurie & Whittle, May 12th, 1794, 53, Fleet Street, London. This plate came into my possession recently. I would infer that the design is Rowlandson's. Wilkie's painting of "The First Ear-ring" was executed in 1835.

W. T.

REV. GEORGE ARNET, A.M. (3rd S. iii. 348; xi. 464; 5th S. i. 268).—I have found, among the papers left by a relative, the following, which may possibly interest Mr. MATTHEWMAN:—

"A silver seal, of very ancient, curious, and elegant workmanship, was shown in our office the other day, the history of which is somewhat singular. About the year 1780, or a little before, some workmen ploughing a part of the enclosed Flodden Field found a solid silver seal, which, from the arms, turned out to have been that of Robert Arnot, of Woodmiln (direct ancestor of the Balcorno family in Fife), who bore the royal pennon on that day, and fell at his sovereign's side.

"The seal found its way into the hands of an English gentleman of taste and fortune, and Scottish descent, of that name, whose arms it nearly approximated.

"His successor, a Captain in the Navy, being a sister's son, and so not inheriting his uncle's name, in the most kind and liberal manner transferred it to the lineal

descendant of its gallant owner."—Copied from the *Standard* newspaper, February, 1836" (the day of the month is not given).

The "English gentleman of taste and fortune, and Scottish descent," was Matthew Robert Arnot, Esq., usher of the green rod, reading-clerk, and clerk of the private committees to the House of Peers from about 1765 to 1801, only son of the Rev. George Arnot (vicar of Wakefield from 1728 to 1750). This Matthew Robert Arnot was affirmed to have been "a baronet by descent," but to have declined to assume the title.

A statement made by J. M. A. (3rd S. xi. 464), to the effect that Sir William Arnot, who died in 1782, was succeeded in his Scottish estates by his two nephews, the children of his sisters, is in direct contradiction to the assertion of Sir Bernard Burke (*Extinct and Dormant Baronetcies*), that Lieut.-Col. Sir William Arnot, who died in 1782, left a son and heir, Sir William Arnot, who was sixth and last baronet. Either ULSTER or J. M. A. must be wrong.

C. L.

"THAT SANGUINE FLOWER," &c. (5th S. i. 260).—The flower mentioned by Milton, in *Lycidas*, is the *Hyacinthus scriptus*, L. Hyacinthus, the son of Amyclas and Diomedes, was killed whilst playing at throwing disks (solid quoits) with Apollo. He, in his grief, changed the blood pouring out from Hyacinth's forehead into a hyacinth with flowers of purple hue, and on whose leaves are written the letters AI, AI (woe, woe). The epithet "sanguine" is thus explained. The plant does not grow wild here (only the *Hyacinthus non-scriptus* is found here), but it is frequently found in Germany. Cf. Ovid, *Metamorphoses*. A. B.

Doubtless the hyacinth of the ancients, whatever that may have been, often blue or white, but sometimes approaching blood colour, said to have sprung from the blood of Hyacinthos, or of Telamonian Ajax, and to have inscribed on its petals the initial letters YA or AI, or the interjection αἰαί, hence the epithets γράττα ὑάκινθος, Theocr. 10. 28, "inscripti flores," Virg. *Ecl.* iii. 106. It is quite uncertain whether the flower was of the iris or gladiolus kind, or the larkspur, or what we call the hyacinth. See Liddell and Scott, *Lex.* s.v. ὑάκινθος; Smith's *Dict. of Bible*, "colours, blue"; *Speaker's Commentary*, vol. i. part i. p. 367.

J. T. F.

Hatfield Hall, Durham.

"Dic quibus in terris inscripti nomina regum
Nascantur flores." Virg. *Ecl.* iii. v. 106-7.

"Ipse suos gemitus foliis inscripsit et ai ai
Flos habet inscriptum." &c.

Ovid. *Met.* x. 215, 216.

"Littera communis mediis pueroque viroque
Inscripta est foliis; hæc nominis, illa querelæ."

Ibid. xiii. 397-8.

These passages, if read with their contexts, do

not leave any doubt that Milton alludes to the hyacinth. If further illustration is desired, see Pliny, lib. xxi. cap. 38, and John Martyn's *Notes on Virg. Georg.* iv. 183, where much learning will be found. C. S.

PLANT STAINED WITH BLOOD AT THE CRUCIFIXION (5th S. i. 300.)—This tradition attaches to several plants with spotted leaves; especially to *Orchis mascula*, "which in Cheshire is called Gethsemane, [and] is said to have been growing at the foot of the cross, and to have received some drops of blood on its leaves."—*Quarterly Review*, July, 1863. JAMES BRITTEN.

British Museum.

The plant inquired for by T. W. W. is the spotted persicaria (*Polygonum persicaria*), a handsome plant, abundant on waste lands. TENEOR.

The plant, the English name I do not know, grows luxuriantly in the Belgian flax fields, where the peasants call it "Roodselken." The leaves are a bright green spotted with red.

CHARLES SWAINSON.

Highbury Wood.

The plant is the arum, cuckoo-pint, or lords and ladies, very abundant in April. The dark spots on its leaves have a wonderful resemblance to splashes of dried blood.

W. J. BERNHARD SMITH.

Temple.

The plant is doubtless the species of orchis which in Cheshire is called "Gethsemane." It is said to have been growing at the foot of the cross, and to have received some drops of blood on its leaves. Hence the dark stains by which they have ever since been marked. Some such legend seems also to have been attached to the white purple-stained flower of the wood sorrel, which the early Italian painters occasionally place in the foreground of their crucifixions. See *Selections New and Old (Masters)*, p. 202.

JOHN CHURCHILL SIKES.

Lichfield House, Anerley.

ORONTIUS FINÆUS (5th S. i. 249), or, in his vernacular, *Oronce Fine*, the author of *Quadrans Astrolabicus*, was an eminent astronomer and mathematician, born at Briançon in 1494, and died at Paris in 1555. From 1532 till his death he was Professor of Mathematics in the Royal College. He claimed to have discovered the quadrature of the circle, and was the author of some thirty or forty works enumerated in Lalande's *Biographie Astronomique* and elsewhere. Of his collected works, there were three editions, in 1532, 1542, and 1556 respectively, besides an Italian translation, published at Venice, in 1587. For an account of him, see Rose's *Biog. Dict.*, also Chalmers's *Biog. Dict.* A more detailed and interesting, as well as very full, account

of him will be found in Nicéron's *Histoire des Hommes Illustres*, vol. xxxviii., pp. 184-201. In addition to this latter, see, for original sources of information, Thevet's *Vies des Hommes Illustres*; Du Boulay's *Historia Universitatis Parisiensis*; Launoy's *Histoire du Collège de Navarre*; Rochas's *Biographie du Dauphiné*; Gouget's *Mémoires sur le Collège de France*; Delambre's *Histoire de l'Astronomie au Moyen-Age*, &c.

GASTON DE BERNEVAL.

Philadelphia.

CENTENARIAN NEWSPAPERS (5th S. i. 285.)—In MR. PINK's list are one or two inaccuracies which should be pointed out. For 1690, as date of the establishment of the *Edinburgh Gazette*, read 1600. (This paper was established "by Act of Parliament for general announcements," and has been described as "the prototype of the press.") For 1705, *Edinburgh Evening Courant*, read 1689 or 90. For 1711, *Newcastle "Chronicle,"* read "Courant." Add to list *Caledonian Mercury*, 1720; *Aberdeen Journal*, 1746. J. MANUEL.

FLOGGING IN SCHOOLS (5th S. i. 284.)—MR. BROWNE writes:—

"The ingenious Dr. Wilkins was so convinced of the injury done to education, and especially to the masters, by the practice of flogging, that the writer of this pamphlet heard him propose the device of an engine to thrash the refractory boys, an idea which is certainly worth the attention of American inventors."

Unless I am greatly mistaken, something of the kind has been invented, and used, by our ingenious American cousins. I have certainly read of slaves being sent to the flogging mills, and have some hazy idea of the instrument of torture; but I cannot refer to the work in which the account appeared. Perhaps some of your readers may be able to throw additional light on the matter. A. E.

Almondsbury.

"PLAGAL" (5th S. i. 329.)—TENEOR will find the etymology of this word in Webster's *Dictionary of the English Language* (4th edit., by Goodrich and Porter), where it is said to be from Greek *πλάγιος*, sidewise, slanting, and French *plagal*. In music, having the principal tones lying between the fifth of the key and its octave, or twelfth. Said of certain melodies or tunes, and opposed to *authentic plagal cadence*, a cadence in which the final chord on the tonic is preceded by the chord on the sub-dominant. A. S. A.

Richmond.

MISS ELIZABETH POLACK (5th S. i. 288.)—This Jewish lady was related to the late Sir Francis Palgrave (Frank Cohen of Lord Byron's *Notes on M. Faliero*), whose father died in my late mother's house, and where, I believe, Miss E. Polack once lodged, as she was a native, or resident, of Portsmouth or Southampton, if my memory does not betray me. Let MR. R. INGLIS inquire of MR.

Palgrave († Palgrave Simpson) about Miss Polack's biography. S. M. DRACH.

MR. INGLIS is no doubt aware of the novel called *St. Clair of the Isles*, by Elizabeth Helme, on which the play he refers to may be founded. Probably Miss Polack was some relation of the one mentioned in Allibone. OLPHAR HAMST.

SWAINSWICK, SOMERSET (5th S. i. 289.)—This legend is given at some length in Egan's *Walks through Bath* (1819), and at much greater length in Wood's *Description of Bath*. The *Historic Guide to Bath* (1864) relates the same history in more modern language. These accounts differ in some respects, the first stating that Bladud, in attempting to fly, met his death by falling upon the temple of Minerva, while the others state that he fell upon the roof of Solsbury Church (4th S. xii. 517). I shall be glad to assist MR. POOLE in his work of compilation. C. P. EDWARDS.

Clan Villa, Bath.

"JERUSALEM CONQUISTADA" (5th S. i. 288.)—W. M. M.'s copy wants two leaves, one containing six stanzas and the other containing one stanza on the recto, and on the verso the colophon, with the date of 1609, not 1619, Barcelona: but I presume it is the edition intended by your correspondent. The "xxxvi." he mentions is not the number of the stanzas, but the printer's sign, xxx, 6.

J. F. M.

I have the *Obras Sueltas* de Lope de Vega, Madrid, 1776-1779, 21 vols., 4to., the 14th and 15th of which contain the *Jerusalem Conquistada*. The number of stanzas in libro xx. is 162, and the 155th ends with—

"Solo aquel lienzo que cortada avia."

Brunet gives 1609 as the date of the first edition of the *Jerusalem Conquistada*. As the stanza is 36 in W. M. M.'s copy, its position must have been changed, or the poem greatly lengthened in later editions. H. B. C.

U. U. Club.

LUCIA VISCONTI, COUNTESS OF KENT (5th S. i. 227, 373.)—I am greatly obliged to my good friend TEWARS for the extract from Corio's *Historie Milanese*, to which work I have no opportunity of access. He must allow me, however, so far as the Earl of Kent is concerned, to prefer Dugdale's (or rather Stow's) date to Corio's, on the unquestionable authority of Lucia herself. She presented a petition in 1421, in which she stated that Kent guarded Henry IV. in his journey to Shrewsbury (1403), joined with the Duke of Clarence in his expedition to Sluys (1404), and made a grand tournament in Smithfield (circ. Jan. 1, 1406), all which events happened before his marriage with her (*Rot. Parl.*, iv. 143-5). Edmund, Earl of Kent, was born in 1382, and, if Corio's date be

accepted, he was so extremely precocious a young gentleman as to have fought in a naval expedition, overthrown his challenger in the lists, and run deeply into debt, before he was three years old. But what, then, did happen at Milan in October, 1384, in which Lucia was matrimonially concerned? I think it may reasonably be supposed that it was the contract of marriage (afterwards annulled) between Lucia and Louis II. of Anjou, King of Sicily, first cousin of the reigning King of France. Ingelram de Coucy, who had some years before 1384 broken faith with his father-in-law, and resumed his French allegiance, was a most unlikely person to be sent as ambassador from London, but just the reverse from Paris. Corio probably found no mention of the name of the bridegroom in the record of 1384; and, finding that Lucia was afterwards Countess of Kent, he jumped to the conclusion that it was to the Earl of Kent she was then married. Why he imagined Kent to be a son of Henry IV. is a harder knot to untie. Other discrepancies might be noted, as, for instance, the portion of 75,000 golden florins given with Lucia in 1384, while in 1406 she was purchased at nearly the same cost (70,000 florins) for Kent. The fact that Coucy was "on his way to assist Louis of Anjou" makes it the more likely that the solution which I have suggested is the true one.

HERMENTRUDE.

SUPERSTITION OF WELSH COLLIERS (5th S. i. 383.)—A good deal has been said lately about the relation between Slavonic and Gaelic superstitions. With regard to MR. COLEMAN's note on the ideas of Welsh colliers as to female influence on their day's work, I may mention that, in crossing the government of Orenburg last year, I saw a company of girls "crossing my bows." My driver pushed his horses into a gallop, with muttered ejaculations against the women, but would have failed in passing before them had they not stopped and waited on the side of the road till I had passed, calling out merrily that I owed them a good turn for not spoiling my luck for the day.

ASHTON W. DILKE.

DOUBLE RETURNS TO PARLIAMENT (5th S. i. 104, 153, 176, 257, 356.)—EBORACUM is wrong on every point in his communication:—1. Under what he calls "the old act," which was the common law, a returning officer might vote if he was a voter, but not after the poll was closed, so that he had no casting vote. Hence double, or even treble, returns, as in a case at Knaresborough. 2. Under the new law it is just the reverse of the old, and of EBORACUM's statement. A returning officer is forbidden to vote at the poll. He has no vote by virtue of his office, but if a voter, and in that case only, must give a casting vote. 3. There was no "alleged double return" at Thirsk. W. G.

BUDA (5th S. i. 287, 374).—The twin city of Buda-Pest sits astride upon the Danube, Buda on the south, Pest on the north. It is not Buda, but Pest, of which the German *Ofen* is a translation, from the Bohemian *pec* (pronounced *pets*), an oven; *pekui*, inf. *pecy*, I bake. H. W.

COL-IN COL-FOX, &c. (5th S. i. 141, 211, 371.)—MR. JESSE asks on what grounds I believe "collie" to mean a bobtailed dog, and that the tail of the shepherd's dog is commonly docked. First, then, with respect to the meaning, the Scotch *to coll* is to cut off an appendage, to poll the hair, to snuff a candle; and the Swedish *kulla* is used in the same sense. Hence *kullet*, *kollut*, *kollig*, *kullug* (exactly corresponding in form to our *collie*), hornless, polled, bald, wanting some appendage proper to the kind, as a church without a steeple—Rietz. In Norway *kolla* is often used as the proper name of a hornless cow, as *Raudkolla*, *Graakolla*, &c. The element *kull* has the same signification in the Hessian *kullarsch*, a tailless hen. It is clear, then, that the term *collie* might well be applied to a docked dog. In the next place, as to the fact of shepherd's dogs being habitually so mutilated, I can only appeal to my own earliest recollections as a boy in Staffordshire sixty years ago, and occasionally in after life. I must confess that the picture in Bewick rises up against me; but if the practice of docking shepherd's dogs lingers anywhere, it is sufficient to give probability to the derivation. A younger friend, to whom I appealed, says he is certainly familiar with the fact (in Pembrokeshire), but he thinks it is dying out of late years. What confirmed me in my own belief in the derivation, was finding that the term "Mutz," signifying a stump, is in certain districts of Hesse a very common name for a shepherd's dog, because, says Dr. Vilmar (*Idiotikon von Kurhessen*), their tail is there generally docked; and in consequence of this operation, continued through a course of generations, they are even born with a short tail.

The objection of Mr. Tew is hardly consistent with itself. He says it does not to his mind afford any explanation of any of the compounds in question, yet he admits that *cold* is naturally used in the metaphorical sense of "deadly," and that "a deadly poison and a deadly weapon" are expressions about as common as any among us." What occasion, then, can he have to look further for an explanation of *col-knife* or *col-poison*, at least? *Cold prophet* is actually found as often as *col-prophet*, and is sufficiently explained by the analogy of *cold counsel*, bad counsel. Finally, he asks, What of the name *Colpepper*? Surely that is to be understood as *Black pepper*. Now, to my mind, *Black pepper* is not a likely name for a man to acquire; and if I were to give a conjecture, I should explain it as *cull-pepper*, one who picks pepper, analogous to

Pillgarlick, one who picks garlick; *Culpepper* being the most usual form of the name.

H. WEDGWOOD.

"REALIZING THE SIGNS OF THOUGHT" (4th S. xii. 472; 5th S. i. 115.)—The following extract from *Faith Gartney's Girlhood*, a tale by an American lady (Mrs. Adeline Whitney), may be interesting to HERMENTRUDE, as tending to confirm her idea as to the formation of thought-shapes being a property exclusively feminine. A lady and gentleman are comparing their ideas of figures in the abstract: he says,—

"Do you fancy the figures, from one to one hundred, ranged in three sides of a parallelogram, with the tens a little taller than the rest, and the corners turned somewhere about twenty and eighty?" . . . "That is so strange," she exclaimed. "But why do you turn those sharp corners? My numbers stand round in a smooth semicircle." . . . "The difference of minds," said he. "Yours seems to be spherical; mine, angular." "Then there are the days and the months," said she. . . . "Really," said he, "the days and months are nowhere, except as the globe measures them out in space, and the sunlight scores them between the poles; but I see them stretching out, before and after, in little oblong mosaics, set in lines, for weeks and years." "And the Sundays a little longer and wider and whiter than the rest," said she, "and the nights are the broad, black spaces between." "I think," said he, "my nights are steps down from one day to another, and of no perceptible length or colour."—P. 122.

TENEOR.

THE SUNFLOWER (5th S. i. 165, 256).—Thanks to CUTHBERT BEDE for his corroborative note. However, I am by no means convinced that there is a "popular fallacy" in the popular idea, so beautifully embodied in the lines quoted by CUTHBERT BEDE. The notion is a very ancient one. As a cultivator of the *helianthos*=sunflower, I have watched the blooms, and in a majority of cases I find that they really do turn to the sun. But that is a peculiarity by no means confined to the *helianthos*; many flowers, particularly corymbiferous ones, do the same thing. The French call the plant *tournesol*, but I am not aware of any other country where the name is connected with *turning*. The old Greek name was *ἡλιανθος*, said to be derived from the Peruvian or Egyptian appellation. The German name is *Sonnenblume*, answering to our sunflower.

The French encyclopædists say that the form of the vessel which contains the Host in Catholic worship originated from the golden or brazen sun which (surrounded by natural sunflowers) occupied the centre of the high altar in the temples of the Parsees or fire-worshippers. The Egyptians represented the sun with *wings*; and the metaphor of a sun with *healing* in its wings is probably derived from a knowledge of the sanitary qualities of the sunflower. A MURITHIAN.

ROYAL HEADS ON BELLS (4th S. ix. 76, 250, 309; xii. 85, 235.)—On the third bell at Spetchley,

near Worcester, there are two heads, the one like that generally thought to be Edward I., but the other is too indistinct to make out. The letters of the inscription are small, all having crowns on them. The initial cross I have not met with before either on other bells or engraved in any book, but it is very similar to one in Mr. Ellacombe's book (page 50, fig. 21).

Query, what founder used for his mark a bell between the letters I. M. enclosed in a heart? I have always found it in Worcestershire. Was it John Martin of Worcester?

HENRY T. TILLEY.

Caius Coll., Cambridge.

OXBERRY'S "DRAMATIC BIOGRAPHY" (5th S. i. 247, 375.)—If Duncombe published a work bearing this title, he certainly was not concerned in the original, and, as I had hitherto supposed, only issue, which bears the name of George Virtue, Ivy Lane, Paternoster Row. It would seem to have appeared at first in parts, beginning on Saturday, January 1, 1825, the volume being completed by Number XVI. on the 16th April; subsequently in volumes, as the date at the commencement of each biography is discontinued.

I have five volumes, three dated 1825, and two the following year, but whether this is an entire set I do not know.

The work was edited by the widow of Oxberry, the well-known comedian, who, as stated in the advertisement, "had devoted much of his time to the attainment of information necessary for the production of true biography of our most celebrated performers." The books are 12mo., and each biography is illustrated by a portrait.

CHARLES WYLIE.

PETER MEW, BISHOP OF BATH AND WELLS (5th S. i. 247, 294.)—There is a portrait of this bishop at Farnham Castle, the episcopal residence of the bishops of Winchester. He is represented standing in the Garter robes, with a black skull cap on his head, and a patch on his cheek. A battle is going on in the background.

C. S.

"HOW THEY BROUGHT THE GOOD NEWS FROM GHENT TO AIX" (5th S. i. 71, 174, 298):—

"Nothing that any war history records can be more spirited, thrilling, and picturesque than Captain Sartorius's adventurous and, in many respects, unparalleled ride. The very narrative of it by our Special Correspondent sets the pulses beating, and ought to have been composed on the gallop, as Mr. Browning's poem about the bringing of the 'Good News' is said to have been."—*Daily News*, 12th March, 1874.

T. W. C.

BARDOLF OF WIRMEGAY (5th S. i. 227, 293.)—I am greatly obliged to HERMENTRUDE for the replies she has kindly given to my queries, and I shall be thankful, being away from references, if she will take the trouble to answer the following

additional questions which arise out of those replies.

Where did Thomas, the elder son of Hugh Lord Bardolf, die? Who was the wife of William, the younger son, and when did he die?

HERMENTRUDE gives the death of John Lord Bardolf as on July 31, 1363. The continuator of Blomefield, following Dugdale (I believe), and referring to Ex. 45 Edw. III. n. 7, says he died Aug. 3, 1371, leaving William his son and heir, then aged fourteen (*Hist. of Norf.* vii. 497). I have no doubt that the former date is the correct one, and that William was then aged fourteen. If so, he would be just of age to take livery of his lands in 1371, to which event the latter date probably refers. I shall be glad to have this conjecture verified.

G. A. C.

The genealogical history of the Lords Bardolf was written in detail by Mr. Stapleton, the ablest of English genealogists, and is prefixed to his edition of the *Liber de Antiquis Legibus*, printed by the Camden Society. This excellent book seems to be less appreciated than it deserves, as it can be bought at most booksellers' for about three shillings, although it is intrinsically worth far more than some genealogical works which fetch five times as many pounds. G. A. C. will be able to answer his own queries if he consults this book; but he is so wide of the mark, that the answers would occupy much space in "N. & Q."

TEWARS.

BAR SINISTER (5th S. i. 268, 314.)—It is curious to see Mr. WARREN, at this date, gravely referring to those ridiculous "abatements," or marks of disgrace, which, though given in "most good treatises of heraldry," are justly styled by the learned French herald, Menétrier, "Sottises Anglaises!" There is not a single instance upon record of the use of one of these "abatements" for the reason assigned in English armoury. It is contrary to common-sense to suppose that any man would bear on his escutcheon of honour marks intended to indicate to every beholder that the bearer had behaved disgracefully,—had "uncourteously entreated a lady, or had slain a prisoner in war." Such "abatements" existed only, with much other folly, in the silly noddles of the ancient writers on heraldry.

The only abatements really in use were those indicative of illegitimacy; and it is abundantly clear that in mediæval times illegitimate descent from princes and nobles was not considered by any means a thing on account of which a man needed to blush.

Neither is it at all correct to make the very sweeping assertion that the bordure is used as a mark of illegitimacy. The bordure, pure and simple, is not so used; but the bordures goboné and wavy have been, and still are. I am sorry

that the much regretted death of Mr. J. G. NICHOLS, and the consequent discontinuance of the *Herald and Genealogist*, have prevented the publication, in that periodical, of the paper I wrote for it upon heraldic marks of illegitimacy, and which he had hoped to print long ere this time. In it I have collected examples of the many modes in which illegitimate descent has been denoted, during the past seven centuries, in Great Britain and on the Continent.

The subject is one of much interest, and is, moreover, one on which most "good treatises of heraldry" evince a considerable amount of ignorance; so that I hope my essay, inadequate as it may be, may yet find a permanent abiding place, and assist in hastening the time when "bars sinister" and "abatements" will be dismissed to their proper place, the limbo of exploded popular errors.

J. WOODWARD.

Of course such a term is ridiculous nonsense. I never met with it. The proper term for the heraldic mark of illegitimacy is "bend sinister."

STEPHEN JACKSON.

WINE IN SMOKE (5th S. i. 246, 295.)—On these words cf. Neale's and Littledale's *Commentary on the Psalms*, vol. iv. p. 75. Both the LXX. and the Vulgate in Psalm cxix. 83 read *frost* for *smoke*; and accordingly old writers comment upon the meaning of the word *frost*; but the English version here, as in several other instances in the Psalms, is nearer the Hebrew than either the LXX. or the Vulgate.

H. A. W.

THOMAS FRYE (5th S. i. 269, 316.)—The following is a list of his most celebrated portraits:—Leveridge, the celebrated singer; His Majesty George III.; the Queen; his own portrait; that of his wife; the famous Miss Pond; Frederick, Prince of Wales. Pilkington's *Dictionary of Painters* states that he died in April, 1862.

FREDERICK OVERTON.

Colton, near Leeds.

GAME OF STOBALL (4th S. xii. 516; 5th S. i. 34, 179.)—I am much obliged to those correspondents of "N. & Q." who have replied to my inquiry. I have no doubt the game is that described in Aubrey's *Natural History of Wilts*, as quoted by Halliwell, and that it is a form of the Scottish game of golf. Stoball seems to have quite died out in the West of England, but the boys still play a game called rounders, which may be a childish variety of it. I believe stool-ball, from Strutt's description of it, to be quite a different game.

J. H. COOKE.

JOHN FROBEN (5th S. i. 147, 218.)—The arms cut on the back of the panel, upon which the portrait of Froben is painted, are those of the celebrated French family of Colbert, and probably

those of Jean Baptiste Colbert, the illustrious statesman in the reign of Louis XIV.

A. W. M.

Leeds.

SIR JOHN RERESHY'S "MEMOIRS" (5th S. i. 168, 219.)—Since troubling you with the above query, I find that the liveries of the Stuarts were red and yellow. This house being held in contempt at this time in France, the Queen seems to have asked Sir John not to allow his friend to wear those colours, even in compliment to herself, as they might lead to his being insulted. It would be interesting to learn whether the adoption of red and yellow as "Tom Fool's Colours" was intended as an insult to the House of Stuart.

J. C. CLOUGH.

Tiverton.

BÉZIQUE (5th S. i. 167, 233, 357.)—The term *Bazzica* occurs in an Italian dictionary in my possession of a much earlier date than the one mentioned by M. H. R. It is thus defined:—"Una spezie di giuoco di carte." I append the title of the work itself:—

"Dizionario Italiano, Latino, e Francese; in cui si contiene non solamente un Compendio de Dizionario della Crusca; ma ancora tutto ciò, che v'ha di più rimmarchevole ne' migliori Lessicografi, Etimologisti, e Glossarij, usciti fin ora alla luce in diverse lingue; Raccolto dall' Abbate Annibale Antonini, quinta Edizione, Rivéduta, corretta, e notabilmente accresciuta. Tomo Primo. In Venezia Presso Francesco Pitteri, MDCCCLXI. Con Licenza de' Superiori, e privilegio."

J. T.

FULLER'S "PISGAH-SIGHT OF PALESTINE": RANCKE-RIDERS (5th S. i. 203, 271, 316.)—Dekker, in his *O per se O*, 1612, describes *rancke-riders* as "horsemen running up and down the kingdom, ever in a gallop, their business weighty, their journeys many, their expenses great, their inns everywhere, their lands nowhere." They lived by cheating innkeepers. The borrowers of mine host of the Garter's horses (*Merry Wives of Windsor*) were *rancke-riders*. When Bardolph is asked where the horses are, he replies—

"Run away with the cozeners; for so soon as I came beyond Eton, they threw me off from behind one of them, in a slough of mire; and set spurs and away, like three German devils, three Doctor Faustuses."

Then Sir Hugh comes in with—

"Have a care of your entertainments: there is a friend of mine come to town, tells me, there is three cousin Germans, that has cozened all the hosts of Readings, of Maidenhead, of Colebrook, of horses and money."

B. S.

GEORGE I. AT LYDD (5th S. i. 144, 215, 296.)—See *Universal Magazine*, vol. lxxiv. p. 301. I should much like to have references to any further particulars of the king's reception, &c., at Hythe.

HARDING MORRIS.

Miscellaneous.

NOTES ON BOOKS, &c.

Boswelliana. *The Common-Place Book of James Boswell.* With a Memoir and Annotations by the Rev. C. Rogers, LL.D., and Introductory Remarks by the Rt. Hon. Lord Houghton. (Printed for the Grampian Club.)

THANKS to Lord Houghton, we have here one of those books that may emphatically be called "readable." It seems that Boswell used to set down the stories that he heard on loose sheets, which he kept in a portfolio. At his death, this collection was sold, and, in course of time, it came into the hands of a great collector of literary curiosities and treasures, Lord Houghton. His lordship has permitted the Grampian Club to print it, and he has written a graceful introduction to the text. Dr. Rogers has edited the "Ana." He has prefaced the Ana by a Memoir of Boswell, which extends to 200 of the 330 pages in the volume. The whole, however, is edited with care. Here is one little brick as a sample of the whole edifice:—"When Derrick was made King of Bath. Mr. Samuel Johnson said: 'Derry may do very well while he can outrun his character; but the moment his character gets up with him, he is gone.'"

Studies of Man. By a Japanese. (Trübner.)

WITHOUT contradiction, this book is both logical and illogical, true and fallacious. It is a book statesmen should read, but with their Bible open. Let the author learn to distinguish between religion and its abuses, and a second volume would be a public boon. Christians of every denomination must close the present book with regret and pain. To secure a perfect well-being, we are instructed, morality must be more widely taught, and this morality must not be associated with any known religion whatever. We can relish being advised "to educate the young and cultivate in them a love of truth, a thirst for knowledge, and a readiness to abandon errors and correct mistakes," "to insinuate knowledge into a space preoccupied with prejudice and superstition," "to keep in view the disgrace which awaits those who neglect opportunities of qualifying themselves not to become paupers"; "to secure that every child should catch by inspiration the affection of its teacher," &c. But "A Japanese," who is about to return home and publish his thoughts, will, of course, remember to tell his countrymen that Englishmen do at least believe in the cardinal doctrines of Christianity, and "have confidence in ability to construct a basis" for education.

LEYDEN, famous alike for brave and learned men, is about to fittingly celebrate the tercentenary of the foundation of its renowned University, by publishing an *Album of the Students at Leyden, 1575-1875*. As the *alumni* came from all parts of the civilized world, a register of their names, birthplaces, and dates of entry, will probably be of great value. The work will be published by Nijhoff, at the Hague.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the persons by whom they are required, whose names and addresses are given for that purpose:—

Life of Oreslin.

ILLUSTRATED LONDON NEWS. August 27, 1859.

Wanted by E. E. Porter, Esq., 41, Westbourne Park Road, W.

LISBY'S Life of Chopin. Translated into English.

Wanted by B. L. Mosely, 52, Tavistock Square.

Notices to Correspondents.

LYNE.—John Asgill was not a clergyman. He was a successful lawyer, who was expelled from the Irish Parliament on the ground of his being the author of *An Argument proving that according to the Covenant of Eternal Life, revealed in the Scriptures, Man may be translated from hence without passing through Death*. This book, serious and earnest, was deemed blasphemous, and Asgill was held to be too bad for an Irish Parliament. In 1705, however, Bramber returned him to the English House of Commons, but for the above alleged offence he was also expelled from that assembly. Nothing can better show the popularity of the book than the reference made to it on the stage, which all then could understand. In Mrs. Centlivre's *Busy Body*, Sir Jealous Traffic says to Patch, "A man may as safely trust to Asgill's translation, as to his great-grandmother's not marrying again."

G. E.—In the edition of the Bible now in course of publication by Mr. Murray, with commentary and revisions by several prelates, and edited by the Rev. F. C. Cook, Canon of Exeter, there is a note on Job xxxix. 20 ("Canst thou make him" (the war-horse) "afraid as a grasshopper?") in these words: "or make him spring . . ." The word does not describe leaping, but the terrible rush at the moment of charging; the combination of the utmost lightness with the greatest force.

C. W. WARD.—The grave of Edmund Kean is near the western portal of old Richmond Church, near the tablet stone which bears the player's medallion portrait and the inscription, which states that, at the time of the great actor's decease in 1833, he was "aged 46."

J. M.—No official report, as far as we are aware, was ever made; but there are not two opinions in regard to the picture.

A CONSTANT READER.—Westminster School is a Royal Foundation, and on the day referred to the elections to Christ Church and Trinity College were declared.

H. C. BOWEN.—Consult Dr. Latham's edition of *Johnson's Dictionary*.

J. BORRASSO.—See p. 156 of the present volume of "N. & Q."

B.—Dean Alford gives no such interpretation to the word.

A PEDIGREE HUNTER should write to the author of the article he has been studying.

Q. Q. (p. 320).—We have a letter for you.

WICCAMICUS.—"Rara avis," &c., Ovid.

J. T. F.—Thanks for suggestion.

J. C. AND E. R. W.—Forwarded to W. H. P. and Q. Q.

ERRATA.—P. 361 (2nd col.), for "sprouk" and "sproug," read *spronk* and *sprong*.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, MAY 30, 1874.

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Notes.

SPELLING REFORMS.

The difficulty and absurdity of our spelling have long been a very general complaint, and those who interest themselves in education will bear witness that spelling is the greatest of all stumbling-blocks in examinations. Many devices have been suggested to remedy or relieve the difficulty, but no system hitherto projected has found favour with the general public.

In all spelling reforms three things are essential: (1.) Nothing must be done to render our existing literature antiquated and unreadable. (2.) Nothing must be done to render etymology more obscure and intricate. (3.) Nothing must be done which would make the task of learning to read more laborious and perplexing.

Keeping these three points in view, much, very much, might be done to make our spelling more uniform and simple; and there is no organ so fit for the good work as "N. & Q.," not only because it is read by the most learned scholars of the nation, but because it has gained public confidence and commands universal respect.

If your readers and correspondents take an interest in the subject, I purpose to introduce, from time to time, papers on "Spelling Reforms."

Those suggestions which are generally approved may, by the authority of "N. & Q.," be gradually introduced; the rest will fall through into the limbo of good intentions.

1. The first suggestion is to reduce to one pattern every word derived from the Latin *cedo* (to go). For this purpose we have only three words to alter. They are printed in italics: *accede*, *antecede*, *concede*, *excede*, *intercede*, *precede*, *proceed*, *recede*, *secede*, *succeed*. Why *exceed*, *proceed*, and *succeed*, should deviate from the other seven words is a mystery, and certainly this reform would not in any wise militate against the three cardinal rules stated above.

2. The next suggestion is to restore the *e* to the words *abridgment*, *acknowledgment*, and *judgment*.

We have 120 words ending in *e* mute, which take the suffix *-ment*, such as *advancement*, *arrangement*, *discouragement*, *enticement*, *refinement*, &c., all of which retain the *e*, and I know of no sufficient reason for its omission in the three words above mentioned.

3. The next class of words is somewhat larger, and it would be as difficult to say how they are generally spelt, as to determine what is the prevailing colour of the chameleon. I refer to *e* mute before the suffixes *-able* and *-ible*. Some write *mistakable*, others *mistakeable*, some *proveable*, and others *provable*. Nay, what is far worse, some dictionaries give *moveable* with the "e," and *removable* without it; *improvable* without it, and its negative *unimprovable* with it. Certain words are almost invariably written with the *e* mute, as *changeable*, *chargeable*, *damageable*, *manageable*, *peaceable*, *serviceable*, &c., while others as generally appear without it, as *adorable*, *advisable*, *blamable*, *consolable*, *declinable*, *pleasurable*, and so on. Nothing can be worse than this indecision, and certainly uniformity in every class of words is most devoutly to be wished. As every change in a word adds to the difficulty of spelling, I advise that every word ending in *e* mute should retain it under all conditions, unless the part added begins with *e*, then the two might merge into one: thus, if the word is *move*, I would write *moveable*, *moveables*, *moveableness*, *moveably*, *movement*, *moveing*, *moveingly*, *removing*, *removeable*, *removal*, but *mover*, *moved*, *remover*, *removed*, &c. There are 180 words ending in *e* mute which admit the suffix *-able*; and twenty-eight which take the suffix *-ible*. Of these, in the dictionary I happen to consult, fifty-three with the suffix *-able* retain the *e*, and 127 reject it; of those in *-ible* no example is given with the *e* retained. If this is to be accepted as any authority, who is sufficient for these things? Any uniform rule would be better than such uncertainty.

4. The same class of words deserves further notice. Why have we the two suffixes *-able* and *-ible*? We have altogether 672 words which take

the suffix *-able*, and 208 which take the suffix *-ible*. Why not abolish the latter suffix altogether? The word *able* happens to be an English word as well as a Latin suffix, and its sense explains the force of the suffix; this is an advantage of no mean amount. Of course it will be answered that *-able* indicates that the Latin verb which furnishes us with the adjective is of the first conjugation, and *-ible* shows us at a glance that the verb borrowed is one of the other three conjugations. This surely is a very slipshod rule. To make it of any value, a third suffix, *-eble*, is manifestly required. But worthless as the rule is, it is by no means to be depended on. A large number of words ending in *able* have no corresponding Latin verb; and of those directly, or indirectly, from the Latin, not a few are of the second, third, and fourth conjugations.

Take, for example, the following, which are direct from the Latin. *Acquirable* (acquirere), *admittable* (admittere), *attainable* (attinere), *attributable* (attribuere), *conceivable* (concipere), *consumable* (consumere), *convenient* (convenire), *creditable* (credere), *deceivable* (decipere), *defendable* (defendere), *definable* (definire), *deludable* (deludere), *dividable* (dividere), *distinguishable* (distinguere), *extinguishable* (extinguere), *increasable* (increscere), *movable* (movere), *mixable* (miscere), *obtainable* (obtinere), *perceivable* (percipere), *persuadable* (persuadere), *preferable* (preferre), *redeemable* (redimere), *tenable* (tenere), *receivable* (recipere), *removable* (removere), *requirable* (requirere), *sufferable* (sufferre), *supposable* (supponere), *sustainable* (sustinere), *transferable* (transferre), and several others.

Of those indirectly derived, take the following examples: *advisable* (ad-visere), *assailable* (assillire), *available* (a-valere), *nourishable* (nutrire), *perishable* (perire), *pleasurable* (placere), *punishable* (punire), &c.

This long list is very far from exhausting the anomalous words, and such a blind guide can be of no real value. There can be no doubt that one suffix would greatly simplify spelling. To the mere English writer, no reason exists why every third word should be spelt with an *i* instead of with an *a*; and to those who know Latin, the forty or fifty words given above must remain a perplexity till habit or memory has stereotyped on the brain the wrong spelling. If fifty to a hundred words of the last three conjugations are generally received into the first category, why not admit the remaining 200?

These four suggestions will suffice for one paper. If the readers of "N. & Q." take an interest in the subject, and will lend their invaluable help, I will, with permission, return to the subject, as soon as the hints given above have been duly ventilated.

LAVANT, Chichester.

E. COBBAM BREWER.

OLD POSTAL ADDRESSES.

The following addresses of letters are taken from "Mrs. Margt & Ellin Cutler, their Household Book, 1714," daughters of Sir Gervase Cutler, knight, of Stainborough, in the parish of Silkstone, Yorkshire. They are curious as showing by what methods the London and country postmen were guided in the distribution of letters at that period:—

"This, for Mr. Baradale, y^e Mercer, att y^e seven star and naked Boy on Ludgate Hill, London.

"This, for Mrs. Wainman, the Mantow maker, next doore to y^e Taueron in Southampton street.

"This, for Mrs. Taylor, y^e Semstres, att y^e Shipp and Ball in Pucney Lane, or att Exiter Chaing, y^e second shop att y^e left hand from the middle doore.

"This, for Mrs. Tempest, y^e Milliner, att y^e Green Flower potts, near y^e Garter Taueron, in y^e Palmell.

"This, for Mr. Clancey, in Catherin street, next dor to y^e sine of y^e Cherry Tree, in Common Garden.

"This, for Mrs. Barbrey, att her hous in Gracs in Lae, near Bell Courtt.

"This, for Mr. Deale, y^e Confaxsonner, in Lastor Field.

"This, for Mr. Balle, att y^e ain of y^e Balle, in y^e Nuxschang.

"This, for Mrs. Cutler, att Mr. Curtors in Nutes stret, over against y^e Wach Hous, in High Holborn.

"To Mrs. Foljambe, att Alowarke, present.

"This, for Mrs. Gandroone y^e Embrothery Woman, att y^e Wheat Sheaff, in Longaker.

"This, for my Brother's att y^e Bell Inne in Houlburne.

"This, for Coll: Frankland, att Ornsby, near Louth, in Lincolneshear. Put this Lattor of att Stanford.

"This, for Henrey Cuttler Esq^r, att Hayton, near Popton, by Yourk. To be left att Doc^r Thomsoun.

"This, for Mrs. Cutler, att Mr. Smiths in Richmoed, in Neubiging.

"This, for Mrs. Rutherford, in Ipswich, in Suffolk, by London. p^d p^d 3^d.

"This, for Mrs. Bowler, in Barnsley.

"This, for Mrs. Cleaton, att Burking, by Fearckreig, by Yourk.

"This, for Mrs. Wright, att Brighous, near Sheffield. To bee put of att Doncaster.

"This, for Mr. Thomas Wright, attorney att Lov, in Brigg House near Sheffield.

"This, for Mr. Gascoigne, An Apothecery in Sheffield.

"This, for Mr. Adams, att Banketope, near Barnsley, in Yorkshire.

"This, for Mrs. Jane Palmer, in Lincolne, near the Minsttor Yeard. Tyndale. p^d p^d 4^d.

"This, for Mrs. Beack, att a Under Teackors in Houlbourn, ouor ageanst Tourn still, London.

"This, for y^e Reuarand Mr. Watts, att Barns Hall near Sheffield.

"This, for Henery Cuttler Esq^r, att Hayton, near Popton. to bee laft att y^e Post House in Yourk.

"This, for Mrs. Cuttler, att Sor Edward Hussey's, at Wallburne in Lincolneshear.

"This, for Coll: Frankland, att the Lord Castellton at Ormesby,—to bee left att the post hous in Horne Castell, Lincolneshear. p^d p^d 4^d.

"This, for Mr. Thomas Wright, Attorney att Lowe, in Sheffield. p^d p^d 4^d.

"To William Jessop Esq^r, Member of Parliament, in Esick Street, London.

"To Mrs. Sarah Beake, next doore to y^e Blew Ball in Bromly street, neare Houlburn, London.

"This, for Mr. Goodwin, att Bottore.

"This, for Mrs. Smith, att Mr. Archdales, in Vissett. to bee laft att Ihon Blakborns in Barnsley.

"This, for Coll. Frankland, att A stationers in Boolmsbury, att the signe of the Legg, London."

CHARLES JACKSON.

Doncaster.

THE AUSTRALIAN DRAMA.

Allow me to send you a list of names (though a very imperfect one) of the dramatic writers of Australia, &c. I give the authors' names in alphabetical order:—

Akhurst, W. M., author of *Rolla of Ours, Mirror of Beauty*, &c., performed at Melbourne about 1856.

Boerhave, W., author of *The Duke of Friedland*, a play, published at Melbourne, 1866.

Brown, W. M., author of *Woman and her Master*, a play, acted at Ballarat, 1859?

Burn, D., author of *Poems and Plays*, published at Hobart Town, 1842 or 1843.

Capper, Richard, author of *Nimrod, the Mighty Hunter*, a drama in 5 acts, Melbourne, 1868, also many other dramas.

Clarke, Marcus, author of *Foul Play*, a drama, adapted from the English version, acted in Melbourne, 1864.

Cooper (W. T.), Mr., author of *Sun and Shadow*, a drama, acted in Sydney, New South Wales, 1870.

Darling, T. B., a Scotch gentleman formerly resident in Melbourne, author of *Fifty per Cent.*, a dramatic piece, performed in Melbourne about 1854-5.

D'Emden, H. J., author of *Willy O'Meara*, a new drama, acted at Melbourne, 1868.

Edwards, Mr., author of localisations and adaptations of *Riquet with the Tuft*, a pantomime performed in Melbourne, 1873.

Farjeon, B. L., author of *Legend of the Golden Fleece*, and *Faust*, two burlesque dramas, Dun Edin, New Zealand, 1865?

Foster, W., born 1818 at Madras, author of *The Devil and the Governor*, a satiric drama, printed in *The Atlas*, 1844. See G. B. Barton's *Literature of New South Wales*.

Fowler, Frank, died 22 Aug., 1863, author of *Eva*, a drama, performed at Sydney, in or about 1856?

Harpur, C., author of *The Bushranger*, a play, Sydney, New South Wales, 1853.

Horne, R. H. Mr. Horne is author of one or two dramas published in Australia. I forget the titles. Date about 1866.

Hough, G. Scott, author of *Catalanzaman and Bedoura*, a dramatic piece, Melbourne, 1859.

Isaac, George, author of *Our Uncle*, a farce, performed by amateurs at Adelaide, South Australia, 8th June, 1867.

Jaffray, W., author of *The Gladiator of Ravenna*, a drama, translated from the German, Melbourne, 1865.

Murray, Arch., author of *Forged*, a life drama, Sydney, N. S. W., 1873.

Nagel, C., author of *The Mock Catalani in Little Puddington*, a musical burlesque, Sydney, 1843.

Nield, Dr., author of a Dramatic Sketch, an epilogue, performed by amateurs at Melbourne, 1866.

Poore, F. H., Lieutenant Royal Marines, author of *Crossing the Line*, a musical drama, performed on board the *Galatea*, in Sydney Harbour, on 30th March, 1869.

Smith, James, of the Melbourne *Argus*, author of *Garibaldi*, a drama, 1860.

Strong, H. A., author of *The Captives*, of Plantus, in English, Melbourne, 1872.

Telfrey, H., author and adapter of the words, and composer of the music, of *Ruth*, an oratorio, performed, I think, in 1868, in the colony of Victoria.

Walsh, Gordon, author of *Blue Beard*, a pantomime, acted in Melbourne, Jan., 1873.

Whitehead, Charles, author of *The Spanish Marriage*, a dramatic story, in *Victorian Magazine*, July, 1859.

Whitworth, R. P., author of *Maximilian of Mexico*, a drama, acted in 1867, at Melbourne.

Anonymous dramas:—

1. *Enderby*, a drama. Melbourne, 1866 or 1867?

2. In Peter Possum's *Portfolio*, Sydney, 1858, a translation of *The Syracusan Gossips* of Theocritus.

3. *The South Sea Sisters*, a dramatic cantata, music by Mr. Horsley, date about 1866.

4. *Orvina*, a drama, published in or about 1862 [at Auckland, New Zealand?].

5. *This World and the Next*, a dramatic poem, Melbourne, 1873.

Perhaps some of your Australian readers may be able to inform me who are the authors of the anonymous dramas.

R. INGLIS.

Edinburgh.

PLAYS ON "PLAY."—An article in the *Athenæum*, No. 2414, Jan. 31, 1874, upon *Le Démon du Jeu* of MM. T. Barrière and Crisafulli, gives a hasty recapitulation of the leading plays suggested by gaming. Permit me to add a few particulars. Regnard's *Joueur*, the paternity of which was also claimed by Dufresny, served as the basis of Mrs. Centlivre's *Gamester*. *Le Dissipateur*; ou, *L'Honnête Friponne* of Destouches was suggested in turn by Mrs. Centlivre's *Gamester*; if I am to believe the essay *De l'Art de la Comédie*, iv., p. 211, by M. de Cailhava, Paris, 1772, it is also indebted to Shakspeare's *Timon of Athens*. I do not doubt that the *Dissipateur* has been again adapted into English. Perhaps the myriad-minded readers of "N. & Q." can tell me when and by whom. The outline of Edward Moore's *Gamester* was taken by Saurin for his *Beverley*, *Tragédie en Cinq Actes et en Vers Libres*.

Shirley's *Gamester* (adapted and produced by Garrick as the *Gamesters*) was founded on an incident in the *Heptameron*. According to M. Jules Janin's *Histoire de la Littérature Dramatique*, vol. iv., p. 385, the last act of *Trente Ans*; ou, *la Vie d'un Joueur* is derived from February 24th, a German play by Zachary Werner. The other acts of the play have also their history, if we are to believe M. Goizet's *Histoire Anecdotique de la Collaboration au Théâtre*, p. 125:—

"Paul de Kock prend un Opéra Comique de Marsolier, *Deux Mots*; ou, *une Nuit dans la Forêt*, et en fait un des épisodes de son roman de *Frère Jacques*, épisode dont plus tard MM. Goubaux et Beudin feront leur drame de *Trente Ans*; ou, *la Vie d'un Joueur* que M. Victor Ducange retouchera et mettra en scène."

This piece Mr. William Dunlop, the author of the *Life of G. F. Cooke*, and the *History of the American Stage*, translated for his own theatre in New York. I have no doubt but that a version of it occasionally sees the light of the lamps in some English transpantine theatre.

Mr. T. W. Robertson's comedy *Play*, produced at the Prince of Wales's Theatre in 1868, only dealt with the subject incidentally; the third act closed with a view of the tables in some German Spa, copied from M. Gustave Doré's *Baden-Baden*; or, *le Tapis Vert*. In 1865 MM. Eugène Nus and Adolphe Bélot produced in Paris a play called *La Fiebre du Jour*, attacking gambling both in stocks and with cards. It having then failed, M. Bélot has recently re-arranged it, and it has just been played in New York at Booth's Theatre as *Elene*, with a gambling scene similar to the one in *Play*.

Gambling episodes, more or less important, are also to be found in *Don Juan de Marana* of Dumas père; in *Society*, by T. W. Robertson; in *On Hand*, by Mr. J. J. McCloskey; and in *Kit, the Arkansas Traveller*, by Messrs. Ed. Spencer and T. De Walden. J. BRANDER MATTHEWS.
Lotos Club, New York.

THERF CAKE.—In the *Vision of Piers Plowman* (E. E. T. S., text A., page 88) is the following:—

"And a few Cruddes and Craym, and a therf cake,
And a lof of Benes and Bren, I-bake for my children."

The mothers of Lancashire still bake for their children a kind of cake which they call *thar-cake*. A note to the above gives another reading as *hauer-cake*. *Haver-cake* and *thark-cake* are, however, not the same things; it was the former which gave the name to a Lancashire volunteer corps in 1804, which was known as "The Havercake Lads."

H. FISHWICK.

DEMERIT.—This is one of those words which, in its modern acceptation, has a meaning the direct opposite to what it had some three or four hundred years ago. Polydore Vergel writes:—"He (Edward the Confessor) was buried in the Church at Westminster, and successivelie for his *demerits* ascribed emonge the Saints."—*Hist. of Engl.*, 295. Camd. Soc., 1846. EDMUND TEW, M.A.

EPITAPHS.—The following, respecting a watchmaker, is accredited to Grimsby churchyard:—

"Here lies one who strove to equal time,
A task too hard, each power too sublime,
Time stopped his motion, o'erthrew his balance wheel,
Wore off his pivots though made of hardened steel,
Broke all his springs, the verge of life decayed,
And now he is as though he never had been made,
Not for the want of oiling that he tried,
If that had done why then he'd never died."

On one of the outside walls of St. Mary's Church, Beverley, is an oval slate, bearing the following inscription:—

"Here two young Danish soldiers lye,
The one in quarrel chanced to die,
The other's head by their own law
Was severed from his body at one blow."

In Beverley Minster the single word "Resurgam" is cut in large uneven letters in a large stone. *This is, I believe, the shortest epitaph in existence.*

T. A. O.

PUN.—As I neither endorse the well-known saying, generally attributed to Dr. Johnson, nor entertain the great contempt that he had for that species of wit, I venture to ask whence is the word *pun* derived? Dr. Johnson himself was in doubt, as he says, "I know not whence this word is to be deduced; to *pun* is to grind or beat with a *pestle*; can *pun* mean an empty sound like that of a mortar beaten, as *clench*, the old word for *pun*, seems only a corruption of clink?" As to the antiquity of puns, we know that Aristotle gives them consequence by a grave disquisition; and that, according to Addison (*Spectator*, No. 61), Cicero "has sprinkled several of his works with them." And, further, we are told of a sinner who was punned into repentance by a sermon preached by Bishop Andrews. Although Shakspeare was a most inveterate punster, I believe the word "pun" occurs but once in his plays, namely, in *Troilus and Cressida*, Act ii. sc. 1, l. 42, "He would pun thee into shivers with his fist, as a sailor breaks a biscuit."

FREDK. RULE.

HENRY MASERS DE LA TUDE.—In Goudemet's *Historical Epochs of the French Revolution*, 1796, under the date of 1794, Jan. 11, appears the following entry amongst the list of guillotined:—

"The Baron De La Tude guillotined; he had lived many years in the Bastille, and was called the proof and victim of despotism."

Now, it is well known that the Bastille hero, Henry Masers (*dit* De la Tude), died in his 80th year, on the 2nd Jan., 1805, and consequently the above notice is, to say the least of it, very misleading. The real truth, however, seems to be that the Baron de la Tude in question was the head of the old family of which Henry Masers latterly assumed the name, to which it appears he had no right whatever, as proved by a copy of his birth certificate extracted from the registry of the town of Montagnac, in Languedoc, his birthplace:—

"L'an 1725 et le 26 Mars, Jean Henri, illégitime, né depuis trois jours, fille de Jeanneton Aubrespy et d'un pere inconnu, les parrain et marraine ont été Jean Bonheur et Jeanne Boudet."

Jeanneton Aubrespy, it would seem, was a domestic servant in the Château de Creissels, the seat of the Latude family, and the existing Baron Henri de Latude never would acknowledge that he was the father of Jeanneton's child, although the latter took his name after his death.

The guillotined Baron Vissec, son of Henri Masers's reputed father, always refused to acknowledge the relationship, and it would seem, therefore, that the only name he had a legal right to was that of Jean Henri Aubrespy, while of the name he is known by in French history as a victim of despotism, the larger portion, Masers de Latude, is assumed. (*Vide* article "Latude" in Jal's *Dictionnaire*.)

H. H.

lavender Hill.

CORNISH LIBRARIES.—An article in the *Saturday Review*, of April 11, remarks on the remoteness of Cornwall from public libraries, and states that "throughout the whole length of the county there is no collection of books worth mentioning, save in three or four great country houses." But I wish, in gratitude, to put on record that at Penzance is to be found an exception to this rule. Unpromising as is the first aspect of this place, it improves vastly on further acquaintance in many ways, and I know of no town, of the same size as Penzance, which can boast of such an excellent public library. I believe there is no watering-place in England where a visitor will find an equally large and carefully selected store of books of reference and standard works, and where, on payment of a small sum of money, he will be so courteously admitted to all the privileges enjoyed by the regular subscribers. Indeed, I should be very glad to learn of any other of our south-coast refuges for invalids that offers to strangers similar literary amusement.

J. H. I. OAKLEY.

EXTRACTS FROM AN OLD MAGAZINE.—I think the following extracts from the *European Magazine*, vol. 66, 1814, are sufficiently curious to merit rescue from the oblivion of an old periodical, and preservation in "N. & Q."—

"Lately, at Glasgow, Mr. H. Cain, aged *eighty-four*, to Mrs. Maxwell, of Clark's bridge, aged *ninety-six*. It is the sixth time for the bridegroom, and the ninth time for the bride, being joined in wedlock."

The above appears in the list of marriages for July, 1814. This aged couple evidently believed that it is not good for man to be alone—or woman either!

In the *Monthly Obituary* for September, 1814, the following particulars are given regarding an eccentric female personage, then recently deceased:

"Lately, in Gray's Alms Houses, Taunton, aged 82, Hannah Murton, a maiden lady. She vowed, several years ago, that no **HE FELLOW** should ever touch her, living or dead. In pursuance of this resolution, about ten years since, she purchased a coffin, in which, whenever she felt serious illness, she immediately deposited herself—thus securing the gratification of her peculiar sensibility. The coffin was not, however, exclusively appropriated to the reception of her mortal remains, but served also as her wardrobe, and the depository of her bread and cheese."

This narrative of the aged spinster's "peculiar sensibility" is tantalizingly incomplete; one is curious to know whether, after all, she died in her coffin!

Glasgow.

W. A. C.

THE QUEEN'S ENGLISH.—A correspondent recently sent to "N. & Q." a collection of words, spelt in a very strange manner, which he had culled from one of Ovid's novels. I have just met with some equally *outré* spellings in a little work which is, I suppose, worth a good deal more than

all Ovid's books put together, *Guesses at Truth*, by the brothers Hare: *Furnisht, wisht*, and other past participles; *defense, simily, manouvering, jiry, forein, sovereign, controll, hights*, also *highth, traveled, ingenius*. It is only fair to state that I find *ingenius* spelt in the usual way in other parts of the book, so this may be a misprint. I am not sure that I should have known that *jiry* meant *fiery*, apart from the context. I think it is a great pity that really clever men should adopt such an odd style of writing their native tongue, and one feels inclined to exclaim with honest Sir Hugh Evans, "What phrase is this? Why, it is affectations."

JONATHAN BOUCHIER.

HOUBRAKEN, THE ENGRAVER.—As Houbraken worked so often for Englishmen, the observations Gersaint makes in his *Catalogue of the Collection of Mons. de la Roque*, Paris, 1745, are interesting. He says:—

"Les ouvrages de M. Houbraken sont fort goutez chez les Anglois, et c'est une justice qu'ils rendent à son mérite. Il est presque toujours occupé pour eux. J'ai eu le plaisir de l'aller voir à Amsterdam; je l'ai trouvé d'une caractère liant. Comme il aime tout ce qu'il y a de beau dans l'art de la gravure, il est devenu un des plus grands Curieux d'Estampes de la Hollande. Il a eu pour moi toute la complaisance possible, en me faisant voir son cabinet; ce qui n'est pas ordinaire chez ces curieux, auprès desquels il y a presque toujours de grandes précautions, à prendre pour se procurer seulement une entrée; ce qui devient très-souvent rebutant. Cela me fit d'autant plus de plaisir, que tout y est choisi par un homme de l'art. En effet c'est l'assortiment le plus parfait que j'aye vu en Hollande. L'amour que M. Houbraken a pour ses estampes est si fort, que jamais j'en'ai pu le tenter quelque prix que je lui aye offert, pour l'obliger à se défaire en ma faveur de quelques morceaux que je desirois; ce qui est fort rare dans ce pays-là, où les curieux sont presque tous marchands et toujours prêts à vendre, quand on veut leur bien payer les choses que l'on attaque."

RALPH N. JAMES.

Ashford, Kent.

THE "DIAL" SYSTEM OF TELEGRAPHY.—The following I take from the *Spectator* of December 6, 1711 (No. 241):—

"Strada, in one of his Prolusions, gives an account of a chimerical correspondence between two friends by the help of a certain loadstone, which had such virtue in it, that if it touched two several needles, when one of the needles so touched began to move, the other, though at never so great a distance, moved at the same time, and in the same manner. He tells us, that the two friends being each of them possessed of one of these needles, made a kind of dial-plate, inscribing it with the four-and-twenty letters, in the same manner as the hours of the day are marked upon the ordinary dial-plate. They then fixed one of the needles on each of the plates in such a manner that it could move round without impediment, so as to touch any of the four-and-twenty letters. Upon their separating from one another into distant countries, they agreed to withdraw themselves punctually into their closets at a certain hour of the day, and to converse with one another by means of their invention. Accordingly, when they were some hundreds of miles

asunder, each of them shut himself up in his closet at the time appointed, and immediately cast his eye upon his dial-plate. If he had a mind to write anything to his friend, he directed his needle to every letter that formed the words which he had occasion for, making a little pause at the end of every word or sentence, to avoid confusion. The friend in the mean time saw his own sympathetic needle moving of itself to every letter which that of his correspondent pointed at. By this means they talked together across a whole continent, and conveyed their thoughts to one another in an instant, over cities or mountains, seas or deserts."

Nothing is wanting but the batteries and wires to make the above a Wheatstone or Siemens instrument. I suppose the Strada referred to is the historian, who died in Rome in 1649. A. D. New University Club.

DR. GUILLOTIN.—It is a remarkable instance of the vitality of a popular error, that Thackeray, who was evidently well acquainted with French history and French affairs generally, should, in his *Philip*, chap. xvi., have fallen into the common mistake of supposing that Dr. Guillotin perished by means of the instrument which bears his name, but which he did not, as Thackeray says, invent. Thackeray does not actually assert that Guillotin died on the guillotine, but he puts it in the form of a question, the answer to which is, of course, intended to be yes—"Was not good Dr. Guillotin executed by his own neat invention?"

Now nothing, I suppose, is more certain than that Guillotin survived the great Revolution many years, and died a natural death in 1814. I fear, however, that for many a year yet the really humane French physician is doomed "to point a moral and adorn a tale," along with Perillus and others who have fallen into their own trap.

JONATHAN BOUCHIER.

PARALLEL PASSAGES.—It has been said of Moore, perhaps with some exaggeration, that there is not a single original thought, conception, metaphor, or image, in the whole range of his works; and, judging from the following quotations, he was certainly not original in the passage quoted by MR. JACKSON (5th S. i. 246):—

"So when thou saw'st in nature's cabinet
Stella thou straight'st look'st babies in her eyes."
Sir P. Sidney, *Astrophel and Stella*.

"My face in thine, thine in mine appears,
And two plain hearts do in the faces rest."
Donne, *The Good-Morrow*.

"And pictures in our eyes to get
Was all our propagation."
Donne, *The Ecstasy*.

"To look gay babies in your eyes, young Roland."
Beaumont and Fletcher, *The Tamer Tamed*.

"See where little Cupid lies,
Looking babies in the eyes."
Drayton.

"You blame me too because I can't devise
Some sport to please those babies in your eyes."
Herrick.

"Be sure when you come into company that you do not stand staring the men in the face as if you were making babies in their eyes."
Quevedo.

"It is an active flame that flies
First to the babies in the eyes."
Herrick, *The Kiss*.

"What should they do? Can ye look babies, sisters,
In the young gallants' eyes."
Beaumont and Fletcher, *The Loyal Subject*.

Again, in the same play:—

"Look babies in your eyes, my pretty sweet one."
and in *The False One*, by the same authors, we find—

"Still with this woman? Tilting still with babies."
Even Quarles brings it in—

"He that daily spies
Twin babies in his mistress' Geminia."
4th *Emblem*, Book II.

I have been indebted to Edward Kenealy's *Brallaghan; or, the Deipnosophists*, 1845, for several of these quotations. T. MACGRATH.

"Nam veluti pueris absinthia tetra medentes
Cum dare conantur, prius oras pocula circum
Contingunt mellis dulci flavoque liquore,
Ut puerorum setas improvida ludificetur
Laborum tenuis, interea perpotet amarum
Absinthii laticem decaptaque non capiatur,
Sed potius tali pacto recreata valeat," &c.
Lucretius, iv. 11.

"Così all' egro fanciullo porgiamo aspersi
Di soave licor gli orli del vaso;
Socchi amari ingannato intanto ci beve,
E dall' inganno suo vita riceve."
Tasso, *Le Gerusalemme*, i. 3.

I know not whether the very close resemblance between the above passages has been remarked by the commentators upon either poet; the same idea is expressed in almost identical language by *Lactantius* and *Tasso*. C. C. B.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

JEWISH DISH.—I possess a circular pewter dish, 14 inches diameter, covered with symbolical representations and inscriptions in Hebrew letters. In the centre is a lamb, with the words *Korban* and *Pesach*. Round this are the four Hebrews, who ask the question, "What mean ye by this service?" viz., the wise son, the wicked son, the simple son, and the one with no capacity (literally, "who knoweth not that the grave is open for him"). With these are placed the pattern creatures, with their Hebrew inscriptions, "Strong as an eagle," "Swift as a hart," "Strong as a lion," and a fourth like a fox, with no inscription, but which ought to be "Bold as a leopard" (to do the will of thy Father which is in heaven), according to the saying

of Judah Ben Tema, enshrined in the "Chapters of the Fathers" (ch. v.). There, however, we read "light as an eagle." Outside these is an inscription, partly in German words, but entirely in Hebrew characters. Outside this, in large Hebrew letters, the list of "Agenda" in the Passover Service. And on the outer edge of the plate, the subjects recounted in the ancient story of the "Only kid," in a series of medallions, each having an explanatory Hebrew word or two:—1. Pharaoh seated, with sceptre; 2. The Father (in arm-chair, with long pipe); 3. The kid (with fine pair of horns); 4. Cat (clawing at mouse); 5. Dog; 6. Stick; 7. Fire; 8. Water (a well); 6. Ox; 7. Slayer; 8. Angel of Death (winged skeleton with sword); 9. (no inscription) an Arm issuing from clouds, holding a sword; 10. Moses our Master (with rod and Tables of Law). The story begins "One kid, an only kid, which my father bought for two zuzim. One kid, an only kid. And there came a cat and worried the kid which my father bought," &c., and so on, repeating the whole every time till we come to "And there came the Holy One, Blessed be He, and slew the Angel of Death," &c. (compare *Hos.* xiii. 14). It is regarded as a parable descriptive of incidents in the history of the Jewish nation, with reference also to prophecies yet unfulfilled. The cat that worried the kid is Babylon, that swallowed up their nationality; the dog is Persia, and so on. But the carver of my dish could never have been aware of this interpretation, according to which the "Father" is God. May not our nursery story of the old woman and her pig that would not go over the stile have been a parody on this, made in derision of the Jews?

There are some things on this curious dish about which I want further information:—

1. A medallion, with a pair of double tailed lions as "supporters," and containing the word *מלך* in large letters, above it a crown, and below, in small letters, the word *ציון*.

2. The bi-lingual inscription mentioned above. It seems to be as follows: "Dieserr schüssel gehört Herr"; then follow the words—

נחיל בבכר שלטא מעברשו

which, I presume, are the name and title of the owner. The third word is "governor," unless it be meant for the initial letters of "*Qui vivat ad dies bonos Amen*" (see Buxtorf, *De Abbrev. Heb.*), and the last looks like some such place-name as *Eber-* or *Ober-shum* with preposition prefixed, unless the last syllable be the technical abbreviation for "*Spires, Worms, and Ments*," used in connexion with the law of marriage portions. The next clause is in Hebrew:—"And to his wife and consort—

מרה ראמיל בת יעקב יצ' מנורל ציון

("may her Rock and her Redeemer preserve her" is,

I am aware, the meaning of the abbreviation); then follows "In the year 534, according to the short reckoning" (*i. e.*, A.D. 1773). I should like to have a proper rendering of the names, &c.; in fact, of all the Hebrew I here give; also to know whether such dishes as this be common or not, whether mine be a well-known type, or whether its devices, &c., may be regarded as some private fancy.

J. T. F.

Hatfield Hall, Durham.

FOLK-LORE OF THE HARE.—For what reason has the hare, amongst so many nations (especially amongst the Kelts), been deemed "uncanny," and (as in Scotland) been the favourite animal for witches to transform themselves into when they wished to perform their "cantrips"? Has the fact of its being regarded by the Law of Moses unclean (though this is an error engendered of insufficient acquaintance with natural history) anything to do with the hare's ill repute in the Middle Ages?

PELAGIUS.

LUNAR RAINBOW.—I lately witnessed, from this spot, a phenomenon by no means familiar to me. At about 10 P.M. the moon became encompassed, at a radius of about twenty times its apparent diameter, by a luminous band of moderate breadth, most brilliant at its centre, and gradually fading towards the outer and inner extremities, the sky at the time being cloudless. This band constituted a complete circle, regular and unbroken. The whole spectacle presented the appearance of an immense aperture in the heavens, the general features not being identical with those of an aurora borealis, such as we have seen so frequently of late. It has since occurred to me that it might have been what is known as a lunar rainbow.

RICHARD FRANCIS HERRING.

Canonbury, N.

COLUMBUS.—I have lately come across a cutting from the *Illustrated London News* of January 7, 1852, in which is quoted a paragraph from the *London Times* of a few days' prior date, to the effect that a Captain D'Auberville of the bark "Chieftain" of Boston, had, while strolling along the beach on the African coast, opposite Gibraltar, picked up a cedar keg, which, upon being opened, proved, by the documents it contained, to have been thrown overboard by Columbus from his ship during a severe gale, and under the belief that they were about to founder. Is there anything more known about this discovery, or is it, as I fear, a pure fabrication?

J. N.

Melbourne, Victoria.

VARIA.—The *Quarterly Review* on Carlyle.—Who wrote the critical article on Carlyle's writings in the *Quarterly* for September, 1840?

2. Was the word "serf" ever written "serf" in old French?

3. Was the "J. M. K." of Tennyson's well-known early sonnet the John Milton King of the volume entitled *Tangled Talk*, Strahan, 1864, and is John Milton King the real name?

D. BLAIR.

Melbourne.

DESCRIPTIVE CATALOGUES.—Can you refer me to any books or papers on the art of forming a descriptive catalogue of a library? This query appeared in "N. & Q." 2nd S. ix. 403, and as yet it has never been answered.

B. C.

REV. G. HAMILTON.—Where can I see a copy of a letter from the Rev. George Hamilton, M.A., late Rector of Killermogh, Queen's Co. (published about 1824), to Rabbi Herschell, showing that the Resurrection is as credible a fact as the Exodus?

HENRY AUGUSTUS JOHNSTON.

Kilmore, Richhill, Co. Armagh.

TRANSLATION WANTED.—Thirty-six lines from a metrical translation of Prudentius's *Hymn on the Martyrdom of St. Hippolytus*. If there exists such a translation, would any one possessing it kindly lend it to me, or send me the lines required?

GREYSTIEL.

DATES WANTED.—I should be glad to know the days on which the following "events" take place annually:—1. The Well Dressing at Tis-sington. 2. The distribution, under the will of a benefactor whose name I forget, of marriage-portions to female servants, which is made somewhere (where?) in the City of London.

A. J. M.

SPECHYNS.—In Hexham the scraps of sheep skin, &c., used in the manufacture of glue, are spread out to dry on a piece of common land at the side of the river, and are then called *speches*.

The monks of Hexham, four hundred years ago, possessed a salmon fishery at Newburn-on-Tyne, and the meadows on the banks of the river, where the nets were dried, are described in their rent-roll as "prata vocata Crokyt-Spechyns." Another of their possessions, at Kirkbye, in Cleveland, is described as being "juxta ripas de Doufe, vocatas spechyns." What is the meaning of this word *spechyns*, as applied to some portions of the banks of a river?

Hexham.

THOMAS DOBSON, B.A.

QUOITS.—Is there any book giving a history of this game, and an account of the diverse ways of playing it, in different times and countries?

K. P. D. E.

M. DE BODELSCHWINGH.—He once held the Prussian posts of Minister of the Interior, Royal Commissioner in the Diet, and High Chancellor of the Kingdom. It was about twenty-nine years ago, I think, that I read in the *Times* an interesting incident pertaining to the above distinguished

personage, concerning whom I shall feel grateful for any particulars whatsoever.

J. E. L.

Nottingham.

TOPOGRAPHY OF NORTHUMBERLAND.—There is a work on this county containing a copy of the steward's accounts at Chillingham Castle. The title of this book is desired.

ELLICE.

PAINTINGS.—I have just been shown an old painting in oil, upon canvas, representing apparently an official of high standing in the sixteenth century. It is a half-length portrait of a man with a high forehead, close-cut beard and moustache, wearing a scarlet cape or robe, and a three-cornered cap of the same colour, with ruffles and collar of lawn or muslin, and it bears the following inscription: FRAN^s CORN^s A CLEMENTE VIII MDXCVI.

I have also in my own possession an oil painting, on oak panel, of, apparently, a king crowned, wearing an ermine robe, with long flowing brown hair and beard, and bearing the following inscription: *VIX* *43*. It bears a striking resemblance to some pictures of Our Saviour as well as of King John.

Can any reader of "N & Q." give some idea as to the originals who are intended to be represented by the above?

R. W.

"THE WANDERING OF PERSILES AND SIGISMUNDA." A northern story, by Cervantes. London, published by Joseph Cundall, 1854. The translator states that this is the first *direct* translation of Cervantes's last work into English. Can any of your readers tell me if there has been any since, and also who the translator of the above was? The Preface is signed L. D. S.

HIBERNIA.

RIGBY, PAYMASTER OF THE FORCES IN 1768.—Wanted, a life, or a tolerably full notice, of him.

VERA.

SONGS IN "ROKEBY."—Have the following songs in *Rokeby*, by Sir Walter Scott, ever been set to music, and if so, when and by whom? "Hail to thy cold and clouded beam," canto i, stanza 32; "A weary lot is thine, fair maid," and "Allen-a-Dale has no faggot for burning," canto iii, stanzas 28 and 30; "Summer eve is gone and past"; "O, Lady, twine no wreath for me"; "I was a wild and wayward boy," and "While the dawn on the mountain was misty and gray," canto v., stanzas 7, 13, 18, and 20.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE "SILVER OAR."—Circumstances have caused me to take an interest in the legal or official origin, use, and sumptuary power of the "silver oar," long considered, I believe, an emblem and badge, in the hands of its holder, of some delegated authority

to be exercised by the judicial or magisterial authorities on land over persons afloat. Impelled by this interest, I have made considerable inquiry and research concerning the actual or assumed origin, powers, and privileges, of this "silver oar," and the authority and "status" of those to whom it is entrusted as a badge of office and privilege. Can any of your correspondents or contributors kindly oblige me, and possibly many others interested in this subject?

ANCHOR.

"THE TWO AND THIRTY PALACES."—In an interesting letter of Keats, published in the *Athenæum*, May 16, occur these words: "One grand and spiritual passage serves (a man) as a starting post towards all 'the two and thirty Palaces.'" Query, what palaces, and why two and thirty?

A. L. MAYHEW.

Oxford.

EARLY AMERICAN BOOK.—Who was Piomingo? His name appears on the following title-page:—*"The Savage"*. By Piomingo, a Headman and Warrior of the Muscogulgee Nation. Published by Thomas S. Manning, No. 148 South Fourth Street, Philadelphia. 1810 (8vo. pp. 2 and 311). I assume that Piomingo is a mask-name of a subsequently recognized writer. Probably some American correspondent may be able to inform

A. B. G.

VAN EYCK'S "ADORATION OF THE LAMB."—Will some correspondent kindly give me the originals and translations of the inscriptions upon this celebrated picture?

A. H. B.

Replies.

THE DOBRÉES OF GUERNSEY.
(4th S. xii. 169, 231, 298, 397.)

Notwithstanding the inaccuracy of a few attempts by other correspondents of your valuable journal to account for the early settlement of the Dobrées in this island (Guernsey), Mr. MACCULLOCH'S, as far as it goes, is the most trustworthy. Having long been in possession of the MS. to which Mr. M. alludes, allow me to describe it ere I extract therefrom authentic details, which it will be my endeavour to elucidate.

It is a diary, or day-book, a register of family occurrences, commencing under the reign of Henry VII., and extending to the tenth year of his grand-daughter Elizabeth.

It originally belonged to a clergyman, "Sire Denys Osanne," a resident and proprietor in the parish of "Notre Dame du Chastel," or Castel, in this island. In two of his wills he styles himself "prestre de saint Gation"; but, as I have failed to discover any traces here of a chapel of that name, it is not unlikely that his benefice was on

the other side of the water, a dependency of the Abbey of Marmoutiers ("Majus Monasterium"), at Tours, which, as early as the year 1047, possessed six of our churches. Neither of this important fact nor of its record, had the unfilmed eye of any of our reformed annalists taken the slightest notice. "L'église," for all that, "honore S. Gation le 18^e de décembre." (Lorsqu'il fonda) "l'église de Tours, il ne trouva pas que la docilité des habitants répondit à la beauté du climat. . . . Il étoit obligé de célébrer les divins mystères dans des lieux souterrains" (Greg., *Tur.*, x. 31; Longueval, *Hist. de l'Égl. Gal.*, tom. i. p. 64, à Nismes, 1782). From a catalogue of Sir Denys's furniture, made "quand (il) fut à St. Jacques," I probably infer that the journey alluded to was a pilgrimage to Compostella.

The next proprietor of our manuscript was "Johan Girart, Thésorier de Nostre Dame du Chastel," a near kinsman of the said Denys. It falls at length into the hands of another, "Johan Girart," the earliest "clairecq," that is, clerk, afterwards called "lecteur," of Ste. Marie du Câtel. It is to this worthy that we are indebted for the account of two interviews at St. Peter-Port, A.D. 1566 and 1568, with "Jean D'Auberaye," a refugee settler in this island. In the year 1566 the said Jean was the husband of "la vieille Michelle," to wit, as we learn from the genealogy, a credible domestic record, "Michelle le Mésurier."

It was from Vitré in Brittany,* and not from Vitry-sur-Seine, that this first Dobrée came hither. He was consequently a French Briton, of the same origin as those who settled in this "archipel," attracted by the eloquence of a priest of the diocese of Coutances, a native of Bayeux, Marcouf ("Marck-ulf"), the Jay, A.D. 540; to whose "Amwarydhwyr" defender, guardian, Charlemagne, A.D. 787, sent a message, of which the bearer was Gervaldus, Abbot of Fontenelle. Our cluster was still "the land of the Britons," "gens Britonum," when William Longsword, son of Rollo, obtained a grant thereof from Radulphus (Raoul), King of France, A.D. 933 (Flodoardus, *Canonicus Rhemensis*, ob. 946).—

"Digredi, non est divagari."

It is evident that, in 1566, Jean Dobrée was not young, since his wife was called "la vieille Michelle." If Jean d'Auberaye, in other paragraphs of our manuscript, is called Daubrée, and also Dobrée, the ear is answerable alone for this very slight orthographical deviation. A rich jeweller, whose name was spelt Daubrée, was assassinated at Paris a few years ago.

And now let me sincerely deplore one of the

* "En 1479, dans un Mémoire du Vicomte de Rohan, voici ce que j'ai lu: 'Combien que la Seigneurie de Vitré soit une belle Seigneurie, pourtant n'est elle point si belle, si noble, ni si ample,' &c." (*Hist. Eccl. de Bretagne*, Paris, 1786, p. lxxx.)

sad results of those *coups du ciel*, reformations and revolutions, namely, the destruction of many a precious link in our national and domestic annals. A remarkable instance of this disadvantage ought not to be overlooked. It was Peter-Paul Dobrée, the distinguished son of a rector of St. Sauveur, Guernsey, who, albeit Greek Professor at Cambridge, Porson's friend and Bentley's successor, fancied that his ancestors had only come to Guernsey in 1572, after the massacre of St. Bartholomew.

Of all your correspondents only one has whispered anything about the *status* of Jean d'Auberaye. He was an armoured.

As in our mother, France, we had here *Monstres*, *Moustres*, whence English *Musters*, *Monstres Générales*. So, on one of these occasions, Johan Girart bargained with Jean d'Auberaye for a "hacquebute," an "espée," et une "dagen."

And as D'Auberaye came from Vitré, in Brittany, it is not uninteresting to find that Johan Girart, treasurer of Notre Dame du Chastel under the first two Tudors, was a dealer in coarse linen cloth, called *crys*, Welsh *crys*, Franco-Norman, *carisé*, imported from Vitré.

As to the origin of the name D'Auberaye, in spite of illiterate genealogists, nothing is plainer. At the foundation of "les Carmes de Nantes, A.D. 1326," "Johan d'Auberaye," "Joannes de Aubereya, Clericus," is a witness (*Actes de Bretagne*, tom. i., col. 1346).

So, like every other D'Auberaye, the said Johan was so called from one Aubereya, the mother of all of them, whose neo-Latin name was Albereda, Old English Aubrey, analogous to Adelreda, or Ethelreda, Audrey. As, unfortunately, during the last three centuries, the annals of Christendom have been left to the tender mercies of Monsieur Littré's northern barbarians, some of my readers know nothing of St. Audrey, an English queen, who, albeit twice a widow, died a virgin.

No one more than myself is aware of the elevated social rank of the Dobrées of Guernsey and of —, London. To this day, "faithful among the faithless found," they speak here the pure French of their venerable ancestors and mine. G. M.

P.S.—I annex, from Ordericus Vitalis, a list of Aubereyas, or Alberedes:—

"Alberede, daughter of Hugh, bishop of Evreux, esteemed for her great worth."

Hugh died in 1059.

"Alberede, wife of Ralph, Count of Ivry and Bayeux, half-brother of Richard I., Duke of Normandy."

"Alberede la Grosse, who died on her way to Jerusalem, about 1092."

"Alberede, wife of William de Moulins, gave her consent to the grant of the church of Mahern to St. Evroult" (v. 13).

"Valeran, Count of Mellent, gave Aubereya, one of his three daughters, to William Louvel, lord of Ivry, a rebel, like himself, against Henry I." (xii. 34).

THE SCOTTISH FAMILY OF EDGAR (5th S. i. 25, 75, 192, 355.)—SP. is entirely on the wrong scent, and so completely is he misled that he does not even see the drift of my statements and arguments. It would be useless to show the misapprehensions into which he has fallen in his last communication respecting the Newtown pedigree, and I therefore simply propose for his consideration the following view of the matter, which I am confident he will find on inquiry to be correct. Richard Edgar, of Newtown, who married Rachel Maxwell, *left no issue*. Richard, who succeeded him, was the son of Andrew of Farneyrigg, who married Grissel Boudun, and the grandson of George of Newtown. Andrew of Eyemouth, who married Grace Allan, was the brother of the latter Richard, and had a son Andrew, also of Eyemouth. This last Andrew was the father of the Rev. J. Edgar. Let Sr. compare what I have written in former communications with what is found in Capt. Lawrence-Archer's book bearing on this subject, and he will perceive, by the exercise of a little candour and intelligence, how the view I have suggested makes this part of the genealogy clear and consistent. If he can show that the Richard of Newtown, who married Margaret Bell, and executed the disposition in 1766, was the son of the Richard who married Rachel Maxwell, I will at once acknowledge my mistake; but this of course would not invalidate the evidence afforded by the disposition just mentioned, that the Rev. J. Edgar was the grand-nephew of the former Richard. As the evidence before the public is not complete, it is necessary "to put two and two together," but this Sr. seems incapable of doing. It is quite puerile to keep bringing in the Lyon King of Arms, when the question is as to the judgment shown by Capt. Lawrence-Archer in making use of the materials before him.

With respect to the other matter I mentioned on a former occasion, I must again refer to Capt. Lawrence-Archer's book, at page 82, to show that the Oliver Edgar who married Margaret Pringle in 1564 was the son of Richard Edgar of West Monkkrigg, and have to say that on looking at the references given by SP. in his last, and collating the evidence as he advises, it would appear that Richard of Monkkrigg was the son of Oliver of Bassendean, who was the son of Richard of Wedderlie. In this view it is obvious that two descents have been omitted. There were in the Newtown branch an Oliver, then a Richard, and then an Oliver, but Capt. Lawrence-Archer gives only one Oliver in his genealogical table, omitting a Richard and an Oliver. X.

"TOLEDOTH JESHU" (5th S. i. 308.)—The book inquired for is a work in Hebrew, which has been often reprinted and privately circulated. The title "Toledoth Jeshu" resembles the Hebrew

words in the beginning of the Gospel of Matthew that stand for "the generations" or family history "of Jesus." But the last word is so altered as to form a word, which, by taking each letter as the initial of a Hebrew word, means "Let his name and memory be blotted out." This is explained in the early part of the work. In it Jesus is called *rosha*, or wicked. The work does not give statements with the authorities for them, but assertions are made and stories told with a view to disparage or explain away the principal facts in Christ's life. It is believed to be a work of late date, probably about the fifteenth century, and is disavowed by intelligent Jews. It was condemned in a recent number of the *Jewish World*. A demand for this work has long existed amongst the ignorant in consequence of a belief (which one is ashamed to repeat) that on Christmas Eve, Christ is allowed abroad, to do evil, and that it is not safe to read on that night, because He would especially be found in books, to the injury of those who read them. Hence the desire to possess this book, or some manuscript portion of it, because, being written against Him, it is the only book that can then be safely read. The inquirer will gain some information of the work from a book which is before me in Judeo-Polish, entitled *Life and Death of Jesus of Nazareth, taken out of the Book of Toldoth Jeshu, with Additions from the Book of Tam Moed*, London, 1874, translated (i. e. from Hebrew into Judeo-Polish) by Abraham Silberstein, printed by Samuel, son of Joshua Distillator. The work extends to seventy-two pages, and can be obtained at 19, Duke Street, Whitechapel, London. Eisenmenger, in his large work on Judaism (vol. i. p. 67), calls the *Toldoth Jeshu* "a blasphemous little book suggested by the Devil," and gives some particulars. J. C. Wagenseil gives it in Hebrew and Latin in his *Tela Ignea Satanae*, &c., 1681; and in the British Museum it is found in Hebrew and Latin, with extended notes, in a volume entitled—

"Historia Jeschue Nazareni a Judæis blasphemæ corrupta, &c., a J. J. Huldrico, Tigurino, 1705."

JOSIAH MILLER, M.A.

Toldoth Jesu is printed in Wagenseil's *Tela Ignea Satanae*, a small, thick, quarto volume, sometimes met in old-book shops; where it is generally sold for about 10s. Perhaps S. P. H., or some other correspondent, might be able to inform me respecting the title of a small 8vo. volume, with Hebrew and Latin, in parallel columns, containing a very ribald and blasphemous burlesque composition ridiculing the Son of God, and entitled *Nazarenus*. I saw it many years ago in the Library of T. C. D., but neglected to "make a note" at the time, and have never since succeeded in tracing the name or authorship of the book.

S. T. P.

A notice of this work is given in the *Hebrew Christian Witness*, No. 14, for February 1874. It is there spoken of as "a filthy, blasphemous *Hebrew Brochure*, concocted in the Middle Ages, and founded on passages in the Talmud and other Rabbinical works," and is stated to have been just translated into the jargon spoken by Russian and Polish Jews. The notice further states that an Anglo-Hebrew newspaper, while expressing its "poignant regret that a book of this unwholesome and scandalous character should be circulated," gives the address where the above modern translation of it may be procured. If an English version were attempted to be circulated in this country, it would be immediately prosecuted for obscenity. For additional particulars, S. P. H. is referred to the above magazine, which is published by Elliot Stock, London.

W. B.

This note of Dr. Lardner's may interest S. P. H. (*Works*, ed. Tegg, 1861, vi. 558):—

"It is a modern work written in the 14th or 15th century, and is throughout, from the beginning to the end, burlesque and falsehood: nor does the shameless writer acknowledge anything that has so much as a resemblance of the truth, except in the way of ridicule. . . . And I refer to Wagenseil's Confutation of the *Toldoth Jesu*."

The title of this confutation is *Tela Ignea Satanae*: see Mill on *Pantheistic Principles*, p. 190, note. CHARLES F. S. WARREN, M.A.

THE BOOK OF JASHER (5th S. i. 289).—The so-called "Book of Jasher" is well known to have been one of the many "lost books of the Bible." Nothing is certainly known of it beyond the two quotations from it, one in Joshua (x. 13), the other in Samuel (2 Sam. i. 18), from which it is inferred to have been a collection of national songs. The work, whatever its nature may have been, was soon entirely lost, and its title and contents have been a fruitful subject of discussion from the time of the first Rabbis of the Talmud to the present day. For further information, I refer MR. BLENKINSOPP to the principal source of my own, an article by that great Semitic scholar, the lamented Emanuel Deutsch, reprinted in his *Literary Remains* (Murray).

J. H. I. OAKLEY.

128, Marina, St. Leonards.

Information may be found in Kitto's *Bib. Cyc.*, *sub voce* "Jasher"; also in Smith's *Dict. Bible* (Murray). And I may mention that the late Dr. J. W. Donaldson, Head Master of Bury School, edited the following, published by Messrs. Jno. W. Parker & Son, West Strand, in 1854:—

"Jasher, fragmenta archietypa Carminum Hebræorum in Masorethico Vet. Test. textu passim tessellata."

F. S.

Churchdown.

It is thought by some to be a collection of national songs, the word Jasher being Hebrew for

"He sang," which is the first word of the first poem. It is taken by others to consist of the biographies of just men, since Jasher also means "just." In early times the whole of the Book of Joshua was supposed to be a quotation from Jasher.

R. F. HERRING.

St. Mary's Road, Highbury.

The English version spoken of is a forgery, the production of a type-founder of Bristol, named Jacob Ilive. It was printed in 1751, and reprinted in 1829.

SAMUEL SMITH.

Public Library, Leeds.

Of this literary forgery an excellent account is given in Horne's *Introduction to the Scriptures*, iv., 741-746, by Dr. Tregelles, who subjoins "a few specimens of the falsehoods, anachronisms, and contradictions of the Holy Scriptures, which characterize this nocturnal production of the non-sane infidel author, Jacob Ilive." C. W. SUTTON.

7, Moss Grove Terrace, Brooks Bar, Manchester.

[See "N. & Q.," 2nd S. x. 271, 272; 4th S. ix. 335.]

A POEM BY PRAED (5th S. i. 364).—These verses are printed by Mr. Locker, in his *Lyra Elegantiarum* (London, 1867).

JAYDEE.

This poem of Praed's is in Moxon's *Selections* from that author.

W. W.

This is one of the best known of Praed's political poems. It did not appear in Mr. Derwent Coleridge's beautiful edition of the poet, because a separate collection of his political squibs was intended—an intention as yet unfulfilled. The American edition, examined by ANON, is, I presume, the handsome two-volume book, edited by your frequent correspondent MR. W. H. WHITMORE, of Boston.

MORTIMER COLLINS.

Knowl Hill, Berks.

A NEW OBJECT OF TAXATION (5th S. i. 366.)—The suggestion was probably made by a Scotch or North of England farmer, who, ploughing himself, with two horses abreast and without a driver, was scandalized at the wasteful mode of ploughing with four horses in single file, and a man or boy to drive them, which is even now followed in many parts of the kingdom. I remember that, about fifty-two years ago, a Scotch gentleman residing near Eltham, with the view of inducing his neighbours to adopt a more economical mode of ploughing than they practised, got up a ploughing match, the conditions of which were that the ploughs should be drawn by two horses abreast and without a driver, except the ploughman in the stilt. I was present on the occasion, and recollect that the farmers—who had assembled in considerable numbers to witness this, to them, novel mode of plough-

ing—although they saw the work done before their eyes, shook their heads, and were almost unanimous in declaring that "it would never do."

Just before the Commissioners for the Great Exhibition bought the ground at Brompton on which the Horticultural Gardens are now located, I saw a man ploughing there with four horses, and a boy leading the foremost. It was market-gardeners' ground, and the soil was so light that a strong man might almost have turned it up with his foot. So inveterate is habit!

C. ROSS.

"A TOWN ECGLOGUE," 1804 (5th S. i. 289).—The author of this clever (local) satirical poem was the Rev. G. A. Hay Drummond, one of the Episcopal clergy in Edinburgh.

T. G. S.

Edinburgh.

THE EGG AND THE HALFPENNY (5th S. i. 336.)—"Vous voulez donc avoir l'œuf et la maille" is, of course, as MR. SALA says, equivalent to "You cannot eat your cake and have it." For so plain a matter we need not refer to the *Sportula* of the Romans. It gives well its own meaning, "You cannot have the egg and also the halfpenny that you buy it with." In modern days, and since that wonderful commercial invention for the increase of fraudulence called *credit*, you can both have the thing and keep the purchase-money too, but in the simple days of Edward I. it seemed ridiculous to wish to have the egg and not pay the halfpenny for it. I rejoice in classing myself amongst the uncivilized, and to me the proposition is as ridiculous as ever that a man should get the egg without the halfpenny. But Brougham's *County Courts* and the *Modern Bankruptcy Law* furnish a perpetual supply of most entertaining contradictions to this highly commonsense proverb, and they heighten the amusement by imposing a fine in shape of fees on the unfortunate goose that solicits them to recover its egg for it. Ten per cent. is a common levy for *not recovering* the thing sued for. Let all prudent readers try to count the cost before they try the county courts, is a proverb for to-day more useful and suitable than that of Edward's time.

The *maille* of Lorraine was, I think, not 33 *sous* 6 *deniers*, as MR. SALA suggests, but 30 *sols* 6 *deniers*, (see Roquefort's *Glossaire de la Langue Romane*), and 1 *sol* equalled 12 *deniers*. There seems to be extraordinary confusion about this, for Littré says the copper *maille* was worth only half a *denier*. "My kingdom to a beggarly *denier*," we have in Shakspeare, and a *denier* is said to be a twelfth part of a *sou*. The division into twelve is curious, for the word is from *denarius*, signifying a division into ten. There is a proverb, "*Bonne est la maille qui sauve le denier*," "It is a good sixpence that saves a shilling," at a charity sermon for instance. I do not think it ever meant a mortar used by

builders, but rather a *tie*. It is a term of carpentry to designate cracks or shakes in wood which start in rays from the heart of a tree. There is an expression in Montaigne, iii. 252, "Encore suis-je tenu de faire la maille bonne de ma parole." This is quoted by Littré. I cannot refer to the passage now. What does it mean? Is it "I feel bound to make good my word to the smallest tittle"? or, more literally, to the last *stitch*.

Tarver, and that I have not found elsewhere, says it was a *square* coin. This is important, because here you see the resemblance to a lozenge or square-shaped *mesh* in a net; and that certainly is the original meaning. This will explain the phrase "Il y a toujours maille à partir entr'eux"—"There is always some knot or mesh to undo between them." This is not the only proverb, as MR. SALA says, referring to the word, for there is Gargantua's "Maille à maille on feist les haubergeons," which I suppose was a proverb before Rabelais was born. The coin is evidently named from its squareness and resemblance to the mesh of a stretched net, and not, I think, as Ducange and Littré suggest, from low Latin *medala*, *medalia*, *medaille*. *Maille*, the stain on the wing of partridges, comes from Lat. *macula*. *Maille*, a loop, mesh, or stitch, must have another origin, but I fear I have already run to too great a length.

C. A. WARD.

Mayfair.

The original meaning of the question, "Vos volez dont aver le eof et la mayle?" *may have been* "Do you want the egg and the mallet?" "Do you want to begin the game?" or, "Do you want the game all to yourself?" The mallet used in the very old game of "mail" was called "la maille." There remain the questions, Was "the egg" a cant name for the ball? and was it white and slightly oval, to give the maille a better hold on it?

RALPH N. JAMES.

Ashford, Kent.

"MAN-A-LOST" (5th S. i. 385).—It certainly is odd that two novelists should have simultaneously used over again the old owl story of everybody's childhood. But in the name of the owl-eyed goddess, who sprang from the skull of Zeus, I protest against MR. CUTHBERT BEDE's attempt to claim originality for the legend in the Valley of the Teme. He talks of twenty years ago. Forty years ago, in the Valley of the Tamar, my grandmother told me the same story of a "half-saved" labourer in her employ, whose son (such are Fortune's vicissitudes) is now a baronet. Is it not a pity that novelists should get into their "anecdoteage"? *Anecdote* means, etymologically, a story never told before; but this owl-legend is so old that to tell it over again is like carrying coals to Newcastle, or (as Aristophanes hath it) owls to Athens.

Knowl Hill, Berks.

MORTIMER COLLINS.

The story referred to by CUTHBERT BEDE is well known at Cirencester. The scene of the incident was in Earl Bathurst's beautiful and extensive estate adjoining the town. More than fifty years ago, a local "character," named Robert Hall, was returning home through the woods late one night, and lost his way. "Man lost!" shouted the frightened traveller. "Whoo, whoo!" cried the owl. "Bobby Hall; lost in the Three-mile Bottom!" replied the man. This went on for hours. The story reached the ears of the townspeople, and "Bobby Hall" was famous ever after.

G. H. HARMER.

The simultaneous publication of the story "Man-a-lost" in the *Cornhill* and in *Grantley Grange* is curious. The incident recorded, like history in general, must be often repeating itself. More than thirty years ago I heard it told of a certain half-witted labourer of the parish of Sherston, in Wilts, who was lost in Silk Wood, a well-known covert in the Duke of Beaufort's country, fringing the farm on which the poor fellow was employed. The owl too was there to utter its sympathetic inquiry, just as in Worcestershire, though it could hardly have been the same bird vouched for by CUTHBERT BEDE. Probably there are few woods which have not had their man-a-lost, and their owl to pity him; and it is not impossible that, traced through the lapse of ages, the same incident may be found to have occurred in some forest of the East, now found to be the mother home of all our moving stories.

CROWDOWN.

WHY ADAM MEANS NORTH, SOUTH, EAST AND WEST (5th S. i. 305).—I hope the following quotation will be considered "fresh information" by MR. SKEAT. It is taken from *Ceremonies, Customs, Rites, and Traditions of the Jews, &c.*, by Hyam Isaacs [n. d.], p. 250:—

"The Talmud gives you the reason why the first man was called Adam. In English, the word Adam is spelt with four letters, but in Hebrew it is spelt in three letters, ADM. It says, God did ordain that the world should last as long as he sees good. The first man that was created was called Adam; the second man, who was a man after God's own heart, was called David; and the last man that ever will be born will be the Messiah. The first initial stands A. for Adam; the second, D. for David, and M. for Messiah, which they say is the foundation or reason why the first man was called Adam."

G. LAURENCE GOMME.

"CIRCUMSTANCE, THAT UNSPIRITUAL GOD" (5th S. i. 369), is from *Childe Harold*, canto iv., stanza cxxv.

CROWDOWN.

ST. CATHERINE OF SIENNA (5th S. i. 387).—A very pleasantly written article appeared in the *Cornhill Magazine*, September, 1866, vol. xiv., p. 399, under the heading "Sienna and St. Catherine," which may, perhaps, be interesting to T. G. S.

L. H. R.

AVERAGE DURATION OF HUMAN LIFE (5th S. i. 289.)—The following table, though it does not answer any of the questions put by M. D., is worth reprinting in connexion with the same. I have taken it from J. W. G. Gutch's *Literary and Scientific Register and Almanac* for 1859, p. xxi. I never met with it elsewhere :—

PROBABLE DURATION OF LIFE.

From 1 to 70 Years of Age, according to Carlisle Mortality.

Years Old.	Expectancy.	Years Old.	Expectancy.	Years Old.	Expectancy.	Years Old.	Expectancy.
	Years.		Years.		Years.		Years.
Birth	38½	18	43	36	30½	54	18½
1 yr	44½	19	42½	37	29½	55	17½
2	47½	20	41½	38	29	56	17
3	50	21	40½	39	28½	57	16½
4	50½	22	40	40	27½	58	15½
5	51½	23	39½	41	27	59	15
6	51½	24	38½	42	26½	60	14½
7	51	25	38	43	25½	61	14
8	50½	26	37½	44	25½	62	13½
9	49½	27	36½	45	24½	63	13
10	49	28	35½	46	24	64	12½
11	48	29	35	47	23½	65	11½
12	47½	30	34½	48	22½	66	11½
13	46½	31	33½	49	22	67	10½
14	45½	32	33	50	21½	68	10½
15	45	33	32½	51	20½	69	9½
16	44½	34	31½	52	19½	70	9½
17	43½	35	31	53	19		

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"Average duration," otherwise "expectation," or "mean after-life-time," of life (in England). Comparison between the Registrar-General's English life table (No. 3), embracing the whole population of England and Wales, and the "Life Tables of the Institute of Actuaries," limited to "Healthy Lives," insured as such, after medical examination, by twenty life assurance companies :—

AVERAGE DURATION OF LIFE.

Age.	Males.		Females.	
	English Life Table.	Assured Lives (Healthy).	English Life Table.	Assured Lives (Healthy).
Years.	Years.	Years.	Years.	Years.
0	39·91	—	41·85	—
20	39·48	42·061	40·29	40·815
30	38·76	34·681	33·81	34·503
40	26·06	27·399	27·34	28·253
50	19·54	20·306	20·75	21·616
60	13·53	13·830	14·34	14·851
70	8·45	8·495	9·02	9·089
80	4·93	4·719	5·26	5·450
90	2·84	2·357	3·01	3·302

J. H. W.

[Our Correspondent writes, "As to question No. 3, no authentic records have been published from which an answer can be obtained."]

ARMS OF STAMFORD, &c. (5th S. i. 386.)—No doubt the two golden leopards on a field of gules

were the arms of a bastard. Yet are they no mark of bastardy, but were borne by the great Conqueror, the most renowned of bastards, not on account of his illegitimate birth, but because he was Duke of Normandy. The Stamford poet is but using the licence of his craft in considering as the cause what was an inseparable accident.

CROWDOWN.

F. ROLLESTON (5th S. i. 388.)—The person in question being a great-aunt of my own, I can give MR. CAIRNS one obvious particular respecting her, namely, that she is a lady and not a gentleman, as he supposes, her name being "Frances." P.

See *Letters of Miss Frances Rolleston, of Kerwick, Writer of Mazza-roth*. Rivingtons, 1867.

C. D.

SURREY PROVINCIALISMS (5th S. i. 361.)—Of the words in this list, *favour, hele, learn, leasing, loo, terrify, and troubled*, are in common use in Cornwall, and in the same acceptation as in Surrey.

Brave = satisfactory, is applied to everything animate or inanimate. *Brussy* may be the equivalent of the Cornish *brouse*, a thicket; and *platty* of *splatty*, uneven in colour. *Have one's eye on* is used to signify keeping watch over a thing, in order to secure it for one's self, or to prevent mischief being done; and is probably in use everywhere. *Kibble*, a bucket, chiefly of the kind used at mines.

W. PENGELLY.

Torquay.

I venture to submit the following references to some of the words quoted by MR. G. LEVESON GOWER :—

Brussy.—French *broussailles*, brushwood. Froissard (ii. iii. 124) uses the word *broussis*. In Berry, a midland country of France, the word *brousses*, or *brusses*, is still heard. Diez thinks these forms are kindred to *brust*, *brusta* (High German); *bürste* (Mod. Germ.), brush.

Fluey.—French *fluet*, slender, delicate. From *flou*, *fo* (O. Fr.), weak; Flemish *flauw* (Diez), cf. Latin *fluidus*.

Hucket.—French *hoquet*, hiccup. The French have the phrase "le hoquet de la mort," the death-sob. Wallon *kikie*; Low-Briton *hok hik*; Sanskrit *kikk*.

Lippy.—Insolent. The French say, with the same meaning, "Faire la lippe," to spout.

Unbekant.—German *unbekannt*, from *kennen*, to know. The English form is "unbeknown."

HENRI GAUSSERON.

Ayr Academy.

GIPSIES (5th S. i. 325.)—Ziguer, or Gipsies' Island, the fourth part of the town Belgrade, on the Danube, (*Edinburgh Gazetteer*.)

The tribe mentioned by CIVILIS, from which he derives the English word conjurer, no doubt correctly, should be written Kanjar, and not beginning with a *Th*. The following may help to throw further light upon the period of their arrival in Europe.

"In Germany there were several Companies of Vagabonds began to strowle about, having no Religion, so

Law, no Country or Habitation, their Faces tawny, speaking in a particular Canting Language of their own, and using a slight of Hand in Picking Pockets while they pretended to tell Fortunes. They were called Tartars and Zigans. These were the same in my own opinion as those the French at present call Bohemians and the English Gypsy's."—De Mezeray's *History of France*, A.D. 1417, p. 435.

E.

"**DRUID**" (5th S. i. 308.)—In all the three passages cited *Druid* is but a poetical word for bard or poet. Cf.:—

"Where your old Bards, the famous Druids, lie."
Milton, *Lycidas*, 53.

"There was a class of the Druids, whom they called Bards, who delivered in songs (their only history) the exploits of their heroes."—Burke, *An Abridgement of English History*, b. i. c. 2.

A. L. MATHEW.

Oxford.

"**PALLISER'S HELL**" (5th S. i. 328.)—Is it not an allusion to the martyrdom Sir Hugh Palliser experienced owing to his accusations against Admiral Keppel?

G. A.

THE HOUSE OF GIB (5th S. i. 349.)—The lodge was erected by the Laird of Strichen (at that time Fraser), to whose estate a portion of the Mormond Hill belonged, sometime about 1779. He also formed the famous "White Horse of Mormond," the figure of a horse cut out of the turf, occupying nearly half an acre, and filled in with white quartz.

As to the inscription on the ruins, I rather think G. W. has misquoted it. If my memory serves me, it runs thus—

"In this Hunter's Lodge
Rob Gib commands."
M.D.CCLXXIX."

Not as G. W. puts it—

"This Hunting Lodge
Rob Gib commands."

Rob Gib was jester to Charles II., and, as is said, the King, on one occasion asked, "What serve you me for?" to which Rob replied, "I serve your Majesty for stark love and kindness."

In later days the Aberdonians adopted Rob Gib's words as a concluding toast, by which they meant "Loyal and true," as much as to say, "We Jacobites are loyal and true, not for the sake of reward, but from affection and duty."

People of Buchan should understand the quotation as indicative of the "stark love and kindness" with which the Laird of Strichen was wont to entertain his fellow-sportsmen in the lodge on Mormond (vide Pratt's *History of Buchan*, pp. 144-5.)

F. S. A. SCOT.

The house was built in 1764. The same year the village of Strichen, or Mormond village, was founded by the Laird of Strichen, who must have been, I think, grandfather to the present Lord

Lovat. The inscription over the doorway, "Rob Gib," simply means "Good fellowship," and came to be so used because he, on being asked by the king how he was so devoted a servant to him, answered, for "Stark love and friendship," and so "Rob Gib" became a household word synonymous with good fellowship, and was a common toast at feasts. It is not yet quite obsolete. Rob Gib was sometimes the motto to a device on any gift from one friend to another, the device being probably a pair of right hands firmly grasped.

A STRICHEN MAN.

"**THE ALTHORPE PICTURE GALLERY**," &c. (5th S. i. 348.)—In a copy of this which belonged to Calder Campbell he has noted upon the title "By Mary J. Jourdan." They were both Anglo-Indian poets. She, the wife of Col. Jourdan of the Madras Army, died in London 23rd Dec., 1865. Besides the above, Mrs. Jourdan contributed to the Bengal annuals, and published at Edinburgh, by Hogg, in 1856, *Mind's Mirror: Poetical Sketches, with Minor Poems*. By M. J. J.—n.

A. G.

COMET OF 1539 (5th S. i. 359.)—The following notice of this comet is taken from Pingré's *Cométographie*, i. 500:—

"La Comète de cette année fut observée depuis le 6 Mai jusqu'au 17. En Chine on ne la vit que le 10 Mai, et elle dura vingt jours. Quelques Européens la découvrirent dès le 30 Avril (note, *Annal. Augsb.*, col. 1814). Plusieurs lui donnent trois semaines de durée."

The comet does not appear to have been a conspicuous one. Pingré adds a good many unimportant particulars, which I can give if E. wishes it.

T. W. WEBB.

FIELD TELEGRAPHY (5th S. i. 367.)—A READER will find a concise, but complete, paper on field telegraphy in the *Popular Science Review* for April, published by Hardwicke.

J. T. M.

CHARLES I. AS A POET (5th S. i. 322, 379.)—In his zeal for "the Martyr's" clumsy triplets, MR. WARREN is hardly ingenuous. I gave eleven of the best verses, while Archbishop Trench has given only ten. The Archbishop's actual words are,—

"I have dealt somewhat boldly with this poem, of its twenty-four triplets omitting all but ten, these ten seeming to me to constitute a fine poem, which the entire twenty-four fail to do . . . We are indebted to Burnet for their preservation. He gives them in his *Memoirs of the Dukes of Hamilton*, saying, 'A very worthy gentleman who had the honour of waiting on him there (at Carisbrook Castle), and was much trusted by him, copied them out from the original, who voucheth them to be a true copy.'"

Sir Horace Walpole quotes the whole twenty-four verses from Bishop Burnet.

WALTER THORNHURST.

PICOT OF CAMBRIDGE (4th S. xii. 475; 5th S. i. 191).—Vicecomes, of course, means "Sheriff" in England, and, indeed, in Normandy. The office was that of vice-earl in both countries, and in this comprised not only its present duties, but those of a lord-lieutenant (the vice-earl proper of our day), and many other duties, both military and civil, of greater importance than those that are attached to either office now. But in Normandy it was invariably conferred as an hereditary barony of great extent, originating in Rollo's time. The duchy was, in fact, parcelled out into a few viscounties, of which Cotentine was the greatest.

Picot was, I believe, a common baptismal, and not a local, name. Various families, bearing various names, are derived from different Normans called Picot. In Cheshire there was a family of Picot, *alias* Pigot, for many, many centuries; and, as Cheshire, after the Conquest, bore much the same relation to the rest of England as Cotentine did to the remainder of the duchy, was, in fact, the very kernel of Norman nationality; so, I have no doubt, Picot of the Palatine was one of those marauding ruffians who dispossessed the innocent Saxons (*vide* Mr. Freeman), who had treacherously dispossessed the innocent Britons. I regret, however, that I cannot help MR. JACKSON PIGOTT further.

T. H.

I find by an Illuminated Pedigree in the British Museum, No. 1364, Harl. Collection, that Othemyles Picot, Baron of Boorne (or Brane), in Cambridgeshire, came, along with his wife Hugolina, to England in the retinue of the Conqueror, and had a grant of some twenty-nine manors in Cambridgeshire, viz., Stow Waterbech, Middleton Trumington, &c., and, according to Thoroton's *History of Nottinghamshire*, this Baron of Boorne had a daughter, who married *Paganus Peverell*, signifier *Roberti Curthose in terra sancta*, and a son, the Lord Robert Picot, who, having taken part in a rebellion against William Rufus, forfeited all his estates. I wish to know if this Lord Robert Picot left any descendants, and if he was ancestor to an Aubrey Picot of Cambridge, living 1160, Sir Ralph Picot, *temp.* Edward III., or Sir Randolph Picot, of Ripon and Melmorby, Yorkshire, also *temp.* Edward III. Othemyles Picot was the builder of the churches of St. Gyles in Cambridge, and St. Ives in Huntingdon. WM. JACKSON PIGOTT.
Dundrum, co. Down.

DR. ISAAC BARROW (5th S. i. 69, 196, 237, 317.)—Dr. Isaac Barrow belonged to a family of Suffolk extraction, who were the owners of Spinney Abbey, in the parish of Wicken, in Cambridgeshire. This estate was purchased by his great-grandfather, Philip Barrow, in the reign of Queen Elizabeth, and was sold in the middle of the next century to Henry Cromwell. The Barrows were evidently of the *minor gentry*, as they are not included in any

of the *Heralds' Visitations*. By the kindness of the vicar, I had the opportunity last year of examining the first volume of the parish register of Wicken. It begins in June, 1564, and ends in July, 1667, and I found between these dates the following entries of the Barrows. It will be of permanent use to those who are interested in this family to have in print in "N. & Q." what is recorded about them in Wicken Register:—

- "1600, April 6. Philip Barrow, Esq., buried.
- 1617-18, Jan. 4. Martha, dau. of Isaac Barrow, Esq., bapt.
- 1627, Nov. 30. Robert Greymoner, Clerke (Vicar of Wicken), and Alice Barrow, married.
- 1629, Oct. 8. Isaac, son of Mr. Isaac Barrow, bapt.
- 1637, Aug. 13. Philip, son of Mr. Thos. Barrow and Katherine, his wife, bapt.
- 1637, Dec. 28. Walter Clopton, Esq., and Mrs. Martha Barrow, married.
- 1642, Sept. 11. Cecilia, dau. of Mr. Thos. Barrow, buried.
- 1642, Sept. 17. Isaac Barrow, Esq., buried.
- 1643, June 25. Arthur, son of Arthur Barrow and Anne, his wife, bapt.
- 1647, April 1. Mrs. Katherine Barrow, widow, buried.
- 1663, Oct. 20. Robert Everett and Anne Barrow, married.

It should be added that Henry Barrow, a member of this family, was vicar of the adjoining parish of Iselham, and was buried there on 1st June, 1587.

TEWARS.

LOWNDES (5th S. i. 227, 276.)—In the few books mentioned by E. A. P. (5th S. i. 276) the list of French bibliographical works is by no means exhausted; indeed, those noted by him are but the most rudimentary, and in this branch of literature the French are particularly rich. Among many others, let me mention—

- Bibliographie Instructive, &c., par G. F. De Bure, le Jeune. 8vo. Paris, 1763. 10 vols., including the Supplement of the Catalogue de Gaignat.
- Nouveau Dictionnaire de Bibliographie, par F. L. Fournier. 8vo. Paris, 1809.
- Catalogue des Livres Imprimés, &c., de M. C. Leber. 8vo. Paris, 1852. 4 vols.
- Catalogue de M. Violet le Duc. With Supplement. 8vo. Paris, 1843 and 1847.
- Histoire des Livres Populaires, &c., par M. Charles Nisard. 8vo. Paris, 1854. 2 vols.
- Les Supercheries Littéraires Dévoilées, par J. M. Quérard. 8vo. The New Edition. Paris, 1869-70. 3 vols.
- Dictionnaire des Ouvrages Anonymes et Pseudonymes, &c., par Barbier. 8vo. Paris, 1822-27. 4 vols., and the New Edition at present in course of publication by M. Paul Daffis, of Paris.

Then there are the numerous and excellent bibliographical works of G. Peignot, S. Boulard, L. Lalaune, E. Trerdet, G. Naudet, Collin de Plancy, Gustave Brunet, Octave Delepierre, Paul Lacroix, Le Bibliophile Jacob, Charles Monselet, and many others. But the two works which X. Y. desires to become acquainted with, I take to be—

Trésor des Livres Rares, &c., Grasse, a very important work, of which the completion has only lately appeared at Dresden.

And—

Bibliographie des Ouvrages Relatifs à l'Amour aux Femmes, au Mariage, &c. 8vo. Turin, &c. 1871-73. 6 vols. (There have been two earlier editions of this work, both very defective; this latter edition is the only really serviceable one).

Both these embrace German as well as French books. For German literature, we have, among others:—

Theophili Georgi Allgemeines Europäisches Bücher-Lexicon. Leipzig. (Rather antiquated.)

And—

Index Locupletissimus Librorum qui ab Anno 1750 ad Annum 1832, in Germania et in Terris Confinibus prodierunt. Kayser, Leipzig. 4to. 1833-38. 6 vols.

H. S. A.

If X. Y. will turn to *A List of the Books of Reference in the Reading Room of the British Museum*, second edition, 1871, index p. 282, under "Bibliography," and to *A Handbook for Readers at the British Museum*, by Thomas Nichols, Longmans, 1866, p. 71—both books to be found in every library—he will find what Continental bibliographers have done. And if he will read Lowndes's Preface, X. Y. will see that his question is somewhat curious. In fact, X. Y. has put his question as if Y. X. = X. Y.

OLPHAR HAMST.

JAY: OSBORNE (5th S. i. 128, 195, 336).—Lower gives the surname Jay a local origin, from the name of a township united with Heath in the parish of Leintwardine, co. Hereford; and Bowditch, in his *Suffolk Surnames*, derives it from the Jay bird. These are both probably erroneous. The American Jays derive their origin from Pierre Jay, of Rochelle, one of the Huguenots exiled from France at the revocation of the Edict of Nantes in 1685, and their name is, therefore, French, as I am inclined to think is also that of the English Jays.

Ferguson (*English Surnames*, pp. 42 and 95) derives Osborne from the Norse, and interprets it as "the divine bear." Anderson (*Genealogy and Surnames*, p. 69) calls it a local surname, from the river Ouse, in Yorkshire, and bourne; Ouse bourne, i. e., Ooze, or spring brook. Camden, in his *Remaines*, gives it an Anglo-Saxon origin, from *hus*, house, and *beorn*, a child—a house-child or adopted child. Whatever be its origin, it was, in its variations of Osbornus, Osbern, Osborn, &c., in common use, as a baptismal name, at the Conquest, several persons bearing it occurring in Domesday. The Kent family of that surname have been seated there at least as long ago as the reign of Henry VI.

GASTON DE BERNEVAL.

Philadelphia, U.S.

If MR. JAY will look into the *Life of John Jay*, Chief Justice of the United States, by his son, the

Hon. William Jay, printed in New York some years ago, though I am unable to give the exact date, he will find an account of the family and name. From their records, it appears that the family came from La Rochelle. One of Governor Jay's descendants is the present American Minister at Vienna.

WEB—.

Newport, Rhode Island.

"SIMPSON" (5th S. i. 165, 233, 337).—This discussion commenced with a botanical question, why the weed *groundsel* is in some places called *Simson*, or *Simpson*; and it was suggested that it was probably derived through the French name for groundsel, *senecion*, from the botanical name of the plant *Senecio*.

This derivation is probably quite correct, and is so given by most old writers on gardening matters. Miller says of groundsel, "In the Eastern Counties it is called *Simson*, or, as I have heard it pronounced, *Sention*, or *Senshon*, evidently from *Senecio*, through the medium of the French *Senesson*."

The remarks on this question on p. 337 appear to be framed in reply to an assertion that the surname *Simpson* was derived from *groundsel*! an assertion certainly not made, nor even suggested, in the original note.

EDWARD SOLLY.

A. H. ROWAN (5th S. i. 267, 309).—Memoirs of Mr. Rowan and of his wife, with references to the sources where further information can be found, were published early in 1873 in the *Christian Freeman*, a monthly journal of biography, published by Whitfield, 178, Strand. The price, I think, is twopence.

CYRIL.

I can add but little to the quintuple record of this strenuous Home-ruler, in setting right one fold of his biographical drapery. MR. COLEMAN and H. differ in their dates of his escape from prison; and I have a perfect remembrance of one of the under-gaolers of the Dublin Newgate (there were two of those functionaries, father and son, by name Macdowal, who were something more than suspected of assisting their prisoner's escape). I do not recollect the year, but the fact is borne upon my mind by the younger Macdowal having frequently called on a near relative of mine who, at about the same period, had been a temporary tenant of Newgate for a (*non*) political libel, when the bribery price—500*l.*—was alluded to by the ex-gaoler without any disclaimer of its acceptance.

The date of Hamilton Rowan's pleading his pardon in the Irish Court of King's Bench has likewise slipped my memory, but I thoroughly remember the fact, having been present on the occasion. He appeared in the centre of the Utter Bar's nearest seat, and was formally called on to plead to the charge of high treason, whereto he as formally pleaded, and put in the Royal pardon, and was forthwith discharged.

Be the date what it may, Hamilton Rowan's imprisonment "for complicity with the rebellion of 1798," as cited by S. T. P., is an obvious anachronism; he was too conscientious so to abuse the Royal clemency, and too discreet to hazard the penalties of that perilous era. Seventy-six years have been too few to obscure their yesterday's impression of my own Irish soldiering.

Hamilton Rowan having been my senior by just twenty years, his son was as remotely my junior; but I remember a characteristic anecdote of himself and of his father, which was generally accepted as an actual fact. Our families resided at no great distance from each other, on the Dublin coast, near Howth, where Mrs. Rowan had a populous aviary. The father's continual discourses and eulogiums on Liberty excited the son's sympathy towards the feathered captives. One fine morning, before breakfast, his mother found the cage-doors wide open, and its occupants liberated by a less mercenary Macdowal.

EDMUND LENTHALL SWIFTE.

[Hamilton Rowan addressed a manly petition to the King in 1802. It was under the Castlereagh regime that he was restored to his country and family. See note in Barrington's *Personal Sketches*, i. 332, edit. 1869.]

LIFE AND OPINIONS OF PADRE SARPI (5th S. i. 184, 223, 243, 315, 397).—I have never seen the translation of Sarpi's life printed in 1641. Judging from the pedantic "Address to the Reader," given by Mr. CROSSLEY, it must be more difficult to understand than the original Italian.

RALPH N. JAMES.

Ashford, Kent.

SODA WATER (3rd S. iii. 131, 217; 4th S. v. 246, 306; 5th S. i. 348, 376).—Since writing my last note, I have come upon the following passage in a letter from Dr. Saunders to Dr. Bradley, published in the *Medical and Physical Journal* for December, 1802:—

"The gaseous alkaline water, commonly called Soda Water, has long been used in this country to a considerable extent, and has for many years past been prepared in England with great success. Mr. Paul is fully as happy in this as in his other preparations; and he has introduced also the gaseous potash water, to which, in certain cases, some practitioners give the preference."

I copy this extract from the appendix to *The Report made to the National Institute of France in December, 1799 . . . on the Artificial Mineral Waters prepared at Paris by N. Paul & Co.* Translated from the French. London, 1802.

R. B. P.

A picture and account of the gazogene R. B. P. speaks of, extracted from Magellan, may be found in the *Annual Register* for 1778, xxi. 132. It is there stated that "the world is obliged for this curious discovery to Dr. Priestley, who first published his method of making Pyrmont water in the year 1772." CHARLES F. S. WARREN, M.A.

REV. STEPHEN CLARKE (5th S. i. 208, 255, 298.)—I possess a volume of sermons, of which the following is the title:—

"Fifteen Discourses upon the following subjects, viz, The Dignity and Humiliation of the Son of God; The Resurrection of Christ; The Exaltation of Christ, and the Descent of the Holy Ghost; The Certainty of a future Judgment; The Goodness of God Almighty; The Triumphs of a true Christian Faith; The Necessity of Christian Practice in order to Happiness, and the Certainty of Happiness upon Christian Practice; The Worship of God in the Beauty of Holiness explained and enforced; The Duty of mutual Love explain'd and enforced; The happy Consequences of Afflictions to sincere Christians; The Treatment which Persons in Distress meet with from their Acquaintance and Enemies considered and dissuaded from. To which is subjoin'd, A Brief Enquiry into the Causes why the Word Preach'd doth not Profit; together with a Consideration of the Folly and Danger of being influenc'd by 'em. By Stephen Clarke, M.A., Rector of Burythorpe, in Yorkshire. London: Printed by John Applebee, and sold by W. Mears, at the Lamb without Temple-Bar. MDCCLXXVII."

The discourses are dedicated "To the Right Honourable John Viscount Lymington." The volume is octavo, containing 296 pages.

J. G. B.

Stephen Clark, CL, of Berrythorpe, voted at the Yorkshire election in January, 1741-2.

There was an earlier Stephen Clarke, minister of St. John's Church, Beverley, whose daughter Susanna married William Lodge, B.A., Rector of Sapperton, co. Lincoln, from 1692 to 1737. She was born January 7, 1676, and died March 27, 1736. (M. I. at Sapperton).

A Joshua Clark, M.A., was Rector of Sapperton from 1679 to 1687. This was, probably, the Joshua Clarke, Rector of Somerby in the same neighbourhood (and Prebendary of Lincoln), who published a Visitation Sermon preached at Grantham in 1697. The Rector of Somerby had a daughter Mary, who married Simon Every, Rector of Navenby, co. Lincoln, and afterwards fifth baronet of that name; and another daughter who was married to Jacob Butler, Esq., of Barnwell, near Cambridge. Further information as to any of these Clarkes would be gladly received.

J. H. CLARK, M.A.

Crimpleham, Downham.

THE FARÖE ISLANDS (5th S. i. 329, 394).—Some brief notices of a recent visit to these islands may be found in *Six Weeks in the Saddle: a Painter's Journal in Iceland*, by S. E. Waller (Macmillan). O.

THE WATERLOO AND PENINSULAR MEDALS (5th S. i. 47, 98, 136, 217, 235, 336, 378, 396).—After the information which SURG.-MAJOR FLEMING has been kind enough to give so fully, there can be no doubt that medical officers were included in the grant of the Waterloo Medal. It is strange that a work of such high character for correctness as

Hart's *Army List*—I am referring to one as far back as 1851—should omit from its list of war services of the medical officers all mention of it. No notice is taken even in the case of Sir James R. Grant, chief of the Medical Department, nor in that of Mr. Gunning, surgeon-in-chief, who attended to the Prince of Orange when wounded, and for which he is stated to have received the Order of the Netherlands Lion; nor in that of Dr. Hume, though it is recorded that he has received the War Medal with ten clasps, and so throughout. This is misleading.

So, also, if the order of 1815-1816 is *general*, including departments with their civil elements, as MR. FLEMING states, then there should be a prefix of W to their names in other departments, as in the medical, which there is not; nor is there, I am bound to say, in a War Office Army List, and I have referred back to 1820. The natural inference therefrom is that the grant is not general, but confined to the Medical Department only.

W. DILKE.

Chichester.

"A HEAVY BLOW AND GREAT DISCOURAGEMENT" (5th S. i. 369, 395) will be found in the anonymous letter, received 26th October, 1605, by Lord Mounteagle, and supposed to be written by his brother-in-law Tresham, in which warning was given of the Gunpowder Plot, and the design, in consequence, frustrated.

W. T. M.

Shinfield Grove.

THE CUCKOO AND NIGHTINGALE (5th S. i. 387):—

"Thy liquid notes that close the eye of day,
First heard before the shallow cuckoo's bill,
Portend success in love."

Is not this the prognostication concerning which W. J. T. inquires? In my note-book, the lines are ascribed to Milton, in whose works I am not well read enough to tell the place where they can be found.

A. S.

"TOWN'S HALL" (5th S. i. 285).—Some years ago a small building was erected in this town, little more than a double cottage indeed, but intended, partly at least, for various committees, &c., to use for their place of meeting. I always heard this spoken of as "The Town's Hall." In a neighbouring village there was a certain respectable farmer, who was generally in office as tax collector, assessor, constable, overseer, or guardian; I have known him spoken of sportively as the "town's husband." I imagine this mode of expression to be a localism, though perhaps not peculiar to this part of Yorkshire. It is odd enough it should be here at all, for the custom in this dialect is to leave out the possessive 's when used in other parts of England. Thus John wife, Smith carriage, &c., are invariably used for John's wife, Smith's carriage, &c.

A. E.

Almondbury.

"SEE ONE PHYSICIAN" (5th S. i. 228, 276, 358.)—An old Greek poet, whose name I do not know, says—

Πολλῶν ἰατρῶν εἰσοδὸς μ' ἀπώλεσεν.

Many doctors have been the death of me!

Here, then, it does not hold that "in the multitude of counsellors there is safety."

EDMUND TEW, M.A.

E. M., M.D., says, "this epigram is in the collection of 'S. Joseph Jekyll.'" He will confer a favour if he will kindly give the full title of the book. Jekyll's epigrams crop up in various works, but I never heard of the "collection" of them mentioned by your correspondent. The epigrams of the witty lawyer are so clever that the book must be of great interest, and I should much like to obtain it.

H. P. D.

[Jekyll's name having been mentioned, a note may be made of the fact that when Lord Grimston (in 1834), waltzing at Hatfield House, happened to knock down the aged Marchioness of Salisbury, Jekyll wrote the following epigram, in which (it is said) the word "Conservatives" was first used as signifying "Tories":—

"Conservatives of Hatfield House
Were surely 'harum-scarum';
What could reforming Whigs do worse
Than knocking down 'Old Sarum'?"]

"PERCY, THE TRUNK-MAKER" (5th S. i. 308.)—I remember reading a very interesting account of this case in Burke's *Romance of the Peerage*, which was published about twenty years since, in 4 vols. 8vo.

R. R.

The *Case of James Percy, Claymant to the Earldom of Northumberland*, was printed in 1680 or 1685, in London, in folio. It is rare; but there is a copy in the British Museum. The line of his alleged descent as heir male of the Percies is given in a note to the later editions of Burke's *Peerage*. Some remarks on this claim are contained in Sir Egerton Brydges's *Restituta*, vol. ii., pp. 519, 528. See also an article in the *Collectanea Topographica et Genealogica*.

J. MANUEL.

Miscellaneous.

NOTES ON BOOKS, &c.

Joannis Coleti Enarratio in Primam Epistolam S. Pauli ad Corinthios. Edited by J. H. Lupton, M.A. (Bell & Sons.)

SOME expositions on the First Epistle to the Corinthians by Colet, Dean of St. Paul's, are now published for the first time with a translation and notes. Dean Colet founded St. Paul's School, and the present thoughtfully written introduction, as well as translation, are by the sub-master of that foundation, who, judging from the small quotation on the fly-leaf, ascribed to Donald Lupton, 1637, "and truly this great Deane of St. Paul's taught and lived like St. Paul," is not the first of his name who has done honour to the same worthy. Mr. Lupton's Introduction is specially worth reading, and contains some interesting characteristics of the Dean's life and literary productions. Two ideas are shown to pervade Colet's publications: the thought of unity, and

that which is good, in opposition to multiplicity, which is evil; and the thought of Christian love or charity, as the highest spirit to which man can attain. Colet would appear to have expressed himself with too much severity in condemning law-suits. He assumes that the state of celibacy has in every case a higher stamp of approval than the state of wedlock; he is far too austere in his sentiments respecting the study of heathen authors, and is very mystical in his notions of astronomy. Such was the tenor of some of the Dean's opinions when leaving the Continental Universities, but as life advanced many of his paradoxical and overstrained expressions became modified. Mr. Lupton's volume will be found very instructive, and indicative of study and research.

The Sacred Poetry of Early Religions. Two Lectures delivered in St. Paul's Cathedral, Jan. 27 and Feb. 3, 1874. By R. W. Church, M.A., Dean of St. Paul's. (Macmillan & Co.)

THE first lecture is devoted to a consideration of the hymns of the Vedas, the sacred books of Brahmanic religion, and, in contrasting the Veda with the Psalms, the second is taken up. "To pass," says Dean Church, "from the Veda to the Psalms is to pass at one bound from poetry, heightened, certainly, by a religious sentiment, to religion itself, in its most serious mood and most absorbing form. . . . The Psalms stand up like a pillar of fire and light in the history of the early world." These lectures follow worthily on those delivered by the Dean in 1872 and 1873, and will receive that careful study which is due to whatever proceeds from the pen of the writer of *St. Anselm*.

On Beer. A Statistical Sketch. By M. Vogel. (Trübner.) THE brewing trade in the leading brewing countries is here examined; and while statistics naturally form no inconsiderable portion of M. Vogel's small volume, he contrives to give an interest to the subject by commencing each chapter with a history of "beer" in the country treated of. M. Vogel rightly, as we conceive, excepts malt liquors from that general condemnation in which they and spirits are so often included, and states that, in France, since brewing has decreased and the tax on beer has been raised, drunkenness has notoriously spread.

WE have to acknowledge another volume of the *Chandos Classics*—Messrs. Warne's cheap and useful reprints—*The Constitutional History of England. Edward I. to Henry VII.*, by Henry Hallam.—*The Constitution of England*, by J. L. De Lolme.—*The Alphabetical Catalogue of the Post Office Library* (W. P. Griffith) is most carefully compiled, and testifies to the sound judgment of those who undertook the onus of selecting standard works which should meet the necessarily varied tastes of that not least valued staff of public officials located in St. Martin's-le-Grand.—Mr. C. L. Dodgson, M.A., Mathematical Lecturer of Ch. Ch., Oxford, has issued (James Parker) the fifth book of *Euclid*, proved algebraically so far as it relates to commensurable magnitudes. Full directions are given as to going through the treatise.—The Rev. E. F. Slafter, A.M., sends us his paper on the Vermont Coinage, which has been reprinted from the first volume of the collections of the Vermont Historical Society.—The title of the Rev. J. C. Ryle's pamphlet *Disestablishment: What would come of it?* (Hunt & Co.) presupposes that nothing is said about the abstract propriety of the union of Church and State; but, if we mistake not, the whole question is involved in abstract principle, and will never be affected one way or the other by considerations as to whether the Church would or would not suffer by disestablishment.—The Professor of Greek in the University of Aberdeen, Mr. W. D. Geddes, M.A., has published, by request (A. & R. Milne, Aberdeen), a

lecture on the philologic uses of the Celtic tongue, which cannot fail to interest many of our readers.—*Isakings of Areal Autometry* is the title of a small pamphlet by William Houlston (Simpkin, Marshall & Co.).—All interested in the subject will find many details connected with the Wesleys in *An Account of the Remarkable Musical Talents of several Members of the Wesley Family*, which has been compiled by Mr. Winters of Waltham Abbey.—The Bishop of Peterborough's speech, delivered in the House of Lords in April, when moving for a Select Committee to inquire into the laws relating to patronage, simony, and exchange of benefices in the Church of England, has been published by Messrs. Rivington.

THE *Revue des Deux Mondes* has a history not devoid of interest. Founded in 1829, it has outlived every one of its many rivals and antagonists. The honorarium to writers is 200 francs for the sheet of sixteen pages (little enough), but M. Octave Feuillet receives (exceptionally) 500 francs per sheet. The *Revue* has 18,000 subscribers at 90 francs = 900,000 francs yearly. The expenses are under 400,000 francs. The property is held in shares of 1,000 francs each. In the last years of the Empire, the dividend reached the extraordinary figure of 2,000 francs!

"L'ÉDUCATION POPULAIRE," a new and cheap French publication, tells us something new, namely, that "Le drapeau tricolore remonte à Roland, ou plutôt à Charlemagne."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the persons by whom they are required, whose names and addresses are given for that purpose:—

MISSALE AUGUSTANA.

EARLY PRINTS AND ETCHINGS.

ENGLISH MANUSCRIPTS.

Wanted by Rev. J. C. Jackson, 13, Manor Terrace, Amhurst Road, Hackney, N.E.

BELLOW'S French-English Dictionary.

Wanted by J. Borrajo, Esq., London Institution.

NOTES AND QUERIES, 1st Series, 2nd vol.

Wanted by J. Bouchier, Esq., 2, Stanley Villas, Bexley Heath, S.E.

Notices to Correspondents.

S. SUTTON.—When the first volume of *Tristram Shandy* appeared, Sterne dictated to his young friend at York, Miss Fourmantelle, letters, supposed to be by and from herself, in which the work was described as a wonderful story, about which the world was, or soon would be, altogether mad.

A. J. M.—The Flower Sermon was preached on Whitsun Tuesday, the 26th inst., at St. Catherine Cree church.

W. H. has only to compare his copy with others in the British Museum or elsewhere.

G. GARWOOD.—Many thanks.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, JUNE 6, 1874.

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Notes.

"NOBODY AND SOMEBODY."

Trinculo, in *The Tempest* (Act iii. sc. 2), says:—"This is the tune of our catch, played by the picture of No-body."

To this passage Mr. Singer, in his edition of Shakespeare (1856, vol. i. p. 59), appends the following note:—

"The picture of No-body was a common sign. There is also a wood cut prefixed to an old play of No-body and Somebody, which represents this notable person."

Having had the pleasure of perusing the "old play" of *Nobody and Somebody*, a few stray notes regarding it may not be amiss in the pages of "N. & Q."

The plot may be very briefly described. Archigallo, King of Britain, on account of his "tyrannous rule," is dethroned and banished. Elidure, Archigallo's second brother, being of an exceedingly studious and retiring disposition, is persuaded, much against his will, by the nobles to ascend the throne. The following lines from this part of the play are spirited, and well worth quotation (I quote in every case *verbatim*, even to the punctuation):—

"Enter Elidure.

"Cornus. See maddam where he comes reading a booke.

"Lady. My Lord and husband, with your leave this booke

Is fitter for an Vniuersitie

Then to be lookt on, and the Crowne so neere:

You know these Lords for tyrannic haue sworne

To banish Archigallo from the throne,

And to invest you in the royaltie:

V Vill you not thanke them, and with bounteous hands

Sprinkle their greatnes with the names of Earles,

Dukes, Marquesses, and other higher termes.

Elid. My deereest loue, the essence of my soale,

And you my honor Lords, the sute you make,

Though it be iust for many wrongs imposd,

Yet vnto me it seemes an iniurie.

V What is my greatnes by my brothers fall,

But like a starued body nourished

With the destruction of the other lymbes.

Innumerable are the griefes that waite

On horded treasures, then much more on Crownes:

The middle path, the golden meane for me,

Leaue me obedience, take you Maiestie."

Archigallo, in his banishment, is disturbed in the following soliloquy, by hunters:—

"Arch. I was a King, but now I am [a] slaue,

How happie were I in this base estate,

If I had neuer tasted royaltie:

But the remembrance that I was a King,

Vnseasons the Content of pouertie,

I heare the hunters musicke, heere Ile lie,

To keepe me out of sight till they passe by."

He finds that the hunters are in attendance on his brother Elidure; and the latter, learning who the banished man is, gives expression to his feelings in words akin to remorse. Elidure intercedes with the nobles for his brother, and Archigallo, on promise of conduct different from that which led to his banishment, is restored to his former honours:—

"Morg. Euen in the woods where we did hunt the stagge,

There did the tender harted Elidure

Meete his distressed Brother, and so wrought

By his importunate speech with all his Peeres,

That after much deniall, yet at last

They yeilded their allegiance to your Lord,

Whom now we must acknowledge our dread King,

And you our princelle Queene"

Archigallo, very soon after his restoration, sickens and dies. Elidure again becomes king, only to be immediately deprived of the dignity by his brothers, Peridure and Vigenius. The two last named, in their turn, quarrel with each other for the supremacy, and in a civil contention are both slain. The upshot is that Elidure, for the third time, becomes King of Britain. It is in the underplot, so to speak, that the interest of the play centres, and the nondescript characters of Nobody and Somebody are capably drawn. The following lines will serve to introduce Nobody:—

"Somebody. That is the gallant, apprehend him straight,

Tis he that sowes sedition in the Land,

Vnder the couler of being charitable,

When search is made for such in euery Inne,

Though I haue seene them housd, the Chamberlaine

For gold will answere there is Nobody:

He for all bankrouis is a common baile,

And when the execution should be seerd

Vpon the sureties they find *Nobody*:
In priuate houses who so apt to lie,
As those that haue beene taught by *Nobody*,
Seruants forgetfull of their Maisters friends,
Being askt how many were to speake with him
Whilst he was absent, they say *Nobody*,
Nobody breakes more glasses in a house,
Then all his wealth hath power to satisfie:
If you will free this Citty then from shame,
Sease *Nobody*, and let him beare the blame."

Again:—

"Enter the 2 man and a prentice.

"2 *Man*. Now you rascall, who haue you beene withall
at the alehouse?

"*Prent*. Sooth I was with *Nobody*.

"*Nobod*. Not with me.

"2 *Man*. And who was drunke there with you?

"*Prent*. Sooth *Nobody* was drunke with me.

"*Nobod*. O intollerable! they would make me a
drunkard to[o],

I cannot indure any longer, I must hence,
No patience with such scandals can dispence.

"2 *Man*. Well sirra, if I take you so againe, Ile so
belabour you:

O neighbour good morrow.

"1 *Man*. Good morrow,

"2 *Man*. You are sad me thinkes,

"1 *Man*. Faith sir I haue cause, I have lent a friend of
mine a hundred pounde, and haue *Nobodyes* worde for
the payment, bill, nor bond, nor any thing to shew.

"2 *Man*. Haue you *Nobodies* worde, Ile assure you that
Nobody is a good man, a good man I assure you neigh-
bor, *Nobody* will keepe his worde, *Nobodies* worde is as
good as his bond.

"1 *Man*. Ey, say you so, nay then lets drinke downe
sorrow,

If none would lend, then *Nobody* should borrow."

Nobody and *Somebody* are taken into custody,
and what they have to say for themselves before
King Elidure and his court, may be gathered
from the following extract:—

"*Som*. My Lord I tras't him, and so found him out
But should your Lordship not beleue my prooffe,
Examine all the rich and wealthy chuffes,
Whose full crand Garners to the roofes are fild,
In euery dearth who makes this scarsitye,
And euery man will clearely quit himselfe,
Then consequently, it must be *No-body*.
Base copper money is stampd, the mint disgrast,
Make search who doth this, euery man cleares me,
So consequently it must be *No-body*.
Besides, whereas the nobles of the land,
And Gentlemen built goodly manner houses,
Fit to receiue a King, and all his traine,
And there kept royall hospitality,
Since this intestine monster *No-body*,
Dwels in these goodly houses keepees no traine,
A hundred Chimnies, and not one cast smoke,
And now the cause of these, mock-begger Hal,
Is this they, are dwelt in by *No-body*,
For this out of the cuntry he was chast.

"*Corn*. now *No-body*, vwhat can you say to this.

"*Clo*. My M. hath good cards, on his side Ile varrant
him.

"*No*. my Lord, you knovv that alanders are no proofes,
nor vvords without their present euidence,
If things were done, they must be done by *some-body*,
Else could they haue no being. Is corne hoorded,
some-body hords it, else it would be delt,

In mutuall plentie throughout all the land,
Are their rents raised, if *No-body* should doe it,
then should it be vndone. Is
Base money stampd, and the kings letters forgd,
Some-body needes must doe it, therefore not I,
And where he saies, great houses long since built,
Lye destitute, and wast because inhabited,
By *No-body* my liedge, I answer thus,
If *Some-body* dwelt therein, I would giue place.
Or wold he but alow those chimnies fire,
They would cast cloudes to heauen, the Kitchin-foode
It would releue the poore, the sellers beere,
It would make strangers drinke, but he commits
These outragies then laies the blame on me,
And for my good deeds, I am made a scorne.
I onely giue the tired a refuge seat,
The vnclotld garments, and the starued meate."

There are numerous allusions in the play, one or
two of which I may point out. I have not been
able to tax my memory with a reference confirming
the following extract. We know that prisoners
are now "imprinted to the life" by photography.
If what I am now about to quote is to be relied on,
something of the kind was evidently known in the
reign of James I.—

"*Somb*. What has he scapt ~~me~~ D

"*Const*. He is gone my Lord.

"*Somb*. It shall be thus, now you haue seene his shape,
Let him be straight imprinted to the life:
His picture shall be set on euery stall,
And proclamation made, that he that takes him,
Shall haue a hundred pounds of *Sombodys*,
Country and Citty, I shall thus set free,
And haue more roome to worke my villanie."

Pistol's "gourd and fullam" allusion (*Merry Wives
of Windsor*, Act i. sc. 3)—

And high and low beguile the rich and poor"—

may give some interest to the following quotations:—

"*Sico*. Giue me some bales of dice. What are these?

"*Som*. Those are called high Fulloms.

"*Clo*. Ile Fullom you for this.

"*Som*. Those low Fulloms.

"*C*. They may chance bring you as hie as the Gallows.

"*Som*. Those Demi-bars.

"*Clo*. Great reahson you shoud come to the barre
before the gallows.

"*Som*. Those bar Sizeaces.

"*Clo*. A couple of Asses indeed.

"*Som*. Those Bristle dice.

"*Clo*. Tis like they brisle, for I am sure theile breed
anger.

"*Sicop*. Now sir, as you haue compast all the Dice,
So I for cards."

And again:—

"*Clo*. Nay looke you heere, heares one that for his
bones is pretily stuff. Heares fulloms and gourd: heeres
tall men & low-men. Heere trayduce ace, passedge
comes a pace."

Why some of these dice were called "Fullams,"
does not very clearly appear. Gifford inclines to
the idea that they were so called "either because
Fullam was the resort of sharpers, or because they
were chiefly manufactured there." This opinion is
doubted by Nares (see *Glossary*, edition 1872,

what closely resembles egregious nonsense. So far from *halse aker* being a "a naval phrase," it is nothing more or less than *halfe aker*, i. e., *half acre*, the measure and familiar name of the little enclosure in which Tom Tankard's cow, three hundred and odd years ago, galloped about with her tail up, as, under similar circumstances, her descendant would do at the present day. The long *f* and long *s* are hardly distinguishable, and *acre* in those times was almost invariably spelt *aker*. See, for instance, Peter Levin's *Rhyming Dictionary* of 1570, where *An Aker* and *A Baker* are placed together; and a thousand other instances might be given.

F. CUNNINGHAM.

THE "CALLINGS" OF OUR PRESENT M.P.s.—You inserted a note of mine (4th S. xi. 342) containing a list of the "callings" of M.P.s before the days of the ballot. I have, therefore, prepared a comparison with the House elected after the first General Election upon that system. The following table may be of interest: the first column referring to pre-ballot days, and the second to the present House:—

Lawyers	...	...	129	139
Sons of Peers	...	...	109	92
Squires	...	...	109	129
Army	...	...	106	95
Merchants	...	...	98	100
Baronets	...	...	68	64
Sons of M.P.s	...	...	58	55
Sons of Baronets	...	...	29	25
Bankers	...	...	18	24
Knights	...	...	13	11
Sons of Knights	...	...	12	17
Navy	...	...	9	12
Brewers	...	...	8	17
Engineers	...	...	8	8
Diplomatists	...	...	7	6
Newspaper Proprietors	...	...	7	9
Medical Men	...	...	6	6
Peers	...	...	5	5
University Professors	...	...	5	4
Farmers	...	...	2	3
Dissenting Ministers	...	...	2	1
Architect	...	...	1	0
Accountant	...	...	1	1
Miners	...	...	0	2

R. PASSINGHAM.

HERALDIC LITERATURE.—It will be a misfortune if the historical student, through the discontinuance of the *Herald and Genealogist*, should lose Mr. Woodward's "Essay on Heraldic Marks of Illegitimacy," to which he incidentally alludes in "N. & Q." 5th S. i. 49. The discontinuance of the *Herald* is itself to be regretted. Dr. Howard's *Miscellanea Genealogica et Heraldica* will not fill the void. It is not sufficiently critical. Will someone start a work as a successor to the *Herald*? I know no one so well qualified as Mr. Woodward himself, if his other vocations will admit of his devoting to it the necessary time and attention. I cannot doubt that such a work, if well conducted,

as I am sure it would be under Mr. Woodward's care, would receive ample support.

JOHN MACLEAN.

Hammersmith.

BELLS.—The following inscriptions are on the two bells of the old parish church (S. Michael's) of North Otterington, Yorkshire, which is now being restored. The smaller bell has—

"Holiness to the Lord.
1658."

The large bell—

"Jehove sanctitatem consonemus soror parvula.
R. G. 1 P. 1 C. 1689."

JOHN HUTTON.

Solberge, Northallerton.

INSCRIPTION ON A TOMBSTONE NEAR APOSTLES' BATTERY, PORT ROYAL, JAMAICA.—Crest, a cock crescent; motto, "Dieu sur tout":—

"Here lies the body of Lewis Goldy, Esq^r, who departed this life at Port Royal, Dec. 22^d, 1736, aged 80 years. He was born at Montpellier, in France, but left that country for his religion, and came to settle in this island, where he was swallowed up in the great earthquake, 1692; and by the providence of God was by another shock thrown into the sea, and miraculously escaped by swimming, until a boat picked him up. He lived many years after, and was held in great reputation, beloved by all who knew him, and much lamented at his death. This gentleman lived 44 years after the earthquake, and was a member of the Honourable Legislative Council of the Island for many years."

The above is a *bonâ fide* epitaph, and was given me by an officer serving on board H.M.S. "Doris" in her former commission, and seems to me decidedly worthy of record in "N. & Q." A. H. B. Oxford.

HANGING AND RESUSCITATION.—The *Gentleman's Magazine* (1800, p. 108) gives an account of a woman revived after being hanged, who did not remember her leaving the prison, or any subsequent fact; "she came to herself as if she awakened out of a sleep, not recovering the use of her speech by slow degrees, but in a manner altogether, beginning to speak just where she left off on the gallows." She said she had been in a green meadow; which curiously fits in with a story told in the *New Monthly Magazine*, about 1826, about a criminal called John Hayes, who, in 1782, was brought after his execution to be dissected by Sir Wm. Blizard. He revived; and he could remember passing St. Andrew's Church, Holborn, on his way to execution. "Then I thought I was in a beautiful green field, and that is all I remember till I found myself in the dissecting room." "Yet," adds the *Magazine*, "there were no green fields between St. Andrew's and Tyburn." CYRIL.

HAIR TURNING WHITE.—Let us note the evidence of a witness in the Tichborne case, who deposed (*Times*, May 1st, 1873, p. 14, col. 5) that, on the night after hearing of his father's death, he

dreamed that he saw his father killed before his eyes; and his emotion was so great that, when he awoke from this dream of horror, his hair had turned quite white.

CYRIL.

CIPHERS.—As there have already been articles on cryptography, as ciphers of various kinds have otherwise occasionally appeared, and as some years ago I invented ciphers of the following descriptions, which I have not yet seen in print, it may interest, if not prove useful, to some persons to have them inserted in "N. & Q.," as literal arrangement may be varied *ad libitum*.

1. The common alphabet, converted into *Few My Block Quartz Sphinx Judg*, numbered and opposed thus:—

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26
a b c d e f g h i j k l m n o p q r s t u v w x y z

few my block quartz sphinx judg may be used for writing in cipher. For, as under the numbers 3 15 13 5 1 14 4 20 18 25 we find the letters *c o m e a n d t r y*, so would the letters *w t a y f r m i p d* be the reciprocal cipher for "Come and try," whose principle is self-evident. The entire cipher is quite perfect, inasmuch as not one letter thereof is numerically alphabetic; while, to render it more efficient, when any double vowel or double consonant might occur, the repeated letter could be ciphered by &; so that as under the numbers 7 15 15 4 4 1 25 we have the alphabetic letters *g o o d d a y*, we have also, under these, the cipher *t & m & f d* for the present appropriate salutation, "Good day."

2. By spelling words with the bottom line, two other ciphers may be obtained, one literal, the other numeral; as *i h d b m u y o n e*, or 9 8 4 2 13 21 25 15 14 5, "Come and try"; and *z h & y & m e*, or 26 8 & 25 & 13 5, "Good day."

3. By compactly arranging the words, thus—

*m y s p h i n x b l o c k
f e w q u a r t z j u d g*

the opposing reciprocal letters would forthwith form the ciphers *d u f y i r e x n e*, "Come and try"; *k u & c & i e*, "Good day." J. BEALE.

HOEY'S COURT, DUBLIN, THE BIRTHPLACE OF SWIFT.—A few days ago, paying a visit to Dublin, curiosity induced me to explore that very uninviting locality, Hoey's Court, after an absence of nearly thirty years. I found it in a fearful state of dirt and dilapidation, the old house on the right hand of the entrance from Werburgh Street, formerly pointed out as the scene of Swift's birth, had vanished, or had been replaced by a mean and dirty modern brick dwelling. The other old houses of the Court, which formerly were occupied by high government and legal functionaries of the adjoining Castle and legal offices, were all pulled down, with the exception of three or four in a fearful state of ruin, and from these the whole of the old carved-oak wainscot, with which the prin-

cipal walls and staircases had, in my recollection, been lined, had been long removed; indeed, the whole locality, which is one interesting to all concerned in the literary history of Dublin, presents a sad spectacle of dirt, neglect, and poverty, and the name of the once popular dean appears quite unknown or unheard of. A notice of this in your columns may attract the attention of some of the Dublin literary societies to the subject, and induce them to affix some memorial or tablet to the dilapidated walls of Hoey's Court before they tumble into ruin completely.

I perfectly recollect that, on the occasion of Sir W. Scott's visit to Dublin, Hoey's Court was one of the first localities he explored, and there was then a rather handsome carved-stone door-case to the house supposed to be the one Swift was born in.

H. H.

Lavender Hill.

SHELLEY'S TITLES TO POEMS.—I have often been asked what are the meanings of *Alastor* and *Epipsychidion*. In a French Encyclopædia the word *Alastor* is said to be a Latin substantive masculine, derived from the Greek ἀλῆστωρ (non) and ἀλῆστω (oublier), i. e. "qui cause des maux si grands qu'on ne peut les oublier." *Alastor*, in the same work, is explained as "Nom donné à des génies mal-faisants. Cicéron avoit conçu le projet de se tuer, auprès du foyer d'Auguste, pour devenir l'*Alastor* de cet Empereur." I am not quite certain about the above derivation. The termination *lastor* does not seem to have much, if any, affinity with ἀλῆστω. However, I bow to the encyclopædist.

Shelley's title, *Alastor*, which many suppose to be a Greek word, is not found in any of the four lexicons that I have consulted; so it may have been adopted, either from the Latin or from the French encyclopædists. Another origin of the word is, however, suggested by a friend. It has a smack of the ludicrous about it, but it may be true, for all that. *Astre* is a star or planet, in French, and where such a star is the sign of an *auberge*, or country inn, the common sub-legend is *A l'Astre*. Shelley may have been a traveller, or wanderer, lodging at such an inn, and so he may have transformed the *A l'Astre* of Grégoire into *Alastor*, and used it as a term for such a traveller, or wanderer, as the enthusiast of his poem is represented to be!

The meaning of *Epipsychidion* is clear enough. We have to translate three Greek words, ἐπί, ψυχῆς, and ἰδεῖν, verb, "to see," from whence is derived the substantive ἰδέον, i. e. a glance, insight, or peep. Thus, Shelley's title is a sentence, and signifies "a peep at, upon, or into the soul," a phrase as mysterious as the poem itself.

N.

EPIDEMIC IN ACCIDENTS.—Very recently I read the following remarks in a local newspaper, and thought the language somewhat extraordinary to be made use of now-a-days:—

"CURIOUS COINCIDENCE.—At an inquest held at Whithy yesterday, Mr. John Buchanan, one of the coroners for the North Riding of Yorkshire, observed to the jury that the inquest was the third which he had held within a very short period. It was, he said, a curious circumstance, and he had often noted it, that so sure as he was called upon to hold an inquest it almost invariably happened that he would be called upon immediately afterwards to hold two more. After this there would occur a lull, which would be followed by three inquests in rapid succession. He had been a coroner for thirty-four years, and during the course of that time he had often noted this curious circumstance, and the same had been experienced and noted by other coroners in other districts with whom he had corresponded on the matter. He could not explain the reason, nor had he heard any one attempt to explain the reason, of such a strange occurrence. As Shakspeare says: 'There are more things in heaven and earth than are dreamt of in our philosophy.'"

Within a couple of days, however, I came across a similar statement, made apparently on good authority, and as the result of experience. The quotation is from "Inner Life of a Hospital," an article published in the *Cornhill Magazine* some ten years ago:—"After watching for some years," the writer says, "the accidents that enter the wards of the hospital, three conclusions are arrived at"; the second being "that accidents seldom occur singly"; and the third, "that certain accidents generally take place about the same time of the year." "Again," the writer proceeds,—

"There seems to be an epidemic in accidents as in diseases. If one man is brought to the hospital in consequence of falling off a scaffold, four or five more are sure to enter from the same cause, though the accidents may have occurred in different parts of London. And if an accident of some peculiar nature happens, a second is nearly sure to follow before long. . . . There seem to be some laws which govern accidental injuries as well as diseases; for at one time people get blown up by exploding boilers; at another time they get run over; at another they get crushed in machinery; at another they break their knee-caps; and at another they fall down stairs."

ELSWICK.

MOTTOES OF CITIES, TOWNS, AND ROYAL BURGHS.—

Aberdeen—"Bon Accord."
 Anstruther—"Virtute res parvæ crescunt."
 Berwick (North)—"Victoriæ gloria merces."
 Bristol—"Virtute et industriâ."
 Chippenham—"Unity and Loyalty."
 Dumbarton—"Fortitudo et fidelitas."
 Dumfries—"Aloreburn."
 Dundee—"Dei donum."
 Edinburgh, C.—"Nisi Dominus frustra."
 Do. R. B.—"Pro rege, lege, et grege."
 Exeter—"Semper fidelis."
 Glasgow—"Lord, let Glasgow flourish" ("by the preaching of the Word").
 Gloucester—"Fides invicta triumphat."
 Hereford—"Invictæ fidelitatis præmium."
 Jedburgh—"Strenue et prospere."
 Kirkcaldy—"Vigilando munio."
 Linlithgow—"Collocet in cœlis nos omnes vis Michaelis."
 Liverpool—"Deus nobis hæc otia fecit."
 London—"Domine dirige nos."
 Middlesbrough—"Erimus."

Montrose—"Mare ditat, rosa decorat."
 Newcastle-upon-Tyne—"Fortiter defendit triumphans."
 Oxford—"Fortis est veritas."
 Peebles—"Contra nando incrementum."
 Perth—"Pro rege, lege, et grege."
 Pittenweem—"Deo duce."
 Plymouth—"Turris fortissima est nomen Jehovah."
 Renfrew—"Deus gubernat navem."
 Shields (South)—"Courage, Humanity, Commerce."
 Stranraer—"Tutissima statio."
 Taunton—"Defendamus."

J. MANUEL.

THE USE OF "IT."—My friend Dr. Abbott has just sent me this sentence to analyse and parse: "It was from you that I received that insult." The assertion is the emphatic form of the statement "The person from whom I received that insult was you." But the process by which the latter was transposed into the former, except so far as the predicate-advancing use of *it* is concerned, is not clear to me, though it will be found in Dr. Abbott's forthcoming little book, *How to Parse*.

F. J. F.

FINE ARTS CATALOGUES.—I have just seen the first part of a work entitled *Bibliographie Méthodique et Raisonnée des Beaux-Arts*, par Ernest Vinet, Paris, 1874. That such a work might be a desirable addition to what is already published, there can be no question. What I fear is, that the author is not humble enough to carry out his plan properly. That he has no reason to speak in the positive tone that he does in his "Avant-propos" is seen at once; for he makes the mistake of imagining that the *Universal Catalogue of Books on Art*, published by the authorities at South Kensington, is simply a catalogue of art books, whereas it is well known that it comprises also the books in the South Kensington Museum Library. This is, however, a minor error, and would not be worth noticing, only M. Vinet ventures to ridicule that Catalogue. M. Vinet's faults as a bibliographer are radical and irremediable, so far as the part already published is concerned. Fancy anybody talking about bibliography in the nineteenth century, and publishing a pretentious catalogue, with made-up title-pages, interpolations in the titles, translations, &c.; in fact, all the faults that are usually made by persons who make no pretensions at all.

M. Vinet writes as if he had discovered "classification," boasts that his catalogue is classified, and says that the alphabetical system is an excuse for the laziness of authors, and ought to be abandoned by all bibliographers! Fortunately, M. Vinet is in a considerable minority in his opinion on this point; and he has yet much to learn from English bibliographers (Sir Antonio Panizzi, J. Winter Jones, and Thomas Watts), whose opinions he does not appear even to have read, to say nothing of M. J. C. Brunet (who M. Vinet pretends he is following) and Quérard. OLDFEAR HAMST.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

PRISON MÉMOIRS.—In the second volume of *Les Prisons*, forming part of the valuable series, entitled "Mémoires sur la Révolution Française," 1823, I find, at page 266, the following horrible circumstance related as occurring at the prison of Le Plessis:—

"Ce cruel Haly ne savait qu'imaginer pour tourmenter et nuire. Son cousin, grand sommelier de la maison, insolent et fripon, faisait transférer à Bicêtre ceux qui trouvaient son vin mauvais ou trop faible. Le cuisinier avait le même pouvoir, employait la même ressource, quand on lui représentait que ses viandes étaient gâtées, couvertes de vermine; que le sale qu'il donnait n'était que de la chair des guillotins."

It is then added, in a note—

"Haly appelait cela un plat de ci-devants, et riait aux éclats. Il est certain que la police d'alors ordonna cette horrible ressource."

Does the last-mentioned circumstance rest on good authority? I do not think Mr. Carlyle alludes to it, although he mentions the tannery of human skins at Meudon, and speaks of it as a detestable trait of cannibalism. If, however, the other be really true, it far surpasses in horror the Meudon tannery. If any are aware of official or otherwise authentic documents proving the truth of this story, I should be much obliged if they would kindly let me know where I could see them, or copies of them. I believe these Prison Memoirs are very authentic and trustworthy; still I should not like to believe such a dreadful story without incontrovertible testimony.

JONATHAN BOUCHIER.

THE REV. JOHN WHEELWRIGHT'S "VINDICATION."—The Rev. John Wheelwright distinguished himself in the Antinomian controversies in Boston, in Massachusetts Bay, in 1637, and was banished by order of the General Court. Cotton Mather, in his *Magnalia Christi Americana*, published in folio, 1702, says Wheelwright—

"Published a Vindication of himself against the Wrongs that by Mr. Weld, and by Mr. Rutherford, had been done unto him. In this Vindication, he not only produces a Speech of Mr. Cotton, I do conceive and profess, that our brother Wheelwright's Doctrine is according to God in the Points controverted; but also a Declaration from the whole General Court of the Colony, signed by the Secretary, Aug. 24, 1654, upon the Petition of Mr. Wheelwright's Church at Hampton: In which Declaration they profess, That hearing that Mr. Wheelwright is by Mr. Rutherford and Mr. Weld, rendered in some Books Printed by them as Heretical and Criminous, they now signify, that Mr. Wheelwright hath for these many Years approved himself a Sound Orthodox, and Profitable Minister of the Gospel among these Churches of Christ."—Book vii. chap. iii. sect. 3.

As Cotton Mather quotes from the "Vindica-

tion," we may infer that such a document was at that time before him. But I find no other writer referring to it in such a manner as to imply that he had seen it. I do not know under what title, or in what year it was published. If, however, it was printed, it must have been subsequent to, and probably soon after, 1654, and undoubtedly in England. Can any one inform me whether there is a copy of the "Vindication" extant, and if so, where? This "Vindication" must not be confounded with Wheelwright's *Mercurius Americanus*, which was published in 1645.

EDMUND F. SLAFTER.

11, Beacon Street, Boston, U.S.A.

THOMAS FULLER'S "LIBRARY OF BRITISH HISTORIANS."—Is anything known of the MS. of this work, or was it ever published? It does not appear in the lists of Fuller's works; but he himself, writing about 1648, thus mentions it:—"As for *Gildas*, surnamed the *Wise*, we reserve his character for our *Library of British Historians*"; and he adds in the margin, "Vide our *Librar. of British Histor.*, num. 1."—*Church History*, bk. i. p. 42, ¶ 13.

Light might be thrown upon this unknown but wished-for "Library" by the fly-leaves in the books issued by Fuller's stationers, John Williams and others. I shall be glad to hear of any contemporary advertisements of Fuller's works upon such fly-leaves. Clavell's useful lists fall a little too late for the purpose.

The idea of this "Library" was, it will be remembered, actually carried out by Archbp. Nicolson, the first part of whose *English, Scotch, and Irish Historical Libraries*, giving an account of the character of the chief historians, was published about fifty years after Fuller mentioned the project. It is perhaps vain, however, to inquire in that quarter after Fuller's missing work, the bishop's angry and unjust criticisms of our worthy forming a curious instance of a warped judgment, which, at a later period, roused the indignant protest of Coleridge:—"And Bishop Nicholson, too!—a painstaking old charwoman of the Antiquarian and Rubbish Concern! The venerable rust and dust of the whole firm are not worth an ounce of Fuller's earth!" JOHN EGLINGTON BAILEY.

Stretford, Manchester.

GRANTS OF NOBILITY TO FOREIGNERS.—The *Syllabus of Rymer's "Fœdera"* contains notices of numerous "grants of nobility" made to foreigners by James I. For example, "Grant of nobility and coat of arms to John Van Hess, lord of Piershall and Wenn," 4th May, 1622; "Grant of nobility to Regner Pau, of Holland, dated Newmarket, Feb. 12, and to William Vander Graeff, of Holland, dated Greenwich, May 28" (1623), &c. What degree of nobility is here intended? Is it that of the then new order of baronet? There is

one instance recorded in Broun's *Baronetage* (1843) of this dignity having been conferred on a Dutchman, a General of the States of Holland, in 1686, which was remarkable for the circumstance that, by a special clause in the patent, the recipient's mother was given "the rank and title of a Baroness of England." It is scarcely probable that peerages would have been so liberally scattered abroad, and it was not the honour of knighthood, as "Grants of Knighthood" are noted, as in Feb., 1688, "to Vere a Cats, lord of Maelsted," and others. None of the "Peerages" and "Baronetages" notice these creations. C. S. K.

"YALE COLLEGE MAGAZINE."—Can any American reader of "N. & Q." inform me as to the authorship of the following dramatic sketches in the *Yale College Magazine*? 1. Vol. i. pp. 86-88, April, 1836, fragment of an unfinished tragedy. 2. Vol. ii. Nov., 1836, scene from an unpublished tragedy (scene Rhodes). 3. Vol. ii. April, 1837, "The Fatal Curse," an unfinished tragedy. 4. Vol. iii. April, 1838, "The Trial of Love," a fragment from an unfinished tragedy (scene France). 5. Vol. iii. May, 1838, "Love's Difficulty," a dramatic sketch (scene Italy) by Z.

The editors of the magazine in 1836 were E. O. Carter, of Worcester, Mass.; F. A. Coe, of New-haven; W. M. Everts, of Boston; C. S. Lyman, of Manchester; and W. S. Scarborough, of Brooklyn.

In vol. iii. June, 1838, there is a dramatic fragment, which is anonymous. In the British Museum copy the name of the author is inserted in pencil, viz., Charles Rich. Mr. C. Rich, of Boston, was one of the editors of 1838, and was a student of theology at Yale in 1839-40. I should be obliged by receiving further information regarding him, and also regarding Mr. R. Aikman, of New York, one of the editors of the magazine in 1843, author (I believe) of "Cain's Soliloquy," in vol. ix. June, 1844, and in vol. x. Dec., 1844, of "The Fall of Babylon," a poem. These last-named poems have only the initials R. A., but I conjecture that Mr. R. Aikman is the author.

"THE PAULINE MAGAZINE."—Who edited this miscellany for 1831 and 1836? The papers were, I think, chiefly written by the scholars of St. Paul's School. R. INGLIS.

WILLIAM AND MARY.—

"Whereas Coll Jacob Richards now att Venice hath undertaken to procure the Sculptures of his Ma^{ties} and of his Late Royall Consort Queen Mary dec^d to be done (for ye adorning the New Storehouse in ye Tower) by one of the most eminent Sculptors there And hath desired an advance of moneys may be returned him thither towards doing the same Wee have therefore in pursuance of an Order of the R^{ty} Hon^{ble} Henry Earl of Romney Ma^{ty} Gen^l of His Ma^{ties} Ordinance this day made impressed unto the said Coll Jacob Richards ye Summe of One Hundred and Fifty poundes And Wee Desire the Hon^{ble} Coll Henry Mordant Treas. and Pay-

master to the Office of His Ma^{ties} Ordinance out of any moneys in his hande to be repaid out of Land service to issue and pay the same to Frederick Herne Esq^r for ye said Coll Jacob Richards accordingly Dated att The Office of The Ordinance—This Five and Twentyth day of June 1700—

"Joh. Chariton.

C. MUSGRAVE.
JA. LOWTHER."

The above is an exact copy of an ordinance paper in my possession. I shall be obliged by any of your readers being able to tell me if the sculptures were ever done, and if so, what was the name of the sculptor; and, also, do they still adorn the storehouse in the Tower? I should state that the document is signed on the other side by Frederick Herne. EMILY COLE.

Teignmouth.

OLD SONG.—Can any one tell me the words of a song beginning,—

"'Twas at the Birthnight ball,
God bless our gracious Queen,
Where Folks both great and small
Are on a Footing seen?"

It goes on to relate the mishap that befell one of the princesses (daughter of George III.), who in dancing with her royal brother lost her shoe. The only other verses I can remember are,—

"Her Highness hopped,
The Fiddlers stopped,
Not knowing what to do.

* * *
Lord Hertford too
Like lightning flew,
And tho' unused to truckle!
Lay down his wand
And lent a hand
Her Royal shoe to buckle."

J. C. C.

LORD CHATHAM AND BAILEY'S "DICTIONARY":

"Talked with Lord H." (Holland) "of Barrow and Taylor. I mentioned I had heard that Mr. Fox was very fond of Barrow. He said he was not aware of this, but that Lord Chatham was, and of reading Bailey's *Dictionary*."—Moore's *Diary*, July 25, 1819.

"He" (Lord Chatham) "mentioned to a Friend of Mr. Butler's that he had twice read, from beginning to end, Bailey's *Dictionary*."—From Charles Butler's *Reminiscences*, quoted in Timbs's *Anecdote Biography*.

Lord Holland, perhaps, quoted from the same source as Phillips, if not from Phillips himself. Can "N. & Q." tell me further? I lately bought a copy of Bailey's *Folio*, 1730, the first edition, I believe; and on the title-page is written "W. Pitt," in the fine large hand and the faded ink of the time. QUIVIS.

COLUMBUS.—His epitaph at Seville* is well known, but I am under the impression that he had a tomb, or cenotaph, in St. Domingo, which was removed to Cuba; but, having lost my note on the

* In an old *Biographical Dictionary* the following arms are assigned to him—"A sea, argent and azur, 6 islands or, under the Cope (f) of Castile and Leon."

subject, I should be glad if any correspondent would set me right. Is there not a tradition that the great discoverer's bones were removed from Spain to the West Indies? If any monumental inscription to his memory exists in Cuba, where can a copy be seen? Q.

"OUT OF THE FRYING-PAN INTO THE FIRE."—Tertullian quotes a proverb very much like this, and from which, it is not improbable, our English version comes, "Pervenimus igitur de calcaria (quod dici solet) in carbonarium," *De Carne Christi*, vi. Where he got it from, I cannot tell, but it was evidently a well-known one even in his time. He was very fond of proverbs, and must have had a plentiful stock of them. There is no wonder in this, for he seems to have read everything. EDMUND TEW, M.A.

PORTRAIT.—I have a portrait of a lady, half-length, life-size, with "Jo. Verelst, P. 1700," painted on the left-hand side. I am told that the maiden name of the lady was Patten, and that she was the daughter of a physician in Oxford. There is a tradition that she was a Greville, and this is supported by the fact that one of her daughters was christened Anna Greville. Was the artist of any celebrity? I should be glad of any information that may lead to the discovery of her parentage. HARDRIC MORPHYN.

SIR WILLIAM (ADMIRAL) PENN.—Had he (the father of William Penn, the proprietor of Pennsylvania) a sister Elizabeth, and whom did she marry?

JOHN LUSON.—He emigrated to Massachusetts in 1636. In 1660 he left a legacy to Thomas, Robert, and Susan, children of Robert Luson, in old England. Of what county and parish were these Lusons? P. B.

THE GOLDEN ROSE.—Did the Pope, on last Midlent Sunday, perform the usual ceremony of blessing the Golden Rose? If so, to whom did His Holiness present it; and where can I find or obtain a list of those upon whom the Sovereign Pontiff has conferred this mark of his favour since his accession to the Papal throne? T. G. R.

SHERIDAN.—1. What has become of the Sheridan MSS. which were in the possession of Moore when he wrote the *Memoirs*?

2. Who first said that Sheridan was afraid of the author of the *School for Scandal*?

J. BRANDER MATTHEWS.

HERALDIC.—What family bears the following arms:—Gules, a chevron battled-counter-embattled between 3 mullets, 2 and 1 argent; crest, a talbot's head erased argent, langued gules; motto, *semper vigilans*. D. C. E.

5, The Crescent, Bedford.

A JEW'S WILL.—In the will of a wealthy London Jew, dated 1750, is the following bequest *inter alia* "to my son":—"My fine cloak, and fine bells, and the best laws in my Synagogue." Will some one kindly explain the meaning of the last article, "the best laws," and for what purpose bells are used in the Jewish service? H. T. E.

"BEGGAR'S BARM."—What is the origin of this term? It is applied by Warwickshire children to the froth and brown scum seen in the retired parts of running brooks and streams, and resembles yeast. ELLIS RIGHT.

WEST FELTON, SHROPSHIRE.—I am very desirous to obtain some information regarding the history of the Holy Well in this parish through the medium of "N. & Q." A. R. K.

AUTHOR WANTED.—

"Junxit amor vivos; nunc jungit terra sepultos." H. N. C.

Replies.

SHOTTEN HERRING.

(5th S. i. 146, 194, 276.)

I think MR. EDWARD PEACOCK is wrong in his definition of "shotten herring," as meaning "a gutted herring dried for keeping." A shotten herring is a herring that has shot its spawn. *Schotte*, *shotte*, *seate*, and *scot*, meaning tribute or contribution; pay your shot, scot and lot, watch and ward contribution and burden; a man who being a free man pays his taxes and takes upon himself some municipal office or burden is said to have paid his scot or shot, and borne his lot. The term is Saxon or Teutonic, and is found in *Romescot* or *Romeshot*, the ancient term for Peter's Pence. In *acreshot* or *acrescot* (from Latin *ager*, a field), the Saxon term for our modern land tax. Wherever locally throughout Saxon England the term *scot*, or *shott*, or *shot*, occurs as an affix to one or more syllables, for instance, *Shotton* or *Shottaton*, *Scotney*, *Scottow*, *Scotby*, *Scotthouse*, and last *Scotland*, &c., we may consider that a contribution or tax suggests the origin of the name of the place; thus, *Shotton* in Durham means the township reclaimed from marshy lands, by means of a scot or tax, paid by neighbouring proprietors. *Scotney*, in Kent (*ea*, an island), reclaimed by a scot or tax, whence *Scotney*, *Scotto* or *Scottow*, the house built on reclaimed land, and termed thus, in some places *Scotthouse*, occurs in lieu of *Scottow*. *Scotland*, in the south-east of England, always means land that has been reclaimed from an estuary or subject to floods, and the rent (or scot) of which has been, from time immemorial, set apart for the maintenance of embankments and sluices. The writer is acquainted with two farms in Kent and Sussex, respectively so named, so situated, and for such a

purpose applied. The Saxon term *scot* or *shotte*, *sceatte*, &c., is almost invariably found in connexion with low marshy ground, afterwards embanked, and drained at a common expense, and literally means a guarding, from the British word *ysgod*, or *ysgawd*, modernized *scot*, whence we obtain our municipal terms, warden, guardian, watch and ward, and as above stated, *scot* and *lot*, as a means to an end. In ancient times it was considered as much an imperial duty for the monarch to defend and guard his estuaries and lands from encroachment by the sea, as to defend his kingdom from attack of his enemies. Depend upon it the *sceatta* was the Saxon coin of tribute, paid by every household to protect the southern portion of the island from the incursions of the Picts and Scots, and to raise an embankment, as in the Pictish and Northumbrian walls, just as Danegeld was a tax similarly imposed as a bribe to buy off the Danes.

The term *scot* is invariably now used in Romney Marsh (Romen Ea, or Roman Island) in lieu of the term *tax*, for all purposes connected with the embanking, drainage, and protection (guarding) of the marsh lands from encroachments by sea or flood. By whom Romney Marsh was reclaimed from a swamp must always remain matter of doubt, but its term Romen Ea would suggest that this was effected by the Romans, or else by the Anglo-Saxons, shortly after their departure in the fifth century, and thus the *sceatte* or *scotatio* became a fixed term for a common contribution or tax in any matter connected with embankment, walling, or reclamation, in respect of which a constant watch and ward was necessary, as in the walls of a castle, or the guarding of an earthen embankment or camp to resist an enemy, or to keep out the encroachments of flood or tide. A *shotten* herring, therefore, means a herring that has shot its spawn, or paid the contribution of its species, and is mentioned (as Mr. PEACOCK observes in Gardner's *History of Dunwich*) in contradistinction to full herrings, "2,500 full heryns, 200 *shotyn*."

J. R. SCOTT.

MR. PATTERSON having shown, by a quotation, that Mr. Halliwell was mistaken in his explanation, and N—N having followed with a quotation from Bailey and the present usage in the herring county of Norfolk, it is asserted, p. 276, that *shotten* certainly means, as Halliwell says, "a gutted herring dried for keeping." No proof, however, is given, and if the quotation given go to prove anything, it goes to prove that the term is opposed to "full," and, therefore, means a thin lean herring that has spawned. Dyche gives the same as Bailey. Cotgrave, in one passage, seemingly supports the dried-herring supposition, but in reality agrees with the other authorities. Under "*Harenc*," &c., is "*Essimé comme vne harenc solet*." *As lean as a rake*; *as lanke as a shotten herring*."

But as elsewhere, and as in the "*As lean as a rake*," he is not translating literally, but giving the English proverbial equivalent for the French proverbial saying. "*Harenc solet*," and its variations, he gives as red herring only, and not as "red, dried, or *shotten*." Moreover, in Sherwood's *French-English* red herring is *harenc sauret*, &c., and "A great, fat, full-row'd herring *harenc de mar*," "A *shotten* herring *harenc guest*"; and if one turn to "*Guest*" in Cotgrave, there is "*harenc guest*. A *shotten* or *lean* herring." The word also proves its meaning, a herring which is in the state of having, to use another technical, "*cast its spawn*." *Shotten*, as applied to fish, is as unlikely to mean gutted and dried as it is in the phrase "*nook-shotten isle of Albion*," which, of course, means shot out in a corner like rubbish or refuse.

B. NICHOLSON.

It is curious that MR. PEACOCK should think that this means a "*gutted* herring dried for keeping," when his quotation shows the distinction *full* and *shotyn*. Yarrell (on Leach's herring) says:—

"The common herring, when it visits our coasts in autumn, is taken heavy with roe, which it deposits towards the end of October. It is certain that the fishing for them is abandoned about that time, as no purchasers could be found for the '*shotten* herring,' and it is also well known that the herrings having cast their roe, retire from the shore to deep water."

Leach's herring does not spawn till February. The term is always applied in metaphor to something worn out and depreciated.

W. G.

MR. PEACOCK is wrong in his answer (p. 276) concerning "*shotten* herring." This does *not* mean "*gutted* herring," but herring that have spawned or "*shot*" their roe. Thomas Comber's "2,500 full heryns, and 200 *shotyn* heryns," mean 2,500 with the roe (hard), or milt (soft), as the case may be, and 200 spawned ones. The latter would be much cheaper, as the fish in that state are out of condition.

NUMMUS.

A *shotten* herring, in the north of England, does not mean a gutted herring, but a fish out of condition, having just shot forth its spawn; hence the term, a peculiarly *low-lived* one, is proverbially applied to a person looking miserably thin and ill. Spoken of a fish, one might hear "Oh, it is a nasty *shotten* herring," or applied ironically or compassionately to an individual, "Why, whatever is the matter with you? You look like a *shotten* herring."

P. P.

"PRESTER JOHN" AND THE ARMS OF THE SEE OF CHICHESTER (4th S. xii. *passim*; 5th S. i. 15, 177, 217, 359.)—The jesting observations on cathedral armories in general are a diversion from the original subject. In the cases cited, it is sufficient to say that the arms of Christchurch, Canterbury,

and St. Peter's, York, are not "palls"; that St. Andrew's, Rochester, has his cross-saltire, Hereford shows the shield of St. Thomas Cantelupe, and so on. Of whom could a Prester John be the arms? How is Prester John delineated, and where can I see his image?

A church is the Lord's house, *κυριακή* (Euseb., *De Laud. Const.*, xvii.), dominica (St. Hieron., *Olymp.*, cclxxvi., an. 3); therefore, the canon law (*Frances*, c. xxxiv.) allowed consecration to be made only in memory of a recognized saint; and in cathedrals, of St. Mary or an apostle, or some local "patron": in England, Canterbury, Chichester, and Norwich were dedicated solely in the name of the Holy Trinity. In early days, a church sometimes bore the name of its founder, as at Rome, Carthage, and Antioch; or a title indicative of place or circumstance, as the Holy Cross and Anastasis of Jerusalem; or of some incident connected with it, like the Restituta of Carthage, or the Chapel of the Peace, built by Richard II. and Charles of France. In 1064, protection was granted to all going to Church to keep the dedication day in parishes, or "the day of their proper saint" (*Edwards's Laws Eccles.*, § 3). In 816, every bishop was required to have written on the walls of the oratory, or in a table, as also on the altars, to what saint both of them were dedicated (*Council Ceale.*, § 2). Lyndwood explains the statute concerning "imago principalis," sc. "illius Sancti ad cuius honorem ecclesia consecrata est" (*Prov.*, lib. iii., tit. 27). This is quite in accordance with St. Augustine's record of churches bearing the names of those "whose souls were yet alive with God" (*De Civ. Dei*, lib. viii. c. 27, xxii. c. 10). The wake day, or local fair day, is often, in lack of other evidence, a guide to the saint after whom a church was named. I am happy to find, in Dally's *Chichester Guide* (1831), that mention is made of the "Salvator Mundi" in the east wall of the presbytery. My real object is to rebut the impeachment of a "sneer,"—a by-play in which I never indulge, as it damages the writer, misleads nobody, and spoils an argument. As to Prester John, I hope we have heard the end of such fictions. MACKENZIE E. C. WALCOTT.

MORTIMER'S "HISTORY OF ENGLAND" (5th S. i. 268, 315.)—It is remarkable that there are so few notices of Thomas Mortimer to be met with, considering the number of books he wrote or edited. In his little *Student's Pocket Dictionary* he mentions John Mortimer, F.R.S., the well-known writer on husbandry, who died in 1736, and his son, Thomas Mortimer, secretary to Sir Joseph Fekyll, Master of the Rolls, and to his successor, John Verney, Esq., an able lawyer and good man; died 1741, aged thirty-five. This Thomas Mortimer, he adds, was his father.

In early life he was a tutor, for he states in his

Elements of Commerce, &c., 1772, that he had attended several of the young nobility and gentry in the capacity of a private tutor. It was probably through the influence of one of these that he obtained the appointment of Consul for the Austrian Netherlands. About the year 1769 he was dismissed from this office, and it was then said because he had been too civil to Mr. Wilkes. In reference to this, see—

"The remarkable case of Thomas Mortimer, Esq.; late his Majesty's Vice Consul for the Austrian Netherlands, addressed without permission to Lord Weymouth and his under secretaries Robert Wood and William Frazer, Esq.", 1769, and again in 1770."

Mr. Mortimer had taken an active part against the Jesuits, was a warm supporter of the Protestant interests, and opposed to the House of Stuart. It is possible that he is the person referred to in the *Whisperer*, No. 57, March 16th, 1771, as the Consul at Ostend, who, because he did his duty as an Englishman, was dismissed and replaced by a Scotchman.

As regards his *History of England*, it is a laborious and careful compilation; it is not a book of "authority," but it is useful, and contains matter not elsewhere to be found. It is true that it was brought out in numbers, but it is hardly just to say that it is, therefore, of little or no authority; it is very seldom quoted, but it may often be consulted with advantage.

A list of Mortimer's works would be of interest, though perhaps difficult to obtain. Amongst his minor tracts may be mentioned *The National Debt no Grievance*, &c., by a Financier, 1768. There are important facts stated in this tract, and it excited some attention. The *Monthly Review*, 1769, p. 41, observes that the author introduces rather too much of his own private affairs. Of his *Elements of Commerce*, the same Review, 1773, p. 363, gives a decidedly favourable account, saying that the ingenious author has exhibited great knowledge in his elaborate and meritorious work. There was a second and modified edition of this book, published in 1802 by Longmans, and of this the *Monthly Reviewer* says, p. 356, "As a text-book this work may be extremely useful, and we cannot too highly applaud its leading design and general execution."

Mortimer's *Student's Pocket Dictionary* is a useful little handbook. The *Monthly Review*, 1777, p. 379, praises it as containing many curious particulars not usually to be met with, but blames the author for the vain manner in which he vaunts its accuracy and completeness. Mortimer was a laborious reader, and selected his authorities well and carefully. Generally, too, he gives reference, as, for example, in his *British Plutarch*, to the author from which he has compiled.

EDWARD SOLLY.

He was the grandson of John Mortimer, who,

in the early part of the last century, published a treatise on the art of husbandry "which was much esteemed." Thomas was born in London in 1730, and received a liberal education. He became Vice-Consul of the Austrian Netherlands, but, having been displaced after a few years, adopted the profession of an author. A list of his principal works, about eight in number, is given in Rose's *Biographical Dictionary*. See also Watt's *Bibliotheca Britannica* and Allibone.

SPARKS HENDERSON WILLIAMS.

GEORGE SUTHERLAND OF FORCE (5th S. i. 329.)—The proper name of designation is *Forss*. The family of the Sutherlands of Forss are still to be found at the present time in Thurso, Caithness, Scotland. T. G. S.

Edinburgh.

"QUIZ" (5th S. i. 346.)—The following extract from Moore's *Life* (i. 11) throws light on the word:

"The first instance I can recall of any attempt of mine at regular versicles was on a subject which, oddly enough, enables me to give the date with tolerable accuracy, the theme of my muse on this occasion having been a certain toy very fashionable about the year 1789 or 1790, called in French a 'bandalore,' and in English a 'quiz.' To such a ridiculous degree did the fancy for this toy pervade, at that time, all ranks and ages, that in the public gardens, and in the streets, numbers of persons, of both sexes, were playing it up and down as they walked along; or, as my own very young doggerel described it,—

'The ladies too, when in the streets, or walking in the Green,
Went quizzing on to show their shapes and graceful mien."

H. A. B.

The same story is in many old jest books, but the word is *Fudge*, and the perpetrator of the joke is Oliver Goldsmith the poet.

JAMES HENRY DIXON.

"WHELE" (5th S. i. 247.)—It is a pity G. S. does not say from what edition he quotes; the S. P. C. K. reprint (Clarendon Press) has "wheal." But Mr. Scrivener, in his most useful edition of the Bible, reads "whey"; and the Preface, he says, is "the original text, except where later books have corrected manifest errors." If, therefore, "whele" or "wheal" cannot be elsewhere found, I should say they are old misprints, for the early form of "whey" was nothing like these, but "whig," as Richardson's *Dictionary* will show, who gives instances from Sir Thomas More and Udall.

C. F. S. WARREN, M.A.

"Whele" seems to be connected with the French "lait caillé," which comes from the Latin "coagulum." The Spanish "cuajar"="coagulare," is another form from the same original. Many English words may be traced, in unexpected ways, through Spanish and Italian; e. gr., javelin, soar,

arrow, bays, hives[=pustules]. The "Translator's Preface," from which G. S. quotes, is not printed with our ordinary Bibles. S. T. P.

PEDRO FERNANDEZ DE QUIROS (5th S. i. 208), or rather Queiros, was a Portuguese navigator in the service of Spain. He was born at Evora, in the province of Alemtejo, about 1560, and died at Panama (not Lima) in 1614. Little is known of him prior to 1695 further than that he had made many voyages to the South Pacific. He published at Seville, in 1610, his *Letters to King Philip III.*, and his *Narratio de Terra Australi Incognita* at Amsterdam in 1613. The latter is the work of which Brunet quotes the English translation published in 1617. There was also a French translation published at Paris the same year. For further particulars, see De Brosses' *Histoire des Navigations aux Terres Australes*, vol. i., book viii., p. 306, &c., and the *Nouvelle Biographie Générale*.

GASTON DE BERNEVAL.

Philadelphia.

"SCAVAGE" (5th S. i. 289.)—Under *Scavenger*, Wedgwood writes:—"The *scavage*, or shewage, was originally a duty paid on the inspection of customable goods brought for sale within the city of London, from A.-S. *sceawian*, to view, inspect, look." This was an ancient custom, dating back to a period anterior to the Tudors; for, as Chambers tells us (*Cyclopædia*), "it is prohibited by stat. 19 Henry VII., c. 7, though the City of London still retains the benefit of it." See Wedgwood for further information.

EDMUND TEW, M.A.

The officer who made this inspection was called the *scavenger*. Our modern use of this term is owing to the fact that the same official had also charge of the markets, streets, &c., in which the selling booths were erected. H. CROMIE.
16, Lansdown Place, Cheltenham.

Bailey gives and derives the word from the Saxon *sceapian*, to show. "Scavage," he says, "is a toll or custom exacted by mayors, sheriffs, &c., of merchant strangers for wares showed, or offered to sale, within their liberties, by statute 9 Henry VIII. (scavage, scevage, schewage)."

FREDK. RULL.

See Cowell's *Law Dict.*; Blount's *Law Dict.*; Jacob's *Law Dict.*, and E. Chambers's *Cyclopædia*, sub voc. Scavage was abolished by statute 19 Henry VII., cap. viii., except for the City of London. EDWARD PEACOCK.

Bottesford Manor, Brigg.

[In the *Glossary of Anglo-Norman and Early English Words*, with which that eminent scholar, Mr. H. T. Riley, has enriched his edition of the *Libellus* (A.D. 1419), there is the following:—"Scavage, Scawange, Scawenge; Engl. Scavage or Showage. A toll or duty paid for the oversight of certain officials

upon the showage or opening out of imported goods." As to the derivation of our present word "scavenger" from the "scawegour," or officer who received the above-named duty or toll, Mr. Riley says, under the word "raker":—"Engl. a raker. The raker of the Middle Ages performed the same duties as the 'scavenger' of the present day, who derives his name from the 'scavager,' or officer who received the duties on the opening out, or showage, of imported goods, and whose office it also was to see that the wharfs and streets were kept free from nuisances."]

"MUMMING" (5th S. i. 383.)—It may interest many, besides your correspondent MR. ANDREWS, to hear that in 1869 and 1870, and probably at the present time, the practice of mumming obtained in Hammersmith and the adjoining parish of Chiswick. My wife met, in the first-named year, a party of half-a-dozen men, respectively clad, and styled Father Christmas, Doctor Bolus, &c., who performed a rude play, including pantomime of fighting, and curing a patient, with accompaniments of rhymes, including the use of swords. The entertainment was wound up by recitation of the following elegant adjuration:—

"Here comes Old Father Christmas,
Who has but a short time to stay;
I hope you'll think of Old Father Christmas
Before he goes away."

And then the party solicited gifts of money.

O.

LEYDEN UNIVERSITY (5th S. i. 368.)—No list of the students of this University has, I believe, been published hitherto. I have before me, however, a prospectus issued a few days ago by M. Martinus Nijhoff, the well-known publisher of the Hague, of a work which will furnish the information Otto seeks, and much more. The title of the forthcoming book will be *Album Studiosorum Academiae Lugduno Batavae, 1575-1875. Accedunt nomina Curatorum et Professorum per eadem secula*. The volume will contain, I understand, upwards of a thousand pages large quarto, and the price will be sixteen Dutch florins. I have seen proof-sheets of some of the early parts of the volume, and it would be difficult to exaggerate the importance of the facts they contain for all who are interested in genealogical inquiries. EDWARD PEACOCK.

Botterford Manor, Brigg.

THOMAN OR TOMAUN (5th S. i. 368.)—The Persian coin Tomaun is worth nearly ten shillings; it is a gold coin at the present day. Heine, perhaps, knew nothing about Tomauns. NUMMUS.

I do not think it is really a coin, but a unit used to count, like the guinea in this country, the "pistolet" in France, &c. It is worth about two pounds sterling. Marco Polo, the traveller of the thirteenth century, uses the word, and writes it "tomman." According to Littré, it is of "Turk-Mogol" origin. We read in V. Hugo, *Orientales, Chanson de Pirates*:—

"Plus belle encor dans sa tristesse,
Ses yeux étaient deux talismans.
Elle valait mille tomans;
On la vendit à Sa Hautesse.

HENRI GAUSSERON.

Ayr Academy.

This is two-fifths of a pound, or eight shillings. A crore of thomans is 500,000. See the *Statesman's Year-Book*, under Persia.

C. F. S. WARREN, M.A.

BACON'S ESSAYS (5th S. i. 409.)—The essay *Of Plantations* first appeared in the edition of 1625. See *A Harmony of the Essays of Francis Bacon*, by Edward Arber (English Reprints), 1871.

W. G. STONE.

It is also included in the posthumous Latin edition, 1638. JOHNSON BAILY.

Pallion Vicarage.

"JE NE SÇAIS QUOI" CLUB (5th S. i. 328.)—E. will doubtless be interested in perusing the following description of a ring, lately in the possession of a friend of the writer of this note, an inherited family relic, and which bears evidence of having been worn in connexion with this club.

An eighteenth century work gold ring; the bezel bearing, on dark blue enamel, the three feathers, badge, and motto "Ich Dien" of the Prince of Wales; while round the hoop is engraved "Je ne sais quoi." What would be the most apt translation of these French words? I hazard "indescribable." The sentiment appears embodied in the following verse from the "Beau's Litany," printed in vol. iv. of revered Sylvanus Urban, and which runs thus:—

"By the posy displayed on your ring or your garter;
By your delicate snuff-box enamel'd much smarter;
By the Je-ne-say-quoi air when your captives cry
quarter;
I prithee now hear me, dear Chloe."

CRESCENT.

Wimbledon.

"LEGEM SERVARE," &c. (5th S. i. 408.)—Could Lord Coleridge have been thinking of the collect in the Salisbury Use from which the Collect for Peace in the Morning Service is translated? "Dei auctor pacis et amator, quem nosse vivere: *cui servire, regnare est*, &c. JOHNSON BAILY.

Pallion Vicarage.

PECULIAR SPELLINGS (5th S. i. 405.)—In Byron's *Diary*, *passim*, *redde* is found for *read*, past tense. But I fancy it is a mere archaic whim.

LYTTELTON.

"THE PRIVATE MEMOIRS," &c. (5th S. i. 388.)—If T. G. S. will turn to the *Handbook of Pictorial Names*, he will find the work he refers to is by James Hogg. OLIPHAR HAMPT.

CHARLES II. (5th S. i. 8.)—Does this refer to the Bible presented to the King at Dover, 26th May, 1660, by Dr. Reading? HARDRIC MORPHYN.

"AS CLEAN AS A CLOCK" (5th S. i. 327.)—A common phrase in Yorkshire, referring to the shining and clean-looking black-beetles (always called *clocks* in the North), which are to be found under every piece of cow-dung which has been dropped a few hours. NUMMUS.

COLD HARBOUR (1st S. i., ii., vi., ix., xii.; 2nd S. vi., ix., x.; 3rd S. vii., viii., ix.; 4th S. i. *passim*.)—In reference to several articles which have appeared in your paper on "Cold Harbour," I beg to send you the following extract from the new edition of Thomas Wright's *History of English Culture*, p. 88. He is speaking of travelling in Anglo-Saxon times:—

"It seems not impossible, also, that the ruins of Roman villas and small stations, which stood by the sides of roads, were often roughly repaired or modified, so as to furnish a temporary shelter for travellers who carried provisions, &c., with them, and could, therefore, lodge themselves without depending upon the assistance of others. A shelter of this kind—from its consisting of bare walls, a mere shelter against the inclemency of the storm—might be termed a *cealt-herberga* (cold harbour); and this would account for the great number of places in different parts of England which bear this name, and which are almost always on Roman sites, and near old roads. The explanation is supported by the circumstance that the name is found among the Teutonic nations on the Continent—the German *Kalten-herberg*—as given to some inns of the present day."

J. C. HAHN, Ph.D.

Heidelberg.

WONDERFUL AUTOMATA (5th S. i. 306, 395.)—I was very well acquainted with Alexandre, the celebrated French chess-player, who at one time officiated as the hidden conductor of Kempelen's chess automaton (*Vide* 4th S. v. 563). In a lecture on the History and Antiquities of Chess, delivered in the Crystal Palace during a Congress of the British Chess Association held there in July, 1872, I gave the following explanation of the ingenious method by which the concealment of the moving spirit of the Androide was effected:—

"The external appearance of the Automaton was that of a Turk, the size of life, magnificently attired in the costume of his country. The front of the chest, behind which the figure sat, was divided into two compartments of unequal size: it had also a drawer in its lower part. At the commencement of the exhibition, the machine was introduced to the audience, with all its doors, which were presently to be opened by the exhibitor, closed. The first door opened was that of the smaller compartment; and, to make it more certain that no one was concealed in this part, the exhibitor opened a small door at the back of the chest, and holding a candle to it, allowed its light to shine through what was apparently a dense mass of complicated machinery. During this operation, the concealed director of the Turk's movements was crouching forward in the still closed larger compartment, the partition between the compartments being removable at

pleasure. The second operation of the exhibitor was to close the small door at the back, and open the drawer. By a skilful piece of mechanism, as the small door closed, the sham machinery moved forwards, so as to leave a large open space towards the back of the chest, while a screen, closing on the machinery, prevented anything being visible from the outside. As the exhibitor opened the drawer, the concealed player shifted his position, and replaced the movable partition between the compartments. His body was now behind the sham machinery in the smaller compartment, and his legs were behind the drawer, so that the exhibitor was able, without closing the door formerly opened, to open the large compartment both at back and front, and apparently expose the whole interior of the machine."

H. A. KENNEDY.

Waterloo Lodge, Reading.

EXTRAORDINARY BIRTH OF TRIPLETS (5th S. i. 249, 313.)—It is difficult to imagine how any entry in any parish register could be accepted as proof that the miraculous birth of three sons born on three successive Sundays was "*perfectly authentic and no myth*." It may, however, save some trouble to the rector of Angmering to remind the readers of "N. & Q." that it is absolutely impossible that the parish register can contain the baptism of three knights, "*who were knighted for their bravery by Henry VIII.*," because the injunction for keeping parish registers was only issued in September, 1538, and these brave knights could not, therefore, have been more than eight years old when Henry VIII. died. It is, perhaps, too absurd to apply the rules of ordinary life to such prodigies, but it appears from the Baronetage that Sir John Palmer, the eldest of the triplets, was sheriff in 1533, which must have been at least five years before he was baptized, if his baptism is recorded in Angmering Register. TEWARS.

If Horsefield is right, and these three children were knighted by Henry VIII., how very old the church Register of Angmering must be! But I presume that the entry in the Register Book of Baptisms was a mere memorandum, taken about Elizabeth's time from the mouth of tradition, or some credible witness. I am not objecting in the least to this, but think it should appear clearly.

T. H.

I am very much obliged to Mr. Tew and M. C. F. for the information regarding this curious case. I find, however, on reference to the account given in the *European Magazine*, that the date (1666) does not agree with that of the three worthy knights, according to the *History of Sussex*, which states that the trine brothers were knighted by Henry VIII.; but as the two accounts tally in the most important particulars—the names of the parents and the three births on three successive Sundays—the date of 1666 must, I conclude, be a clerical or printer's blunder. W. A. C.

Glasgow.

BULL-BAITING (5th S. i. 182, 274, 312.)—In a particular account of bull-baiting, which will be found in "*A Collection for the Improvement of Husbandry and Trade*, by John Houghton, F.R.S.," is the following:—

"Friday, Aug. 24, 1694.

"A continuation of the history of Bulls and Bull-Baiting. The Cunning of Bull and Dog.

"When he is at full growth and strong, he is often baited almost to death; for that great exercise makes his flesh more tender; and so if eaten in good time (before putrefaction, which he is more subject to than if not baited), he is tolerable good meat, although very red. Some keep him on purpose for the sport of baiting," &c.

There is a graphic description of a cock-fight, and Staffordshire manners and customs thereat, in a ballad in my possession, entitled *The Wednesbury Cocking*. It is said there is another, called *The Darlaston Bull-Bait*. Can any contributor to "N. & Q." kindly give any information on the latter?

Medical men may hardly coincide with Mr. Grove's idea that bull's flesh was rendered "wholesome and nutritious" by baiting. It had, perhaps, an opposite effect. Excitement and ill treatment made the meat putrefy the sooner, and gave a tendency to create disease. Over-driven cattle have their wrongs avenged:—

"But just disease to luxury succeeds,
And every death its own avenger breeds;
The Fury-passions from that blood began,
And turned on Man a fiercer savage, Man."

GEORGE R. JESSE.

P.S.—There is a statement that at Wokingham, in Berkshire, a certain George Staverton, in 1661, because he had once been chased by a bull, for revenge, left by will property to buy a bull for ever for the poor of the town to bait and eat, and the offal and hide to be sold to procure shoes and stockings for the poor children. A second bull was provided for baiting by the poor-rates; and in 1801 the practice was there unsuccessfully preached against.

Where a bull was kept for baiting (termed "a Game Bull"), he usually had no more than two dogs slipped on him at once, and was so wary from experience that he was difficult to get at. He was not very much the worse, perhaps, for these encounters, conducted on some principles of fair-play. I have myself seen a bull which was said to have been baited in six consecutive years. On some occasions, however, hideous atrocities were perpetrated by the rabble—the "Militia of Hell," as Lawrence called them. At Bury St. Edmunds, in 1801, a bull's hoofs were cut off, and the wretched creature forced to defend himself against the dogs as best he could on his mangled stumps. Fires were lighted under bulls to prevent their lying down from exhaustion; spikes thrust into their most tender parts; and their tails twisted to dislocation. A deceased relative of mine knew an instance where, there being only

money enough to buy a young creature not much bigger than a full-grown calf, he was soon worn out, and ceasing to defend himself against the bull-dogs, lay like a log on the ground. A fire was then lighted against him, but in vain, as he was utterly exhausted; thereupon the miscreants got a can of boiling water, and poured it into his ears. Sheridan, in his speech in the House of Commons in 1802, in favour of the bill against bull-baiting and bull-running, which was thrown out on the second reading, gave some details of these cruelties. Yet many people considered such sports "manly," and conducing to the courage of the nation, just as now persons cut up alive helpless, unoffending, and affectionate creatures in the name of—Science!

"S" VERSUS "Z" (5th S. i. 89, 135, 155.)—If HERMENTRUDE should live much longer, I believe that she will witness many greater changes in English orthography than those which she mentions. I believe that, in the words which she mentions, the *z* is always used instead of the *s* on this side of the Atlantic, and has been as far back as my recollection extends, for the good and sufficient reason that the *z* is sounded in these words and the *s* is not.

The plurals of all nouns regularly formed ought to end in *z*, instead of *s*. Boys is not pronounced boyce, but boyz, and should be spelt accordingly.

I have seen the objection urged against correcting the existing defects of English orthography, that the derivations of our words would be probably more forgotten than they are at present. I do not believe that more than one person in ten thousand cares a straw as to the derivation of the words which he uses. To accommodate this solitary individual, the word *doubt* must have a *b* in it, because the Latin *dubito* has a *b* in it. How absurd! How unreasonable that the difficulties of foreigners and children should be increased to secure so insignificant an end!

I believe that the words friend, friendship, &c., originally had no *i* in them. The sooner that *i* is knocked out the better. The original spelling of plough, namely, *plow*, is rapidly coming into use with us. Theatre is now theater, as it should be, and centre is center, by analogy to enter, which we never spell entre. UNEDA.

Philadelphia.

USE OF INVERTED COMMAS, &c. (5th S. i. 9, 75, 154, 217, 336.)—Is MEDWEIG then really unaware that in English and other modern languages the same sign (!) serves both as a "note of admiration (or surprise)" and as a "note of exclamation"? In the "Dear Sir!" and the "Gentlemen!" which he quotes from Lawrence's *Physiology*, the ! is, of course, used merely as a "note of exclamation." It may not have been in common use at that time.

(1819) in such cases, and Lawrence* may have been pedantic in his use of it, but *wrong* he most certainly was not; indeed, strictly speaking, it is more correct to use a ! in such cases than a comma. "Dear Sir!" and "Gentlemen!" are as much vocatives as if they had an "O" before them; and even at the present day, when we use a vocative with "O," we put a ! at the end of the words following the "O." It would be interesting to investigate when the comma came in and the ! went out in such cases as "Dear Sir" and "Gentlemen," for I have no doubt that, in former times, the ! was, at least, occasionally used.

Even now, in Germany, it is very common to put a ! after the words with which (as "Dear Sir," &c.) one opens a letter, and I have, at the present moment, a letter before me, from a very eminent German physiologist and pathologist (Prof. Virchow, of Berlin), which concludes with "Herzlichen Gruss!" This is, indeed, no vocative, but, like a vocative, it is an exclamation† (a *Zuruf*, as the Germans would say), and, as such, it correctly receives a !. And, in their books also, the Germans seem much fonder of this sign than we are. Thus, in the New Testament, when in the Epistles the words, "The grace of our Lord Jesus Christ," &c., are used, we put no ! at the end in English (nor do they seem to do it in French either); but in my German Bible I find the ! put in this and all similar cases. There is no doubt, I think, that the *right* of the matter is with the Germans, though, at the same time, the question is one of but little practical importance. F. CHANCE.

Sydenham Hill.

Inverted commas to mark a quotation, and also to emphasize, were in use in France as early as 1578. In the beautiful small 8vo edition of the Odes by Ronsard, printed by Gabriel Buon, Paris, 1578, are several examples of both. The 27th ode, book v., begins—

"*Certes par effet ie scay
Ce vieil proverbe estre vray,
Qu'entre la bouche & le verre
Le vin souvent tombe à terre,
Et ne faut que l'homme humain
S'assure de nulle chose,
Si ia ne la tient enclose
Bien estroit dedans la main.*"

RALPH N. JAMES.

Ashford, Kent.

* I say "Lawrence," because, in spite of MEDWIG's rather positive assurance that these !'s cannot have existed in the original manuscript, "but that they were added as embellishments by the 'half-educated' compositor" (has MEDWIG forgotten that there is such a person as a *reader*, and that Lawrence himself no doubt revised the proofs!), and in spite of MEDWIG's speculations as to what passed in the mind of this "half-educated" compositor, I feel thoroughly convinced that it was Lawrence himself who put in the !'s.

† For a similar reason, interjections and interjectional phrases (such as *Oh! ah! alas! O dear! the dickens! &c.*) still receive a ! after them.

DE DEFECTIBUS MISSÆ (5th S. i. 286, 372).—In the Augsburg Missal, referred to on p. 286, is a large full-page representation of St. Conrad, the B. Virgin, and St. Pelagius. St. Conrad is intently gazing into a chalice he holds in his hands, in which is a large black "Attercoppe." In the sequence of St. Conrad, in the same Missal, is this passage:—

"Ad instar evangelistæ, Haurit virus justus iste
Illapsum (in) te fixus, Christe, Sacramento cum portento
Mortis in aranea.
Quæ ad mensam dum cœdit, Ejus ore viva redit,
Nec gustum nec vitam lædit, Sed testatur quod frustratur.
Fide vis venenæ."
J. T. F.

Hatfield Hall, Durham.

"JURE HEREDITARIO" (5th S. i. 109, 272).—In Scottish land-rights, charters, &c., flowing from superiors, in that clause thereof called the "*Tenendum*," or that which expresses the feudal tenure, the terms "*in feu-farm, fee, and heritage*" are common, indeed general, and are often Latinized thus, "*in feodo-firma, feodo, et hereditate*" (vel "*jure hereditario*"). The meaning of the clause is, that the lands, &c., granted, or given out, are to be held by the recipient, called the *vassal*, and his heirs or successors for payment of a feu-farm (= feu-rent = feu-duty)—held in fee, or in feu, or as a feu is held; and likewise in heritage, or, in other words, by the law of, or that applicable to, heritage; are to be held, forsooth, by a hereditary right or law—by that law (called *jus hereditarium*) which regulates the descent of lands and other heritage—by him, who is called the "heir in heritage." Therefore, the quotation of Mr. Tew, from Spelman, is an apt interpretation of "*jure hereditario*," and does not conflict, in my view, with any of those clauses given from Glanville, &c., by H. M. R. P. L.

CHARLES I.: ACCOUNT FOR INTERMENT (5th S. i. 145, 219).—In vol. vii. of the *Interregnum Petitions* is the original petition from Herbert, which is mentioned in the Order of Council ("N. & Q." 5th S. i. 145). The following is an exact copy:—

"To his Highnes the Lord Protector, &c.

"The humble Petition of Thomas Herbert, Esq.; Sheweth

"That yo^r Petitioner, and Capt. Anthony Mildmay received for the Interment of yo^r late King the Summe of 229l. 5s. 2d., which Summe was by them disbursed accordingly; As by their Account allowed of by Major-Gen^l Harrison may appeare.

"Your Petitioner therefore most humbly prayeth That yo^r Highnes wilbe pleased to grant an Order of yo^r Highnes and yo^r Council: That yo^r Petitioner may not be further troubled to Accompt for the same.

"And yo^r Pet^r shall pray, &c."

I may observe that this petition is very elaborately written, apparently by a clerk, not by Herbert himself. Annexed to the petition is a

detailed account for the funeral expenses, and at the end of it appears a statement, dated August 8, 1649, and signed "T. Harrison," to the effect that Mr. Herbert and Mr. Mildmay had received 229l. 5s. from him (Harrison) and from Captain Fauconberg, and that having examined the several receipts and items, he approves of the account. There seems no doubt, therefore, that the money was paid in 1649; but in 1656 Herbert, to avoid being further troubled about it, applied for an order of the Protector and his Council to confirm and ratify his former discharge.

HENRY W. HENFREY.

5, Queen Anne's Gate, S.W.

"THE NIGHT CROW" (5th S. i. 25, 114, 293.)—May not this be one of the many names of the night-jar, *alias* goat-sucker, fern-owl, churn-owl, &c.? The strange noise made by this bird, in the stillness of the night, causes it to be regarded with superstitious terror in many countries. When it perches, as it sometimes will do, on the roof of a cottage, or on a tree close by, and from thence utters its boding cry, it is believed to portend a death in the family or some other great misfortune.

E. McC—.

Guernsey.

The *Lady of the Lake* contains the following:—

"But the Lark's shrill *ſ*ſe may come
At the daybreak from the fallow,
And the *Bittern* sound his drum
Booming o'er the sedgy shallow."

The noise made by the bittern does not come through the throat; hence Sir Walter Scott speaks of "sounding the drum," which comes "booming" at night or morning from the marshes which he frequents. There is some doubt whether the cormorant and the bittern are exactly the birds referred to by the prophet Zephaniah.

JOSEPH FISHER.

Waterford.

There is a whole chapter (27 lib. xii.) upon the "night crow" in *Batman uppon Bartholome his booke De proprietatibus rerum*, 1582, fol., a work with which Shakspeare, according to Douce, was well acquainted. Unfortunately the page which contains it is missing in my copy. Gesner, in his *Natural History*, Frankf., 1617, vol. ii. p. 566, gives a picture of a bird which he says is called night crow in the neighbourhood of Strasbourg, and which is unmistakably the night heron, *Ardea nycticorax*.

CHARLES SWAINSON.

Highhurst Wood.

THE ACACIA (4th S. xii. *passim*; 5th S. i. 57, 197, 316.)—If R. will turn to my note (p. 197), he will find that I stated (not on my own authority, for I have never been in Palestine) that the Acacia *Tortilla* grew on the slopes of Sinai. If it be identical with the *Robinea*, and R.'s assertion is a

fact, then, of course, he is right, and the French encyclopædist is wrong! Will R. obligingly inform me whether the *Robinea* and *Tortilla* are different names for the common locust tree; and if they are so, on what authority he states this?

JAMES HENRY DIXON.

HERALDIC (5th S. i. 188, 315.)—The holly-leaf coat (properly the leaves are *seven* in number) is not borne by the family of La Vienville, as stated by NEPHRITE, but by the Marquesses, afterwards Dukes, of Vienville, on whose escutcheon it was borne in pretence; and, according to Rietstap, for the Breton family of Coskaer.

In the seventeenth and eighteenth centuries there was so much irregularity in the use of coronets in France, even by persons who had not the slightest claim to belong to the *haute noblesse*, that the use of the coronet of a marquis on the silver plate does not at all necessarily imply that its possessor had really that rank. These assumptions were so frequent that *se marquiser* became a proverbial expression. Even now many French barons and counts adorn their arms with the coronets pertaining to a superior grade.

J. WOODWARD.

"MASK" (5th S. i. 50, 373, 396.)—MR. COLLINS'S informant, who told him that Mask's *Pencilings of Politicians* were first published in the *Morning Chronicle*, misled him; they originally appeared in the *News*, a Sunday paper started by the Hunts (Leigh Hunt and his brother), but which, when Mask's sketches appeared, was the property of Bernard Gregory, who contemporaneously owned the *Satirist*. As in his *Pencilings* Mask, in many of his subjects—especially that of Lord Lyndhurst—may be said, in the language of Lord Norbury, to have pencilled them with a pickaxe, the idea of Mr. Grant's having written them is about as preposterous as the theory, started in irony by one of the wits of the *Rolliad*, in his burlesque pamphlet, *Dickey Suett, the Author of Junius*. Mr. Grant could no more have written them than small beer could transform itself into proof brandy.

CHARLES R. HYATT.

Charterhouse.

OXBERRY'S "DRAMATIC BIOGRAPHY" (5th S. i. 247, 375, 418.)—MR. WILLIAM OXBERRY most certainly was no mere creation of the fertile brain of Duncombe. In the edition of the work published by G. Virtue, Ivy Lane, in 1827, there are 28 pp. devoted to his biography. He was born 18th December, 1784, facing Bedlam, then in Moorfields; his father an auctioneer. He was once stabbed on the stage with a real dagger by Mrs. Beaumont, which looks as if he had an actual existence; and after many histrionic vicissitudes, he took the "Craven's Head" chop-house, in Drury Lane, and there, as he used to say, "we

vocalize on a Friday, conversationalize on a Sunday, and chopize every day." He was always a free liver, and died of apoplexy 9th June, 1824, and he lies buried in a vault in St. Clement Danes, in the Strand. The memoir concludes with a facsimile of his handwriting. In 1824 he received sixty guineas for playing eighteen times in six weeks.

C. A. WARD.

Mayfair.

I have six volumes of this amusing book. The first five were published by George Virtue, Ivy Lane; the sixth bears the name of Duncombe, Little Queen Street, Holborn. This will explain Mr. WYLIE's difficulty.

WALTER THORNBURY.

N. is quite right in his conjecture. The late L. T. T. Rede was the author of these biographies. He married Oxberry's widow in 1824.

OLPHEAR HAMST.

SHORT-HAND WRITING (5th S. i. 126, 196, 396.)—Of the antiquity of short-hand writing, "Thomas Shelton, Author and teacher of y^e said art Allowed by authoritie, London, printed by M. S., and are sold at the Author's house in Bores-head court by Cripple Gate, 1659," says, in his "*Zeiglographia*"; or, a new art of Short writing never before published, more easie, exact, short and speedie than any heretofore. Invented and composed by Thomas Shelton," that—

"It is a saying of Solomon, There is no new thing under the Sun, but that which now is hath been: I doe beleve it hath a truth concerning this very art of Charactery, which though it were not so exact formerly, yet hath run along through all Ages. There seemeth to be hint of it in the placing of the Vowels in the writing of the Hebrew. It is reported of some of the fathers in ancient time, that they preached every day, as Chrysostome by name, to the people of Antioch, whose Homilies are yet extant, which hardly could have been transcribed so fast, without some help this way. I have seen a book almost as antient as printing, and in the frontispiece printed. This was taken by characters. Within this last century divers men have published several methods of short writing, as Mr. Bale, Mr. Bright, John and Edmond Willis, Will Labourer, and others. Above thirty years since I endeavoured to do somewhat that way, and composed a book with the best skill I then had, which with God's blessing proved beneficial to many."

MAURICE LENIHAN, M.R.I.A.

Limerick.

BUDA (5th S. i. 287, 374, 417.)—Would H. W. kindly add to the value of the information so obligingly communicated by mentioning what may be known as to the when and why the city Pest, or Pec, meaning oven, of which *Ofen* is the German translation, obtained its appellation? E.

COL- IN COL-FOX (5th S. i. 141, 211, 371, 417.)—Collie has nothing to do with either the colour of a dog or with his tail. I lived some years in the

Highlands; I heard then all young dogs called collie until they had some individual name given them. Collie, then, is equivalent to whelp.

E. L. BLENKINSOPP.

OLD SAWS: THE OAK AND THE ASH (5th S. i. 408):—

1.

"When the oak comes before the ash,
We shall only have a splash:
When the ash comes before the oak,
Then we're sure to have a soak."

2.

"A wet Good Friday and wet Easter Day
Makes plenty of grass and very little hay."

3.

"A mackerel sky and mare's tails
Makes lofty ships carry low sails."

4.

"When the wind comes before the rain,
Lower your topsails and hoist them again:
When the rain comes before the wind,
Lower your topsails and take them in."

The last two are nautical proverbs, which I have never known to fail.

FREDERICK MANT.

[See "N. & Q." 1st S. v. 534, 581; vi. 5, 50, 71, 144, 241; 2nd S. x. 184, 256, 374, 416; xi. 458; 4th S. iv. 53, 106; xi. 421, 509; xii. 184.]

THE WATERLOO AND PENINSULAR MEDALS (5th S. i. 47, 98, 136, 217, 235, 236, 378, 396, 438.)—If Mr. DILKE refers to page 111 of the monthly *Army List* for February, 1849, he will there find the envied W before the names of Grant, Gunning, and Hume, Inspectors-General of Hospitals. See also page 84 for February, and page 68 for July, 1820, &c. The prefix W was not used until the regiments and corps forming "the army of occupation" had returned to England; hence the reason of its not appearing in the *Army Lists* of 1815-16; nor in others until near the end of 1818.

J. W. FLEMING.

Brighton.

"MATHEMATICAL RECREATIONS" (5th S. i. 269, 334.)—William Leybourne's portrait forms the frontispiece to his work, *Mathematical Sciences in Nine Books*, published by Bassil, Tooke & Co., 1690. The following note appears at foot:—

"Anno { Salutis, 1690.
Etatis 64, Oct. 18."

EVERARD HOME COLEMAN.

miscellaneous.

NOTES ON BOOKS, &c.

King Edward the Third: a Historical Play attributed by Edward Capell to William Shakespeare, and now proved to be his work by J. Payne Collier. (Printed for Private Circulation only.)

We owe to Mr. Payne Collier's courtesy this copy of an exceedingly able chronicle play. If Mr. Collier has not exactly proved it to be Shakespeare's work, he has gone closely to prove that Shakespeare must have had a hand, and also a head and heart, in it. At all events, Mr. Payne Collier, in editing, and in his remarks upon, this

noble and picturesque drama, has worthily supplemented much worthy and noble work of his own in illustration of Shakspeare and of our old drama generally. He may rest satisfied that no generously minded lover of these—of the drama and Shakspeare—will ever forget, or cease to be grateful for, what Mr. Collier has done in this respect during his long and industrious life. We cannot but wonder that *Edward III.* has been so little pressed by dramatists into dramatic purposes. Bancroft's old play, acted in 1691, was revived at the Haymarket in 1731. In 1763 it was re-published, as politically applicable to the times, with additions from Ben Jonson, who had begun a tragedy on the subject of the fall of Mortimer. Wilkes wrote the savage dedication to Lord Bute, in which Wilkes entreated his Lordship to assist Murphy in completing the play: "It is the warmest wish of my heart," wrote the witty demagogue, "that the Earl of Bute may speedily complete the story of *Roger Mortimer*." Again, we beg to express our best acknowledgments to Mr. Payne Collier for this valuable reprint, and for the zealous painstaking by which he discovers Shakspeare's share in the work.

The History of the Holy Grail. English Ab. 1450 A.D., by Henry Lonelich Skynner. From the French Prose (Ab. 1180-1200 A.D.) of Sires Lobiers de Biron. Re-edited from the unique Paper MS. in Corpus Christi College, Cambridge, by Fred. J. Furnivall, Esq., M.A. Part I. (Tribner & Co.)

OF all the publications by the Early English Text Society (the present is "Extra Series XX."), this edition of the *History of the Holy Grail* ranks among the most interesting. There is scarcely a page in it that does not afford a sign of Mr. Furnivall's zeal and ability as an editor. For those who may find some difficulty, the editor's marginal abbreviations are cleverly contrived to give the substance of the text. For example, "Si ererent tant par lor iournees ke il vinrent a vne chite qui auroit non sarras. Si estoit entre babilone & salaudandre. Di chele chite issirent premierement sarrasin, & de sarras furent il premierement sarrasin apiela. Ne sont pas a croire chil qui dient que sarrasin furent apiela de sarra la feme abraham." The comprehensive marginal interpretation is, "Sarras whence the Saracens come, for they are not called after Sara, Abraham's wife." In a similar way Mr. Furnivall cleverly tells the whole story of the Holy Grail.

History of the Christian Church, from the Apostolic Age to the Reformation. By James C. Robertson, Canon of Canterbury. Vol. III. (Murray.)

THE third of the eight volumes in which this most interesting history will be comprised is now before the public. It brings its record down to the close of the ninth century. This intimation will suffice. We will only add that occasionally the reader of this work comes upon a passage in which he may find the origin of some modern saying or story. We have all heard of the gentleman who took off his hat to a statue of Jupiter in some museum, and who remarked: "If ever things should turn up again with you, Sir, in Olympus, I trust you will remember that I was civil to you in your adversity." The sentiment is as old as the time of Gregory of Tours, when heathen belief was mingled with Christianity, and when, as Gregory relates, it was a popular saying in Spain that, "It is no harm if one who has to pass between heathen altars and God's church should pay his respects to both."

The Letter-Books of Sir Amias Poulet, Keeper of Mary Queen of Scots. Edited by John Morris, Priest of the Society of Jesus. (Burns & Oates.)

IN this most interesting volume there is more to be learned of the house life of Mary, during her last years

in England, than in any detailed history of her career. When we read of her complaining that she is annoyed by the feathers of her bed piercing through the old tick, we gain a clear idea of many other annoyances. Of her way of life, too, much is to be found in these Letter-Books. To show these, however, is not so much the object of the Rev. editor as to make onslaught against Mr. Froude, who is even accused of resorting to his imagination for his facts. Whether Mary was, or was not, in the Babington conspiracy, she was, and justifiably, part and parcel of the more extensive conspiracy of invasion, which, had it been successful, would have brought Elizabeth to the block. It was a duel to the death between the two women; "strike or be stricken," as Elizabeth herself said. The most gloomy part of this terrible story is that Mary was betrayed by priests and members of her own church, and by some of her own countrymen. The details may be perused in this volume, which, despite some prejudice, is in every page not only interesting, but important.

Revue Bibliographique Universelle. (Aux Bureaux de la Revue.)—From the excellent number for May of this periodical, we select the following extract from Brantôme, *Femmes Célèbres: Catherine de Médicis*—the name of the lady who first rode on a side-saddle in France:—"Le Roy François se delectoit à luy faire donner plaisir en la chasse, en laquelle elle n'abandonnoit jamais le Roy, et le suivoit tous jours à courir; Car elle estoit fort bien à cheval et hardie, et s'y tenoit de fort bonne grâce; ayant esté la première qui avoit mis la jambe sur l'arçon, d'autant que la grâce y estoit bien plus belle et apparoissante que sur la planchette, et a tous jours fort aymé d'aller à cheval jusques à l'âge de soixante ans ou plus, qui, pour la foiblesse l'en privèrent, en ayant tous les ennuis du monde." The *planchette* was the straight footboard on which both feet rested, as the lady sat sideways on the saddle. On what we call the side-saddle Queen Catherine sat with her face forwards, and otherwise disposed as ladies are now.

Memoir of the Life and Writings of the Persian Poet Nizami. Translated from the German of Dr. Wilhelm Bacher. (Williams & Norgate.)

HERE are two essays; the first is the memoir, and the second consists of an Analysis and Specimen of the Alexander-book, one of Nizami's most important poems, which the translator believes has hitherto received very little attention from western writers on Oriental subjects. The translator modestly expresses a hope that there may be a few others besides himself who will take the interest he has felt in his labour of love.

Apollos; or, the Way of God: A Plea for the Religion of Scripture. By A. Cleveland Cox, Bishop of Western New York. (Parker & Co.)

THE Bishop sets before his readers the example of "inorganic Christianity" in America, and states that the religious condition of England must have been the same as that implied in this phrase, had its Apostolic Church been finally destroyed by Cromwell. Dr. Cox is fully alive to, as he calls them, "the scandals of our times"—"a fragmentary Christianity; 'a house divided against itself' by 'petty differences.'" For our own part, they appear as something worse than idle regrets that love to linger over the so-called "petty differences" of those "who profess to believe the Articles of the Christian faith as contained in the Apostles' Creed." To describe the "differences" which at the present moment are distracting the Church of England as "petty"—and that too with, before our very eyes, what is now going on in the synod of the disestablished Church of Ireland—is to our mind, to say the least of it, a perversion of terms; the differences referred to are vital and funda-

mental because sacramental, and must, therefore, sooner or later prove fatal to that unitedness of the members of an institution, which, apparent rather than real, not even Establishment can maintain for any length of time.

On Early English Pronunciation, with Especial Reference to Chaucer. By Richard Francis Weymouth, D.Lit., M.A. (Asher & Co.)

THIS book is written in opposition to the views maintained by our correspondent, MR. A. J. ELLIS, F.R.S., in his work *On Early English Pronunciation, with Especial Reference to Shakspeare and Chaucer*. Delay, owing to one cause and another, has prevented the appearance of a volume to which, considering the subject of which it treats, not a few of our readers will turn with pleasure. If, by saying so, it will afford Dr. Weymouth any consolation for having had to restrict the length of his paper, we can assure him that, on the principle of *μῆγα βιβλίον μῆγα κακόν*, we are never slow in urging, to quote his own words, "that an argument, if sound, is often none the worse for being condensed."

The Presuppositions of Critical History. By F. H. Bradley, Fellow of Merton College, Oxford. (Parker & Co.)

MR. BRADLEY applies the term "barbarous" to the title of his volume, which, however, he says, anticipates its method, and, to some extent, its conclusion. The "method consists in taking the existence of certain facts for granted, and in endeavouring to discover the conditions of that existence." In speaking of the application of anything he has set down to religious questions, the author claims to be responsible only for what he has said, not for what any other person may choose to conclude, and, towards the end of his Preface, adds the following words, which will meet with hearty sympathy in the minds of not a few: "Courage to express one's views has long ceased to be a virtue. Except where persons are concerned, there is no merit in possessing it, and it is on the fair way to become a vice. And, especially where religion is involved, there is one courage it is well to be free from, the courage to utter one's (mere) opinions."

SIR HENRY OGLANDER, BART., whose death was recently announced, belonged to what may be called an historical family. Of Scandinavian origin, Richard de Orglander came over with the Conqueror. He ultimately settled at Nunwell, after he had added the Isle of Wight to the territory subdued by the Normans. From that time to this day Nunwell has not lacked the presence of an Oglander. "Lords of Nunwell," they were once called. A branch of the family, the "Oglandes," still flourishes in Normandy.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the person by whom they are required, whose name and address are given for that purpose:—

SOURCES SOCIETY.—Durham Wills, Vol. 1., Coldingham Inventories; Lower Correspondence; Durham Household Book; Depositions respecting the Rebellion of 1569.

Wanted by Edward Peacock, Bottesford Manor, Brigg.

Notices to Correspondents.

HERALD.—It is quite intelligible. As, in a peer's family, the daughters take precedence of all their brothers' wives except the wife of the eldest, so, in the royal family, after the Queen, comes, in order of precedence, the Princess of Wales, as wife of the heir apparent; next to *this lady*, the sovereign's daughters; and after them the

wives of the sovereign's sons, excepting the wife, as before said, of the heir apparent. Such order can only be set aside by special arrangement.

R. PASSINGHAM.—The extract which you forward, from *Public Opinion*, confirms R. W. F.'s statement that Beckford was interred in consecrated ground. The paragraph runs:—"He would there be aggrieved by the sight of the tomb of the accomplished Beckford, itself unconsecrated, in the midst of consecrated ground."

F. STORR.—Jedburgh justice, Lidford law, Abingdon law, and Colorado law; all imply execution before judgment. At Abingdon, the Commonwealth Major-General Brown first hanged a man, and then tried him. The process was of older origin, but the name of the founder has not been perpetuated.

TORMENTED, and several other correspondents, who ask us how they may best prevent or kill bookworms, are referred to "N. & Q.," Jan. 18, 1868, where an excellent recipe was given by an esteemed correspondent, MR. W. BATES. See also Mr. John Power's *Handy Book about Books*, p. 46.

F. SHARP.—The word "Diva," now so commonly given to foreign female singers, was first applied to Vittoria Colonna (the widowed Marchesa Pescara), the noble Italian poetess, who died in 1547. Michael Angelo kissed her hand as she died, in homage to her great qualities.

W. T. M. apologizes for a blunder:—"His communication, 5th S. I. 439, was written from memory, and inadvertently sent off without verification. The Mount-eagle letter does not contain the phrase asked for."

MISS B. J.—The "Black Watch" is a regimental name, derived from the sombre hue of the regimental tartans. The "Red Soldiers" was the name given by the Gael to the English troops.

F. S. DONALDSON, 14, Caroline Street, Bedford Square, W.C., asks for "particulars of any editions of the *Book of Sports* which may have been published this century."

H. B. C.—See p. 416 for "Jerusalem Conquistada." We have no recollection of receiving the Greek epigram; please repeat.

WALTER THORNBURY.—Is not "Man-a-lost" anticipated? See "N. & Q.," p. 433.

E. A. B.—"Jessamy Bride," see "N. & Q.," 4th S. ii. 94, 149, 204, 327; x. 138.

EPIGRAM.—"Treason doth never prosper," &c., Sir John Harrington, *Epigrams*, iv. 5.

NUMMUS (O & C. Club).—Please only write on one side of your paper.

H. F. BLYTH.—He was most certainly a confirmed opium eater.

E. W. SCALE.—See Murray's *Handbooks for Sussex and Suffolk*.

DOUBLE B.—"Faws" = itinerant broom-vendors; a northern name.

M. B. WATFORD.—The epitaph has been often printed.

J. PICKFORD.—Many thanks.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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LONDON, SATURDAY, JUNE 13, 1874.

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Notes.

PROFESSOR BECKER'S "GALLUS": THE SKIN OF SILENUS, GARUM AND SUMEN.

In the course of some recent researches into the history of ancient cookery, I have naturally been led to explore that mine of curious learning, the *Gallus* of the late Professor Becker; and, in the famous chapter of the Banquet, I have come on a passage which, in the first instance, puzzled me exceedingly. A portion of it, I think, I have succeeded in understanding; but there yet remain one or two points for the elucidation of which I must crave the assistance of the correspondents of "N. & Q." Here is the passage. I must premise that I am quoting from the English translation of *Gallus*, executed by the Rev. Frederick Metcalfe, M.A. (third edition, Longmans & Co., 1866):—

"In the centre of the plateau" (the *gustatorium*, containing the first course, or *hors-d'œuvre*), "ornamented with tortoiseshell, stood an ass of bronze, on either side of which hung silver panniers, filled with black and white olives, preserved by the art of the cook until this season of the year: on the back of the beast sat a Silenus from whose skin the most delicious *garum* flowed upon the *Sumen* beneath."

This passage suggests two curious questions. First, by what means, mechanical or otherwise, did the *garum* "flow" from the "skin" of Silenus? Was he made to perspire through his bronze pores,

and if so, how? One can scarcely imagine a fountain of fish sauces, for the reason that the spray thereof would have sprinkled all the surrounding *hors-d'œuvre*s without distinction; and *garum* was not, presumably, used as a condiment for such cates as sausages and Syrian plums. The spouting *garum* would, besides, have made a nasty mess of the entire and delicately arranged *apparatus*. And why, finally, should the *garum* flow from Silenus's "skin," instead of the more convenient aperture of his mouth? The obscurity of the passage is, however, almost entirely cleared away by a reference to Becker's *Excursus* on the Banquet chapter, in which, speaking of *garum*, he remarks:

"The Silenus from whose skin it is here made to drop is not to be found in Petronius, although in c. 36 he has something similar: '*Circa angulos repositorii notavimus Marsyas quatuor ex quorum utriculis garum piperatum currebat super pisces qui in euripo natabant*.'"

The learned Becker would perhaps have done better to have preserved the "four Marsyases" in his text; his own picture is obscure, whereas the description of Petronius gives as clear an idea of the arrangement of the *repositorium* as a chromo-lithograph in Jules Gouffé's *Livre de Cuisine* gives the idea of a modern centre-piece. We see at once that the plateau was not only a tray for holding dishes, but a highly ornamental cruet-stand. *Garum* flowed from the little skins of the four Marsyases; but what were those *utriculi*? Why, obviously bagpipes. Divested of its fantastic allegory, the myth of Marsyas resolves itself into this: that he was a popular performer on the pipes; that Apollo was an equally popular and more skilful performer on the violin; that Tweedledum and Tweedledee had a contest for musical pre-eminence; that the fiddler won the day; and that Apollo, as was customary, took the arms of the vanquished: that is to say, his bagpipes. But the Greeks allegorized everything, and they made the triumphant Apollo flay the defeated Marsyas alive. I need scarcely remark that this explanation of the legend is not derived from the laborious but unintelligent Lempriere, from whom critics, who read nothing else, seem to imagine that scholars borrow all their classical information. Marsyas, consequently, prior to his defeat, would be represented with a "skin" or bagpipe under his arm (and not with a flute, as the plodding Lempriere infers); and this was the view evidently taken by Becker in his substitution of the figure of Silenus for Marsyas; since the deboshed companion of Bacchus is often figured with a bagpipe. A wine-skin (but that Marsyas was no Bacchanalian) would serve as well as a repository for *garum*; and from the mouth or tube of this "skin" the sauce might trickle into the *euripus*, or narrow channel grooved in the plateau, in which channel "*natabant pisces*." If the "skin" were made of leather with a metal pipe, a *canalis*

copious supply of *garum* might, when required, be procured by pressure between the finger and thumb. On the whole, Messrs. Elkinington might make us a very pretty and perfectly practicable model, in oxidized silver, of Silenus with his wine-skin, his donkey and his panniers for olives, or of a plateau with the four *garum*-filled bagpipes at the corners. I have not read Becker in German. What word does he use for "skin"? "*Haut*," "*Balg*," "*schale*," or "*halst*"? And surely the English translator might have had the grace to tell us whether by the "skin" of Silenus was meant his *cutis*, or a set of bagpipes, or a leathern bottle. But English translations are, as a rule, next to Troy's horse, the woodenest things in the world. With respect to the *sumen* over which Becker, but not Petronius, describes the *garum* as flowing, I am still somewhat in the dark, and must throw myself on the mercy of your perspicuous readers. I understand *sumen* to mean a breast, a pap, a teat, a dug, an udder, and, by meton., a sow. Was the term *sumen* used to express generically the good things on the board—the fat of the table-land of delicacies? I know that *sumen*, in the ancient cookery books, quoting from Martial and Pliny, was "a meate made of the pappes of a sowe cut from her the day after she hath farrowed, and powdered with salt"; and, according to Cooper (*Thesaurus*), *sumen* was sometimes used *per translationem* to express "the fat of Italy"—the fat of the land. *Sumen* seems to have been occasionally employed as a dainty in modern Italy; at least there is a story of Lady Hamilton having a box full of "sowe's pappes" imported from Naples early in the present century. The box was opened at the custom-house, and the officers were sadly puzzled to discover whether *sumen* was a dutiable article. But why should the *garum* in Becker flow only over the *sumen*? Was the *sumen*, as a receptacle for liquid, equivalent to the *curipus*, or gravy-channel? Or was the *sumen* merely the broad breast or field of the tray?

GEORGE AUGUSTUS SALA.

Brompton.

SHAKSPEARE AND THOMAS KYD.

It is not easy to account for Ben Jonson's selection of Kyd to couple with Marlowe in the memorable lines prefixed to the folio. The mention of Marlowe we may perhaps understand either with or without the assistance of the hypothesis which assigns him a share in the *Contention*, and he, at any rate, was worthy of the implied rivalry; but why Kyd, whose name appears upon the title-page of no drama of his own, and whose memory cannot have been very fresh in 1623? It is evident that the allusion was not intended to be merely complimentary, for Kyd, assuming him to have been the author, or chief author of the Spanish Tragedy

dramas,* had been for years the butt of his brother play-wrights; and to say that Shakspeare "out-shone" Kyd, was very much as if one said that Milton surpassed Blackmore, or that Burns excelled Captain Morris. It is impossible, therefore, to resist the inference that there must have been some circumstances in Shakspeare's relation to Kyd which made the allusion apposite.

It is worth notice that Marlowe and Kyd are the only contemporary dramatists who have been quoted or alluded to by Shakspeare. Marlowe with respect as "the dead shepherd," and Kyd with ridicule in the Introduction to *The Taming of the Shrew* and *King John*. In the few contemporary notices which exist of Kyd we generally find him in close proximity to Shakspeare. In 1594, Herbert, in either the first or second undoubted allusion to Shakspeare which has come down to us, couples them together in a complimentary notice:—

"You that have writ of chaste Lucretia,
Whose death was witness of her spotlesse life,
Or pen'd the praise of sad Cornelia,
Whose blameless name hath made her fame so rife";
and Meres, in 1598, mentions Kyd next to, and immediately before, Shakspeare. In 1595, the author of the *Polimanteia* notices both Shakspeare and Kyd; the latter in terms which probably afford us a glimpse of his relative position at the time. Shakspeare is "sweet Skakespeare"; and although the notice is only marginal, it is in company with the textual notices of Spenser and Daniel. Kyd, on the other hand, is placed among the "smaller lights," and Garnier is condoled with upon "having his poore Cornelia stand naked vpon every poste," which, I presume, is an Elizabethan periphrasis for "does not sell," while a note in the margin tells us, in a patronizing way, that it is "a work, howsoever not respected, excellently well done by Th. Kidd."

I believe, however, that an earlier and more important allusion to Kyd is to be found in a well-known passage of Nash's Preface to Greene's *Mensaphon* (1589). This passage is by far the most valuable of the very few contemporary notices which relate to that mysterious birth-time of the Shakspearian drama; and most of the editors and critics, from Farmer downwards, have pressed portions of it into the service of their theories, but I do not remember that any one has ventured to attack the *crux* as a whole.

Nash, who was at that time a young man of twenty-two, fresh from Cambridge, writes:—

"I will turn back to my first text of studies of delight, and talk a little in friendship with a few of our trivial translators. It is a common practice now-a-daies amongst a sort of shifting companions, that runne through every arte and thrive by none, to leave the trade of noverist whereto they were borne, and busie themselves with the

* Under this designation I include *The First Part of Jeronimo*, *The Spanish Tragedy*, and *Soliman and Perseda*, the subject of the sub-drama of the latter.

indeavors of Art, that could scarce lie latinize their necke-verse if they should have neede; yet English *Seneca* read by candle light yeeldes manie good sentences as 'Blood is a beggar,' and so forth, and if you entreate him faire in a frostie morning, he will afford you whole *Hamlets*, I should say handfulls of tragical speeches. But O grief! *tempus edax rerum*, what's that will last alwaies? The sea exhaled by droppes will in continuance be drie; and *Seneca* let bloud line by line and page by page at length must needes die to our stage."

Thus far Malone quotes the passage, and believes that these allusions were intended to apply to Kyd on account of his translation of Garnier's tragedy of *Cornelia*, Garnier having been a professed imitator of *Seneca*. But Kyd's translation was only printed in 1594, and Nash was writing in 1588, or 1589, the critic probably having been led into this piece of inconsequence by quoting from a late edition of the *Menaphon*. If Malone had pursued his quotation a little further, he would have found another allusion, which I think goes far to make it certain that Nash intended to refer to Kyd. Nash proceeds:—

"Which makes his famisht followers to imitate the Kidde in *Æsop*, who enamored with the Foxes new fangles, forsooke all hopes of life to leap into a new occupation; and these men renouncing all possibilities of credit or estimation to intermeddle with Italian translations, wherein how poorelie they have plodded (as those that are neither provenzal-men [pouerzal-men, ed. 1610], nor are able to distinguish of articles,) let all indifferent gentlemen that have travailed in that tongue, discern by their two-penie pamphlets. And no mervaille though their home-born mediocritie be such in this matter; for what can be hoped of those that thrust *Elysium* into Hell, and have not learned, so long as they have lived in the speakes the just measure of the Horizon without an hexameter! Sufficeth them to bodge up a blanke-verse with *ifs* and *ands*, and other while for recreation after their candle-stuffe, having starched their bearded most curiously, to make a peripateticall path into the inner parts of the City, and spend two or three howers in turning over French *Doudie*, where they attract more infection in one minute than they can do eloquence all dayes of their life, by conversing with anie authors of like argument."

The allusion to "the Kidde in *Æsop*" seems to be one of those puns upon names which were so much to the taste of the Elizabethans. Even Ben Jonson was unable to resist the temptation to apply the epithet "sporting" to Kyd, which must have been in ironical allusion to the name, for of all English writers Kyd is perhaps the least entitled to be called sportive. The phrase "blood letting in every line" is also most appropriate if applied to Kyd, who glories in his "wrathful muse" and

"The husky humours of her bloody quill."

Some years ago Mr. Collier discovered in the Stationers' Books some entries, which make it probable that Kyd was accustomed to publish narratives of famous murders, and one of these pamphlets has been recovered and reprinted. There is no direct evidence to identify the dramatist with the reporter of murders, but it is unlikely

that there were two Thomas Kyds at this period, and it is certain that no man then living would be better able to "do a murder" than the author of the *Spanish Tragedy*.

The allusion to "Italian translators" also fits Kyd. The year before Nash wrote he had published "*The Householder's Philosophie*, first written in Italian by that excellent orator and poet, Signor Torquato Tasso, and now translated by T. K.," Lond., 1588. Although this work has never been ascribed to Kyd by the bibliographers, there can be little doubt, I think, that it is his. It is signed at the end—

"Me mea sic tua te cætera mortis erunt.

T. K."

—a bit of mannerism that was afterwards repeated at the end of *Cornelia*,—

"Non prosunt domino, quæ prosunt omnibus, artes.

THO. KYD."

Of his clumsy verse, and how far it merited Nash's ridicule, four lines will be enough. From Virgil,—

"The first sleep ended, after midnight did the woman wake,
That liv'd by spinning, and she gins the ymbers up to rake."

From Plutarch,—

"So that I see I am become her liege man and her thrall,
That made impressions in my hart and printed hers withall."

It is probably on account of this translation that Meres, in his curious parallel between the poets of England and Italy, gives to Kyd in England the place of Tasso among the Italian poets. *The Householder's Philosophie* is dedicated to "the worshipfull and vertuous Maister Thomas Reade." Is anything known of this gentleman?

The sense of the passage depends in a great measure upon the way in which we interpret "English *Seneca*." Malone, and other writers, who have tried to solve this riddle, take it for granted that under that epithet Nash must have intended to stigmatize some particular person—probably Kyd or Shakspeare. I would rather suggest that "English *Seneca*" is more likely to be a generic expression for the tragic dramatists of the period, and that the allusion may therefore, possibly, refer to Kyd and Shakspeare. The antithetical mention of "candle light," and "a frosty morning," refers, perhaps, to the principal difference between the private and the public theatres and inn yards, the performances in the former taking place by candle-light, and in the latter by daylight. I am inclined, therefore, to infer that Nash is sneering at two distinct plays—then before the town together, or one immediately following upon the other—the first in which the phrase "blood is a beggar" occurs, the other an early version of *Hamlet*.

Nearly all the commentators, with the notable exception, however, of Mr. Knight, have assumed

the existence at this period of a version of *Hamlet*, now lost, which they have attributed to Kyd. In another note upon this subject, I propose to lay before your readers a few considerations which induce me to believe that Kyd had nothing to do with this drama in any shape, and tending to show that *Hamlet*, as we now possess it, presents such marked points of resemblance to the *Spanish Tragedy* as to suggest the inference that it stands to the latter almost in the relation of a rival analogue.

C. ELLIOT BROWNE.

POETS AND PROPER NAMES.

UNEDA (5th S. i. 385) notices Campbell going astray in his pronunciation of *Wyoming*, and though I have no doubt of the accuracy of your Philadelphian correspondent (whose contributions I, for one, am always pleased to read), I think it well to call attention to the endorsement of Campbell's fault by a first-class American poet, Fitzgreen Halleck, who, in his short poem on *Wyoming*, not only adopts Campbell's line, but subsequently confirms his rhythm thus:—

"Judge Hallenbach—who keeps the toll-bridge gate
And the town records—is the Albert now
Of *Wyoming*: like him in Church and State
Her Doric column."

But other poets may be cited as falling into similar errors. Shakspeare's lapse in *Dunsinane* is referred to in "N. & Q." 4th S. ix. 103, and he persistently, in some half-dozen passages, misses the classical run of *Hyperion*.

To come nearer our own times, I believe a curious list might be made out. The literary men in the former half of the last century never quite made up their minds as to the prosody of *Hanover*, and treated the word with liberality, according to the dictates of their fancy or the exigency of their requirements. Praed, in his *School and School-fellows*, has—

"And Darell studies week by week
His Mant and not his Manton,
And Ball, who was but poor at Greek,
Is very rich at Canton."

Now, *Canton* here is not a trochaic Swiss department, but an iambic Chinese city; and I may perhaps be permitted a by-note, viz., that about the time these lines appeared there was actually a gentleman named Ball in the H.E.I.C.S. resident at Canton. Whether the allusion be accidental or intentional, I cannot say.

My old friend, the late W. E. Aytoun, in his *Nuptial Ode*, 1863, gives us—

"From where the hoary heap of *Tintagell*;
making *Tintagell* an amphimacer, whereas it is an *amphibrach*, unless on a *changé tout cela* since I was there, some four-and-twenty years ago.
Nor can I, presumptuous, pass by the Poet-

Laureate. Will any Sussex or other man read this and defend it? It is from a short poem that appeared in the *Examiner*, and was entitled "The Third of February, 1852":—

"And you, my Lords, you make the people muse
In doubt if you be of our barons' breed,
Were those your sires who fought at *Leves*?
Is this the manly strain of Runnymede?"

Another living author, who wrote two or three years ago on the art and accomplishment of verse, made the penultimate of *Lemures* long!

I am in the habit of hearing the name of the South American chief *Bolívar* pronounced as a dactyl, whereas (and here let me bear witness to a poet's correctness) Halleck, above alluded to, strikes the proper rhythm in—

"Born in a camp, its watch-fires bright
Alone illumed my cradle-bed;
And I had borne with wild delight
My banner where *Bolívar* led."

Before putting my pen down I may note, although *tribunal* is not a proper name, that Byron has a curious perversion of its rhythm:—

"Thank God! at least they will not drag him more
Before that horrid *tribunal*—would he
But think so."—*Two Foscari*, Act ii. sc. i.

Odd that Byron should have forgotten his *Juvenal* (x. 35):—

"Prætexta et trabes, fasces, lectica, *tribunal*."
W. T. M.

Shinfield Grove.

THE EMPEROR ALEXANDER II.—The English Press could hardly have invented a more ingeniously unpleasant method of speaking of Alexander II. than naming him "Czar." "Cz" is a Polish sound, having no value in any other European tongue (except Magyar, in which it is different), and is pronounced "tch"; Czar being thus the Polish spelling of a purely Russian word, and pronounced "Tchar." The Russian alphabet being different from the Roman, it is difficult to say what letters in the latter most fitly represent the single Russian letter, but I can see no reason why "ts" should not answer the purpose. The *r* at the end of the word is soft, and causes it to sound almost like a dissyllable, "Tsarie."

The supposed connexion with the Cæsar and Kaiser family evidently is present before the mental eye of such as write "Czar," but the word is probably Turanian; at all events, it has no relation to the Latin title.

The oft-repeated formula, "Emperor of all the Russias," is a gross error. The title, literally translated, is "All-Russian Emperor," and does not, as one of my friends imagined, draw a fine distinction between the ruler of Russia in Europe and Russia in Asia, divisions dear to the school-boy's heart.

ASHTON W. DILEK.

ULSTER PECULIARITIES.—In Tyrone, a labourer will speak of "joining" any work, meaning *beginning* it. If he has worked for a farmer, he says, "I *wrought* to him. Among their Scotch idioms, they say of a married person, that he or she was "married upon" such a one; they will say that one "would have done" so and so, meaning "used to do"; "that I should have said" means "that I said." They alter surnames to such a degree that they can hardly be recognized, *e.g.*, Kingsborough has become *Kennybrock*; Mac Pherson, *Fawson*; *Herd, Hird, Hurd, Shepherd*, occur in members of the same family; also *Mac Adam, Mac Caddom, Caddom, Caddo*; Mac Dowell is called *Medole*; Mac Neely, *Meneely*, &c. These Irish or Scotch families have assumed English names, having often the faintest resemblance to the original. Thus, Mac Skinader=Skeffington; Magwigan=Goodwin; Mac Teague=Montague; Maca Ree=King; Hagan=Hayden, &c.

S. T. P.

INSCRIPTION.—A quaint specimen of village Latin is to be found on a tombstone in North Otterington churchyard, as follows:—

So-and-so died A.D. 18—

Æ. Tatis Sue 80!

J. H.

BYRON.—

"In the year since Jesus died for men
Eighteen hundred years and ten."

"The cup of consecrated gold:

That morn it held the holy wine,
Converted by Christ to His Blood so divine,
Which His worshippers drank at the break of day,
To shrive their souls ere they joined in the fray."

I am not aware whether the singular mistakes embodied in the above two quotations from *The Siege of Corinth* have been before noticed. The making the Christian year date from the Passion instead of from the Nativity of Our Lord, is a strange blunder indeed; and the description of the chalice no less so, for, as the Venetian garrison of Corinth were Roman Catholics, they could not, of course, have partaken of the holy wine. A friend pointed out the former of these errors to me the other day, and the second struck me immediately afterwards.

W. J. BERNHARD SMITH.

Temple.

MILTON'S MULBERRY TREE.—Several of these trees were planted by Milton in the old Vicarage garden of Stowmarket, Dr. Young, tutor to Milton, being then Vicar. But only one is now left, bound with girders and propt up with poles. It is still an abundant fruit-bearer, furnishing annually a considerable quantity of excellent wine.

JOHN FOTHERGILL.

BELL-INSCRIPTIONS, WHENCE COME THEY?—Some from the Service-books of the period in

which the bells were cast. I have not seen this noticed, so far as I recollect, but think it worth making a note of. These instances I have met with without making special search, and I should be glad to hear of others:—

1. "Sancta Maria ora pro nobis," and others like it found everywhere. Litany.
2. "Johannes Christi Care," West Chilton, Sussex. Sequence for St. John the Evangelist in York, and other Missals. In Forbes's *Sarum* it is "Johannes Jesu chare."
3. "Pura pudica pia, miseris miserere Maria," Saltfleetby St. Peter's, Lincolnshire. "Benedictiones de S. Maria" in *Sarum Breviary*.
4. "Christe audi nos," Westminster Abbey. Hereford Litany.
5. "Stella maria maris, succurre piissima nobis," Surely this occurs as a bell-inscription somewhere? "Benedictiones de S. Maria," *Sarum* and York.
6. "Sit nomen Domini benedictum." *Passim*. "Benedictio mense."

J. T. F.

Hatfield Hall, Durham.

LONGEVITY.—Baron Alderson says (*Life*, p. 58) that in 1833 he saw in Appleby churchyard, in the north of England, a tombstone to three persons of the name of Hall:—

"The grandfather died in 1716, aged 109, and the father, aged 86, and the son died in 1821, aged 106; so that the father had seen his father, who might have seen *me*."

CYRIL.

JOB'S DISEASE.—The *Lancet*, 1867, p. 532, says—

"A paper has lately been read in the French Academy on Job's disease. At the close of last century one was read in the Royal Medical Society of Edinburgh to prove that Job suffered from secondary syphilis. It was clever; but the member was expelled."

Can any trace of this paper be found? It was recently remarked to me by a learned clergyman that many expressions in the Psalms pointed strongly to David's having suffered from a similar cause.

CYRIL.

CHANCE.—16th April, 1858. Being on board a Transatlantic steamer, one night, as I was going to my cabin with a fellow-passenger, on passing the saloon table, where some whist-players had left two packs of cards *scattered about on their faces*, and which I had never looked at before (for I did not play cards), I said jestingly, "I shall turn up *doublets* for luck!" Strange to say, I *did* turn up doublets, picked up at random; and, stranger still, not *once*, but eighteen times *consecutively*, with only three *misses*, and of these, oddly enough, two formed also a doublet. The following is the order in which I picked them up, as taken from my diary:—"6, 6, 8, 8, 6, 6 (8), king, king (5), ace, ace, 2, 2, 4, 4, knave, knave (5), ace, ace." Had I been playing for stakes, who could have believed that I had some means of knowing the cards!

Such "luck" would have been simply incredible, and I should have been ruined! Who in his senses would have acquitted me? S.

PARALLEL PASSAGES.—D'Israeli, in his *Curiosities of Literature*, says the following celebrated stanza in Gray's *Elegy* seems partly to be borrowed:—

"Full many a gem of purest ray serene
The dark unfathom'd caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Pope had said, *Rape of the Lock*, canto iv. :—

"There kept my charms conceal'd from mortal eye,
Like roses that in deserts bloom and die."

Young says of Nature, *Love of Fame*, satire 5 :—

"In distant wilds by human eye unseen,
She rears her flowers and spreads her velvet green;
Pure gurgling rills the lonely desert trace,
And waste their music on the savage race."

And Shenstone has, *Elegy* iv. :—

"And like the deserts' lily, bloom to fade."

FREDK. RULE.

BISHOP OF CORK, A.D. 1425-1449. — In the new edition of the *Paston Letters* (vol. i., pp. 19 and 26) there is a notice of a bishop of this see, who appears to have escaped the researches of Ware and Cotton. John Paston, or Wortes, a monk of Bromholm Monastery, in the county of Norfolk, and styled by himself "Prior de Bromholm," was consecrated, as Bishop of Cork, at Rome, in the year 1425, "when there were two other persons then living provided to the same bishopric." So it is stated by the writer of this letter, who repudiates the relationship to the Paston family claimed by this monk, with whom he had troublesome dealings. The see of Cork was filled legitimately, from 1418 to 1430, by Milo Fitz-John, its last occupant as a distinct bishopric. During his incumbency great exertions were made by Adam Pay, Bishop of Cloyne, to unite the see of Cork to his own, which caused many disputes between these prelates in a Parliament assembled at Dublin in April, 1421, but Milo not consenting, they were referred to the Pope, the cause being judged out of the cognizance of Parliament, and belonging properly to the Court of Rome. Both these bishops having died in the same year, 1430, Pope Martin V., before the close of that year, canonically united the two sees of Cork and Cloyne, and nominated to them Jordan, Chancellor of Limerick, who did not obtain restitution of the temporalities till 25th September, 1431. Jordan was still Bishop of Cork and Cloyne on 27th December, 1464, being then upwards of eighty years of age; and in the preceding year there were very extraordinary and discreditable attempts made to deprive him, on the grounds of age and infirmities (which are related in *Harris's Wars*, p. 562, and *Brady's Records of Cork, Cloyne, and Ross*, iii. 43). A forged resigna-

tion of his sees by Jordan being taken to Rome, Pope Pius II. nominated Geraldus de Geraldinis, a canon of Cloyne, and formerly a domestic chaplain of the bishop, to the united bishoprics on 31st January, 1463; but the aged prelate applied to both King and Pope for justice, which resulted in his restoration and peaceable possession of his rights until his death, which must have occurred in 1465. The Papal commission of inquiry was dated 14th April, 1463, and yet Gerald Fitzgerald subsequently succeeded to these sees after the death of Bishop Jordan; and William Roche, Archdeacon of Cloyne, who had been accomplice of Gerald in the above fraudulent proceedings, succeeded the latter in 1479! It appears, however, that Roche and Gerald, who had both been under excommunication for their base conduct in 1463, afterwards quarrelled; for Pope Paul II. issued a commission to the Archbishop of Cashel, on 10th December, 1470, to protect Gerald, Bishop of Cork and Cloyne, against the annoyances given by William Roche, claiming the sees on the ground of his having been coadjutor to Jordan, and to declare him suspended and interdicted from the administration of the diocese (Theiner, *passim*). Finally, Roche resigned in 1490, but was living in 1496, when, under the designation of "Bishop of Cork," he received a general pardon for being concerned in the rebellion of Perkin Warbeck, supposed to have been Richard, Duke of York. The following entry in Brady is from the Cole MSS. in the British Museum (5,858, Pl. ccxxxiii. F. p. 285):—"In the Prolegomena of the *Batavia Sacra*, p. 15, *Johannes Corcagiensis Episcopus*, Rudolphi Deipholdii, Episcopi Trajectensis, Vicarius Generalis circa annum 1449." Deepholt was Bishop of Utrecht 1433-1455, and his Vicar-General John was, apparently, Paston, or Wortes, above-mentioned, who evidently never obtained possession of the bishopric of Cork, though consecrated to it, and may have spent the remainder of his life abroad; but who were the "two other persons provided to the same bishopric" of Cork in 1426, when it was actually not vacant, as shown already? The succession of Irish prelates appears to have been conducted in a very peculiar manner at that period, when two such ecclesiastics as Fitzgerald and Roche, both excommunicated, forgers and suspended priests, could obtain possession of bishoprics, and receive both Papal and royal confirmation. They were evidently "mere Irish"! A. S. A. Richmond.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

A CURIOUS RELIC OF OLD CALCUTTA.—Within the last few days, a tombstone has been disinterred

in the old settlement graveyard (St. John's) in Calcutta, bearing this inscription:—

"Here lies the Body of Joseph Townsend
Pilot of the Ganges
Skilfull and Industrious
A kind father and usefull friend who
departed this life the 26th June 1738.
Aged 86 years.

"I've slipped my cable, messmates, I'm dropping down
with tide,
I have my sailing orders, while ye at anchor ride;
And never on fair June morning, have I put out to sea
With clearer conscience, or better hope, or heart more
light and free.

An Ashburnham! A Fairfax! hark how the Corslets
ring!

Why are the Blacksmiths out to-day, beating those men
at the spring?

Ho Willie, Rob, and Cuddie! bring out your boats
amain,

There's a great red pool to swim them o'er yonder in
Deadman's Lane.

Nay, do not cry, sweet Katie; only a month afloat,
And then the ring and the Parson at Fairlight-Church,
my doat.

The flower-strewn path—the Press-gang! No, I shall
never see

Her little grave where the daisies wave in the breeze
on Fairlight Lee.

Shoulder to shoulder, Joe, my boy, into the crowd like
a wedge;

Out with your hangers, messmates, but do not strike
with the edge.

Cries Charnock, 'Scatter the faggots! Double that
Brahmin in two!

The tall pale widow is mine, Joe; the little brown
girl's for you.'

Young Joe (you're nearly sixty), why is your hide so
dark?

Katie was fair with soft blue eyes, who blackened
yours!

Why hark!

The morning gun! Ho, steady. The arquebuse to
me;

I've sounded the Dutch High Admiral's heart as my
lead hath sounded the sea.

Sounding, sounding the Ganges, floating down with the
tide,

Moor me close by Charnock, next to my nut-brown
Bride.

My blessing to Katie at Fairlight. Holwell, my thanks
to you.

Steady! we steer for Heaven through scud drifts cold
and blue."

Can any of your readers explain the affair
alluded to in the second verse of the above
epitaph? The pilot to whom the monument was
erected was buried not far from Job Charnock, the
celebrated man whose influence did so much for
the English in their early days in the East. It
seems that the old pilot must have shared in some
fight before he was seized by the press-gang, and
carried off never again to meet his Katie. No
doubt the fourth verse refers to the rescue of two
women from the funeral pile. H.

WILLIAM TYRREL, 1462.—Stow, edit. 1631,
p. 416, states that William Tyrrel was arrested
and executed in 1462; Holinshed, edit. 1586,
p. 665, states that William Tyrrel was executed at
the same time as John, Earl of Oxford, and Au-
bray, his son; but Hall only notices the execution
of Oxford and his son. Habington, in his *Life of
Edward IV.*, states that they were executed for
treason, and names the same parties as Holinshed.
Warkworth's *Chronicle*, p. 16, says that Sir Wil-
liam Tyrrel, Knt., was killed with the Earl of
Warwick at the battle of Barnet, April 14, 1471;
Stow, p. 423, the same; but Hall and Holinshed do
not notice him. Was either of these the father
of Sir James Tyrrel, the reputed assassin of Ed-
ward V. and his brother the Duke of York, and
if so, which one? MARTIN H. STAFFORD.

326, West 29th Street, New York.

BISHOP (†) SCORY AND THE EARL OF ESSEX.—
In that rare work, called *The Politicians Cathe-
chisme*, written by N. N. (Peter Talbot, appointed
Papal Archbishop of Dublin in 1669), and printed
at Antwerp in 1658, there is, at page 189, the
following sentence:—

"As you may read of Scory the Minister, who betrayed
the Earle of Essex in Queene Elizabeth's time."

By Scory the Minister, it would appear that
he means John Scory, Bishop of Rochester, and
afterwards of Hereford, one of the consecrators of
Archbishop Parker, and to whom, and to the now-
exploded fable of the Nag's Head consecration,
Talbot repeatedly alludes in other parts of this
work, asserting that "he (Scory) was never ordained
Bishop." But Bishop Scory died in 1585, fifteen
years before the fall of Essex, which we may sup-
pose alluded to by the word "betrayed." What,
therefore, is the meaning of this sentence? Is it,
like the Nag's Head fable, one of the inaccuracies,
not to say inventions, of this very unscrupulous
writer, Peter Talbot, whose work, *The Politicians
Catechisme*, is generally, but inaccurately, ascribed
to Nicholas French? If it is otherwise, and the
name of Scory is really connected with that of
Essex, I should be glad to be better informed.

EV. PH. SHIRLEY.

PRINCES OF THE BLOOD ROYAL.—Blackstone
has the following passage:—

"The younger sons and daughters of the King, and
other branches of the royal family, who are not in the
immediate line of succession, were therefore little farther
regarded by the antient law than to give them to a
certain degree precedence before all peers and public
officers, as well ecclesiastical as temporal. This is done
by the statute 31 Hen. VIII. c. 10, which enacts that no
person, except the King's children, shall presume to sit
or have a place at the side of the cloth of estate in the
parliament chamber; and that certain great officers
therein named shall have precedence above all dukes,
except only such as shall happen to be the King's son,
brother, uncle, nephew—which Sir Edward Coke explains
to signify grandson or nepos—or brother's or sister's son."

Therefore after these degrees are past, peers or others of the blood royal are entitled to no place or precedence, except what belongs to them by their personal rank or dignity."

Now, if this be a correct statement of the law, how comes it that at the present time the Duke of Cambridge takes precedence immediately before the Archbishop of Canterbury and enjoys the style of "His Royal Highness"? Is it by letters patent or by special Act? If by patent, how can such patent over-ride the express provisions of an Act of Parliament? I may mention that I cite from Mr. Serjeant Stephen's arrangement of the *Commentaries*, sixth edition, vol. ii. p. 483.

MIDDLE TEMPLAR.

Bradford, Yorkshire.

AUTHORS WANTED.—

"High and Low, watchwords of party,
On all tongues are rife,
As if a Church, though sprang from Heaven,
Owed to opposites and extremes its life."

R. A.

"So man was given the upward look
That lifts the soul to Heaven."

[The idea may evidently be traced in the well-known passage in Ovid's *Metamorphoses*—"Os homini sublime dedit," &c.]

"From strength and not from fear, O man, is given
The upward sense that lifts the soul to Heaven."

LUCANUS AN APPULUS ANCEPS.

"Le temps porte toute chose sur ses ailes,
Porte les printemps et les hirondelles,
Et vous qui m'avez tant aimé,
Et moi qui vous ai tant pleuré."

H. K. GODDARD.

"Surely, this is the birthday of no grief,
That dawns so pleasantly along the skies."

FREDK. RULE.

"Fainter her slow step falls from day to day,
Death's hand is heavy on her darkening brow," &c.

C. S. JERRAM.

"To live is to change, to be perfect is to have changed
often."

HARRY SANDARS.

Oxford.

"When Death, the mighty Conqueror, came,
And called the tired warrior home."

JAYTEE.

"Kissing your white hand, Mistress, I take leave."

"There 's somewhat in this world amiss,
Must be unriddled by and by."

"What Heaven wills can never be withstood."

"After Life's little day comes Death's long night."

J. C—C.

"Le Procès des Trois Rois, Louis XVI. de France, Bourbon; Charles III. d'Espagne, Bourbon; et George III. d'Hanovre, Fabriqueur de Boutons. Plaidé au Tribunal des Puissances Européennes. Par Appendix. L'Appel au Pape. Traduit de l'Anglois. Londres, 1781."

Who was the author of the satire (octavo of 144 pages) bearing the above title? OUTIS.
Risely, Beds.

"AULD WIFE HAKE."—Perhaps some correspondent will explain the meaning of a gathering bearing this title, and what is its representative character? A handbill announcing it has been sent to me as a curiosity, so I am curious to have it made clear.
J. G.

"THE LIGHT HOUSE," OR "THE BEACON."—Can any one furnish me with the words of this song of Thomas Moore, commencing—

"The scene was beautiful far to my view"?

It is not in the fullest modern editions, which have other pieces not so good. A small volume published in Philadelphia in 1822, with a Preface by Mr. Moore, has it, I think, but the volume is not at present procurable.
T. M.

HEREDITARY KNIGHTS OF THE ORDER OF ST. JOHN OF JERUSALEM.—Where can information regarding "hereditary" knights of the Order be found? The following appeared in the *Globe* of the 17th May, 1845:—"Died . . . the Viscount Edmund de la Guerriere, *Hereditary Knight of the Most Noble Order of Malta*," &c. D—A.
India.

"TH' BERRIN'S GONE BY, AND T' CHILD'S CALLED ANTHONY."—Can any one state the origin of this singular Lancashire proverb, commonly quoted when a person arrives too late for the occasion? It would seem to have a scrap of biography wrapped up in it. Was it Anthony's mother who was buried, and did the funeral and the christening occur together?
HERMENTRUDE.

THE CROWNS WORN BY THE KINGS OF ENGLAND.—Where may be found a description of these from William I. to George III.?
H. T. E.

PARIS PRISONS.—Whereabouts in Paris were the following prisons and *maisons d'arrêt*, used in the first French Revolution, situated:—La Mairie, Le Plessis, Sainte Pelagie, Les Madelonnettes, and Les Carmes? Also, was the "Maison Lazare" the same as the present Prison de Saint Lazare in the Faubourg Saint Denis? JONATHAN BOUCHIER.

THE RIVER GARNOCK.—In the *Gentleman's Magazine* for July, 1833, p. 74, is an account of the bed of the river Garnock giving way, and the water pouring into a mine beneath, until eventually "a tremendously large space broke down, into which the whole river descended, leaving its bed quite dry for the space of a mile on each side of the aperture, where it had previously been full six feet deep." Where can I see a subsequent account of this, and what was the ultimate effect on the river?
R. T.

LEYDEN.—I shall be obliged to any of your readers who will direct my attention to any works in English literature which contain information

concerning the history of this town and its famous University. Diverse books on these matters, in Latin, French, and Dutch, are known to me, and I am anxious to see what my own countrymen have had to say thereon. Surely some of the many Englishmen and Scotchmen who were educated there must have left something in print or manuscript about their old University. K. P. D. E.

"IBHAR."—What is the meaning of "Ibhar"? I believe it is a Hebrew word. It is engraved on a ring. C. J. M.

"MARKEY."—What place is so called in Old Dutch? I have an old record of the seventeenth century, in which a Dutchman is styled Chief of Plantations in Markey. Q.

BRADLEY ARMS.—To what English family of this name do these arms belong:—"Arg., a chevron gu. between three crosses formée fitchée sa." Crest: on a chapeau a dove with olive branch? C. S. K.

Eythan Lodge, Southgate, N.

THE EARL OF DERBY, SON TO THE DUKE OF LANCASTER.—He served in the French army under the Duke of Bourbon, at the Siege of Carthage, 1389.—De Mezeray's *History of France*, p. 412. Who is the present representative of this ancient title; and if extinct, when did it become so? E.

R. F. JAMESON.—I want a few biographical particulars of the author of several comedies performed successfully on the London stage, viz.:—*A Touch at the Times*, 1812, *The Students of Salamanca*, *Exit by Mistake*, *Nine Points of the Law* [1818], &c.

There was published in 1808 *Antiquity*, a farce, in two acts, said to be written by a gentleman of the Inner Temple. Was this anonymous piece also by Mr. J.? A work giving an historical sketch of Protestantism in Southern France was published by a Mr. R. F. Jameson, in 1839. I should be glad to know if the author of this book is the same as the dramatist. R. INGLIS.

Replies.

NAMES OF THE COMBATANTS AT PERTH IN 1396.

(5th S. i. 364.)

DR. MACPHERSON'S suggestions towards the solution of this much-disputed question appear at first sight very plausible; and for this reason, and because I entirely dissent from some of the views expressed in that gentleman's note, I think it right to offer a few remarks upon them. They appear to be founded mainly on the wresting of a plain passage in an Act of 1392 to suit Dr. MACPHERSON'S view, combined with the

ascription to certain early writers of statements they never really made. As I propose to publish shortly in a separate form my own views on this interesting subject, I will not now attempt to occupy valuable space in re-opening the whole question, but will confine myself to the consideration of Dr. MACPHERSON'S statements in detail.

1. From my acquaintance with those who have given any attention to the matter, I cannot say that I have found any such general acknowledgment as Dr. MACPHERSON mentions in his opening sentence, that the cause of the fight was the endeavour of Government to punish those who had taken part in the Raid of Angus. The idea is quite new to me, and I am aware of no authority which even hints it.

2. The "five earliest writers" referred to by Dr. MACPHERSON are, I presume, Wyntoun, Bowar, (continuator of Fordun's *History*), the compiler of the Register of Moray, Major, and perhaps Boece. Of the four whose names are here given, the first two only were alive in the beginning of the fifteenth century, and of these, Bowar must have been very young in 1396. The other two did not flourish till more than one hundred years later. None of them speak of the combatant clans as being *parentelæ*, if by *parentelæ* is meant "closely allied races"; and, indeed, Wyntoun speaks of them as *two kins*—"twa kynnis." The only authority for their being *parentelæ* is the Register of Moray; but it is questionable whether the statement in this Register concerning the fight is really worth anything, for Sir J. Graham Dalyell, whose *dictum* in such a matter is entitled to the highest respect, says that the portion of the Register in which the passage occurs is an interpolation of a later date (*Brief Analysis of Ancient Records of Bishopric of Moray*, pp. 26-30, Edin., 1826). After all, is alliance by blood between the two clans really indicated by the word *parentelæ*?

3. In stating that the five earliest writers agree that one clan was Clan Quhwil and the other a clan whose leader was named Scha, Dr. MACPHERSON to some extent begs the question. As I have just suggested, Wyntoun, and, in a less degree, Bowar, are alone entitled to any real regard as authorities. Of these two, Wyntoun not only does not assign the leaders to the respective clans, but does not even seem to know which had the victory; and it is quite possible, and in fact highly probable, that Bowar was mistaken in assigning Scha to Clan Kay, as he must have been very young in 1396, and did not write till long afterwards.

4. That the "official list" (i.e. in the Act of 1392) of those engaged in the Raid of Angus should make no mention of an "opposing race," can perhaps scarcely be matter for surprise; for in the Raid, so far as is known of it, there was no question of any opposing race other than the

gentlemen of Angus, who naturally opposed the incursion of the lawless Highlanders into their lands. Thus the reading of the words in the Act suggested by DR. MACPHERSON, as to Slurach or Sheach and his brothers being one set of people, and Clan Qubewil another, seems quite unnecessary and uncalled for,* and in this case the official list can scarcely be said to "confirm the names assigned to the combatants by early historians."

5. No one, I imagine, will refuse to admit that the two clans were Clans Ha and Qubewil, for these are the very names given by Wyntoun; but that Clan Ha can be Clan Sha, or Shaw, as I presume DR. MACPHERSON implies, is not to be admitted so readily. In the first place, the sounds *Ha* and *Sha* in Gaelic could not, from the nature of the language, represent the same word. The sound *Ha* would represent the word *She* or *the*, and the sound *Shā* would represent the word *Seth* or *Se*. So that if one of the clans had been Clan Shaw (Gaelic *Seth* or *Seach*), its name could not possibly have been sounded as *Ha*. In the second place, it is a fact frequently mentioned by writers of a few centuries ago, and admitted by the Shaws themselves, that the Clan Shaw had no existence until after the battle at Perth; that, in fact, the leader of the victorious party was the founder of the clan. It is further apparent from numerous charters and other deeds that the descendants of this leader did not even use the name Shaw until after the time of his grandson.

6. DR. MACPHERSON says that "Hay and Kay are evidently mistakes of transcribers." As, however, *Hay* is the same as *Ha*, which is used by Wyntoun (Clachiny-ha), it can scarcely be called a mistake; and the difficulty with regard to *Kay*, the name given by Bowar, at once vanishes when it is known and recollected that a common form of the genitive of "mac" (a son), both as sounded and written, is 'ic. Thus Clan Kay is no more than Clan-'ic-Ay, or Clan-'ic-Ha, the children of the son of Ay or Ha.

That the opposing clans were the Clan Chattan and the clan afterwards known as the Clan Cameron is clear from the old family histories of both clans; and I shall endeavour, in my forthcoming book, to show that the names given by the chroniclers are easily assignable to these clans.

The only remaining matter I shall notice is of perhaps little importance, but it deserves a few words. DR. MACPHERSON speaks of the fight as on the *Inches* at Perth. Those who know Perth must be aware that the *Inches* are at some distance from each other, being on different sides of the town. The fight took place on the *North Inch*—"apud north-insulam," as Bowar has it. Wyntoun

* Perhaps DR. MACPHERSON did not observe the dividing marks in the Act between the various names and sets of people. No such mark occurs in the passage "*Slurach et fratres ejus et omnes Clan Qubewil.*"

fixes the locality in the same place, "besyde the Freris," i.e., beside the Black Friars' monastery, the gardens of which adjoined the North Inch. The part of the town now standing on the site of these gardens is still, like a well-known part of London, known as *Blackfriars*.

ALEXANDER MACKINTOSH SHAW.

ENGLISH SURNAMES (5th S. i. 262, 330, 352, 391.)—A word or two about "Fawkes," or "Vaux." In his first contribution MR. SALA said:—

"It is amazing to find MR. BARDSLEY treating 'Fawkes,' or 'Vaux,' as a Christian name, and deriving it, together with 'Foulkes,' 'Fakes,' 'Faulks,' &c., from the Norman 'Fulk,' or 'Foulques.' Were this derivation correct, 'Guy Fawkes' would have had two Christian names, 'Guido Foulques,' and would have had no surname at all. Cowel helps us at once to the derivation, equally of the aristocratic 'Vaux,' and the plebeian 'Fawkes' and 'Foakes,' by presenting to us the Latin equivalent, 'de Vallibus.'"

Will MR. SALA permit me to keep him to this statement? Several assertions, or quasi-assertions, are contained in it.

1. That "Foulques," being a Christian name, could not become a surname. This position MR. SALA readily gave up after my reply.

2. That "Fawkes" is not a corruption of "Foulkes," or "Foulques." I replied by furnishing the following string of entries from published registers (I need not name the records again):—"Fowlke Grevill," "Fawke de Coudrey," "Fauke de Glamorgan," "Faukes de Breant," "Faukes le Buteller," "Edmund Falkes," and "Nel Faukes." This is (I claim) an incontestable proof that MR. SALA's assertion is untenable.

3. MR. SALA says in his reply, "This is evidently a pet theory with him" (MR. BARDSLEY). I must disclaim the word. I appeal to *facts*. MR. SALA theorizes, inasmuch as he has only appealed to Cowel (!), and, for the rest, has simply generalized.

I now turn to MR. SALA's reply. He says—"I am quite ready to grant that this 'Foulques' branched off into 'Foulkes,' 'Foakes,' 'Fawson,' 'Faxon,' &c., but not, I contend, into 'Vaux.'" Here we see MR. SALA has given up "Fawkes." His first notice said—"It is amazing to find MR. BARDSLEY treating 'Fawkes,' or 'Vaux,' as a Christian name, and deriving it from the Norman 'Fulk,' or 'Foulques.'" The omission of "Faukes" in his reply is important. I can only surmise that he has discovered this to be a second and still more fatal error than the first. After my references to registers, I do not see how he can come to any other conclusion.

Lastly, MR. SALA asks, "How can MR. BARDSLEY explain his leap (the italics are mine) from 'Faukes' to 'Vaux.'" MR. SALA, I presume, is too busy to look back upon either what he has written or what I have written. Sufficient for me to say that I have never said a word about "Vaux."

It does not occur in my book, nor in my letter, except when quoting from MR. SALA. It was introduced by MR. SALA himself, and is his own property. I will add, however, that in the majority of cases I do not doubt "Vaux" to be a change rung upon "Fawkes." The "leap" is a very easy one—only a "stride," in fact. "Vidler" and "Fiddler" will show the initial letters to be interchangeable. DR. CHARNOCK's important notice of "Vauxhall" and "Faukeshall" is very decisive. Nevertheless, this is a matter imported by MR. SALA, not by me. My share in the discussion is simply to defend the statement contained in my book, that "Fawkes" is a corruption of "Foulkes." I trust this friendly controversy may lead to a deeper interest in the subject of English nomenclature.

CHARLES W. BARDSLEY.

Mr. M. A. Lower says, "The English family (of Vaux) spring from Bertrand de Vaux, who was living in 929, and was a favourite of Robert I., Duke of Normandy, the Conqueror's grandfather. Harold de Vaux, Lord of Vaux, attended William at the Conquest, and was accompanied by his three sons, Hubert, Ranulph, and Robert." According to Burke, "Harold de Vaux in Normandy having, for religious purposes, conferred his seignory upon the abbey of the Holy Trinity at Caen, came into England accompanied by his three sons—1. Hubert, Lord of Gillesland, by grant of Ranulph de Meschines; 2. Ranulph, Lord of Tryernayne; 3. Robert." The Norman origin of the family seems to be confirmed by the *Annales Monastici*. There are several places in Normandy named Vaux; and Kelham (*Norm. Dict.*) has *vaulx* = vallies. Roquefort gives "*vaulz, vaux*." He also writes the name, *valle, vallibus, vauz, vallibus, vauz, vauz*. The name Coote, referred to by MR. SALA, may be the same as Coode, Code, Coat, from the Cornish *coit, coid*, Welsh *coed*, a wood; or it may be *i. q.* Coots, Cutts, Coutts, from Cuthbert.

R. S. CHARNOCK.

Gray's Inn.

SPELLING REFORMS (5th S. i. 421).—I fear the REV. DR. BREWER's proposals will fare no better than those of others. His remarks will probably be received with anything but respect, as he may judge for himself by turning to the remarks on the "Queen's English," only four pages further on (5th S. i. 425), where the well-meant and really well-considered suggestions of Hare are held up to ridicule, and condemned off-hand as affectations. Perhaps few writers have made better suggestions than Hare, and yet he seems to have received very little for his pains. The truth may as well be owned to at once, that our spelling is merely conventional, and the written word is a mere symbol, frequently giving no particular clue to the sound of it, and only to be connected with the sound by those who

have been educated to that end. This being so, we may just as well acquiesce in the stereotyped forms, with all their vagaries. I do not consider it at all a mystery that the forms *exceed, succeed, proceed*, are spelt differently from other forms in English that are derived from the Latin *cedere*. They are words of older adoption and of commoner use, and have, therefore, conformed to an English spelling (as seen in *reed, seed, deed*) instead of keeping strictly to the Latin form. So with most other words; their spellings have a history and a meaning, and the irregularities often point out either (1) differences of date, or (2) whether the words are common or uncommon.

Were any alteration made, I would rather see the final *e* removed than allowed to remain; I should prefer *removable* and *removal* to *removeable* and *removeal*, the latter of which is against all analogy. And I would rather see every derivative of *cedere* made to end in *-ceed*, which would bring in the forms *interceed, preceed*, &c., all reasonably English forms, instead of half-Latin forms like *intercede*. And this I would prefer, as part of a great principle, viz., for the sake of avoiding the final *e*. The use of final *e* for the sake of marking a long vowel came about easily and naturally enough, but it is, nevertheless, the stupidest expedient in spelling ever entertained by rational beings.

If DR. BREWER can do any good, it will be well; but all experience shows that no spelling reform has a chance, unless it shall be one of a complete character, sticking at nothing.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

"EVERY MAN IS THE ARCHITECT," &c. (4th S. xii. 514).—MR. TEW draws our attention to this proverb, ascribed by Sallust (*De Republ. Ordin.*) to Appius Claudius Cæcus, the Censor; but he is mistaken in the date, B.C. 450, when he says that Appius lived. He will find that he was Censor B.C. 312, with C. Plautius, without having been consul previously (*Liv.* ix. 29). In 307 he was elected consul, after resigning the censorship (*Liv.* ix. 42). The idea must have been floating about in the minds of that age, as we find not long afterwards Plautus (B.C. 254–184) asserting that the wise man is the maker of his own fortune, and, unless he be a bungling workman, little can befall him which he would wish to change (*Trinum.* ii. 2, 84):—

"Nam sapiens quidem pol ipse fingit fortunam sibi;
Eo ne multa quæ nevolt eveniunt, nisi fector malus siet."

I have long been in search of a passage in Greek writers parallel to this proverb. Can any one assist me? The adoption of the proverb by Shakespeare (*Julius Cæsar*, Act i. sc. 2) will be recollected:—

"Men at some time are masters of their fates;
The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

Wilhelm von Humboldt, in one of his letters (i. 49), thus philosophizes on the proverb:—

"Es ist eine sprichwörtliche Redensart, dass jeder sich das seinige schafft, und man pflegt das so zu nehmen, dass er es sich durch Vernunft oder Unvernunft gut oder schlecht bereitet. Man kann es aber auch so verstehen, dass, wie er es aus den Händen den Vorsehung empfängt, er sich so hineinpasst, dass es ihm doch wohl darin wird, wie viel Mängel es darbieten möge."

"It is a proverbial expression that every man is the maker of his own fortune, and we usually regard it as implying that every man, by his folly or wisdom, prepares good or evil for himself. But we may view it in another light, namely, that we may so accommodate ourselves to the dispensations of Providence as to be happy in our lot, whatever may be its privations."

In Cervantes (*Don Quixote*, i. 4) we find the idea in a slightly different form. He says, "Quanto mas que cada uno es hijo de sus obras." "The rather since every man is the son of his own works."

Schiller, in *Wallenstein's Death* (iv. 8, 77) expands the idea very beautifully:—

"Ein jeder gibt den Werth sich selbst. Wie hoch ich
Mich selbst anschlagen will, Das steht bei mir.
So hoch gestellt ist Keiner auf der Erde,
Dass ich mich selber neben ihm verachte.
Den Menschen macht sein Wille gross und klein."
"We all do stamp our value on ourselves;
The price we challenge for ourselves is given us.
There does not live on earth the man so station'd,
That I despise myself compared with him.
Man is made great or little by his own will."

S. T. Coleridge.

That man is the architect of his own miserable fate, when it is so, may be learned from the lessons of the Holy Scriptures, and this too from the moment when our first parents ate the forbidden fruit. Metastasio (*Morte d'Abele*, ii.) thus poetizes on the idea:—

"Dall' istanta del fallo primiero
S'alimenta nel nostro pensiero
La cagion, che infelici ne fa.
Di se stessa tiranna la mente
Agli affanni materia ritrova,
Or gelosa d'un ben ch'è presente;
Or presaga d'un mal che non ha."

"From the first moment of the Fall, the source of all our pain is found in our bosom; the mind, the tyrant of itself, supplies food to every grief; now fears to lose a present good, now anticipates some evil that may never come."

C. T. RAMAGE.

PROPERTIES OF FOUNTAINS (5th S. i. 44.)—Brydone, in his *Tour in Sicily*, mentions many fountains that throw up oil and pitch, and one near Naso is celebrated for dyeing everything black that is put into it, though the water appears remarkably pure and transparent. Many wells or fountains in Ireland, termed holy, are supposed to have healing powers, curing sore eyes, rheumatics,

skin diseases, and barrenness in woman. Tober-bunny, or the well of milk, in the co. Dublin, is particularly celebrated for the virtue of its waters; and the old St. John's Well near Kilmainham, was formerly supposed to have healing and fecundating powers, probably from the filtrature of its waters through the decayed bones of the adjoining old cemetery, "Bully's Acre." Many of the old fountains, described as being used for vinegar, were probably flowing from a soil impregnated with sulphuric acid, and those described as staining black or brown contained salts of iron, while those impregnated with chlorine or lime might bleach or make white, those with copper, green, &c. We read of a well in Bohemia that the people use to drink in the morning instead of burnt wine; and one in Paphlagonia that "maketh men drunk when they drink of it." It is to this fountain that Ovid alludes:—

"Quem quicunque parum moderato gutture traxit,
Haud aliter titubat, quam si mera vina bibisset."

It is, however, a special mercy that fountains possessing intoxicating qualities are not more numerous, or the Society of Good Templars would be sorely tested.

R. D. G. H.

THE AMERICAN CIVIL WAR (4th S. xii 368; 5th S. i. 74, 157.)—To the uninformed Pollard's writings may be "more readable" than Stephens's History, but are hardly to be recommended, on that account solely, to those wishing to consult a representative work written from the Southern point of view. Whatever other merit may be claimed for them, in the Southern States Pollard's books are not regarded as possessing an historical value. That they abound in gross errors and misrepresentations has been amply demonstrated by Generals Beauregard (*Southern Magazine*, January and February, 1872) and D. H. Hill (*The Land We Love*, February and July, 1868). The bitter hostility towards the Confederate Administration and certain of the Southern leaders, which Pollard exhibits, has not been thought likely to qualify him for writing a History of the "Lost Cause"; and his numerous errors upon points of fact justify the estimate which has been generally placed upon his writings by the Southern people.

It may be added that the writer in question has practically almost ignored the existence of the great struggle outside of the operations of the Virginia armies.

Greenville, Ala.

G. L. H.

NUMISMATIC (5th S. i. 386.)—N. H. R.'s octagonal piece is not a coin, but a medal of Louis XVI.

NUMMUS.

"PENTECOST" AS A CHRISTIAN NAME (4th S. i. 568; 5th S. i. 402.)—I am able to give a remarkable example of the continued use of "Pentecost" as a Christian name. Two years

ago I was, in the prosecution of my researches for my *History of Trigg*, staying for a short time at that ancient, picturesque and interesting little town, on the north coast of Cornwall, called Botreaux Castle, *vulgo* Boscastle, once a borough, but now without municipal privileges. Whilst there I often remarked a fine, handsome, hale, hearty old man, frequently with a heavy burden on his back; and upon inquiring his name, I was told it was "Penty" (Pentecost) Symons, and that he was over ninety years of age—I forget how much, but at the time I fixed the date of his baptism in the parish register. This, however, is not all: I found that there were then living four other Pentecost Symonses, who, for the purpose of identification, were, with the old man, designated "Old Penty," "Young Penty"—the son of the old man, who was about seventy years of age, but not so strong and hale a man as his father—"Little Penty," "Shooty Penty"—so distinguished because he lived near a water "shoot," or "spout"—and "Muly Penty," so called because he kept mules. I cannot now say what relationship they bore to each other, but they were all of the same family, and descended from Pentecost, the son of Pentecost Symons, who was baptized in the adjoining parish of Lesnewith on 1st January, 1737. Pentecost Symons, the father, and Sarah Martyn had been married at Lesnewith on 28th February, 1730. When I go next into that neighbourhood, I will make further inquiries respecting this family, and, if the result appears to be of sufficient interest, will communicate it to "N. & Q."

Hammersmith.

JOHN MACLEAN.

In the *Illustrated London News* of May 30, in the list of wills recently proved, occurs that of Miss Pentecost Milner, late of No. 22, Hyde Park Place, under 35,000*l.* Wilkie Collins, in *Armadale*, uses Pentecost as a surname.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

[As a surname, "Pentecost" is in the Royal Blue Book (1867). Mr. Bardsley, in *Our English Surnames*, says—"A servant of King Henry III. was called by the simple and only name of 'Pentecoster'"; and he quotes "Pentecost de London," "Pentecost Servicus," and "John Pentecost," from the Rotula Litterarum Clausarum in the Tower, and from the Hundred Rolls.]

TEA (5th S. i. 405.)—Huet notices the introduction of tea in France, and describes its good effects on himself:—

"Tum primum autem plantæ hujus nomen atque usus nosci coeperant in Gallia, cum non magna ejus apud mercatores suppeterat copia, eaque grandi pretio, ac prope modum auro contra veniret. Nec mihi satis cognita tunc erat præparendæ ejus ratio Quocunque tamen modo possem, ea juvare stomachum statui. Et res quidem supra spem atque votum cessit tam feliciter, ut novus mihi visus sit inditus esse stomachus, vegetus atque valens, nulli deinceps obnoxius cruditati. Hinc

tamen porro fuit apud me Thesæ existimatio ut nullum pene abire passus sum diem ejus potu vacuum. Unde et illud percipiebam commodi quod salutare istæ frondes benignis suis vaporibus cerebrum velut detergerent, et propterea jure eas videbar scopas ingenii appellare. Quamobrem grati animi mei monumentum hoc carmine expressum extare volui."

The poem contains fifty lines, which are worth reading, but I limit my extract to four which describe the brewing:—

"Dum loquor ecce focus imponitur sessilis olla:

Apposito infusus æstuat igne latex;

Prolinus injicitur contortis Thea capillis,

Explicat implexas fervida lymphæ comas."

Huetius, *De Rebus ad eum Pertinentibus*, pp. 303-4. Amsterdam, 1718.

As the teapot is not mentioned, it seems that the tea was put into the kettle and, I fear, *boiled*!

Huet does not say when he composed the poem, but *La Biographie Générale*, xxv. 386, states that he sent it to Grævius in 1687. As he did not die till 1721, at the age of ninety-one, we may infer that tea agreed with him. I think Waller's claim to be the first eulogist of tea in verse is not shaken.

Permit me to concur with them in prose. Long ago an eminent physician said to me, "You are young, and do not feel any bad effect from tea; but if you go on as you do now, in ten years you will have laid the foundation of disease, which all the doctors in the world cannot relieve." More than forty years have passed, and the rate of my tea-drinking has increased rather than diminished. The foundation, if laid, must be very deep, as the superstructure has not yet appeared, and I have never, since I was a boy, had medical assistance.

H. B. C.

U. U. Club.

WELL-DRESSING AT TISSINGTON (5th S. i. 428.)

—The pretty custom of well-flowering occurs on Holy Thursday or Ascension Day. At the close of the last century the wells were decorated with branches of trees, and garlands of tulips and other flowers arranged in fanciful devices. The parish priest and choir, after divine service, sang psalms at the well. The custom was not confined to Derbyshire, as it was followed at Brewood and Bilbrook, co. Stafford (see *Plot*, p. 318), at Nantwich; and, on St. Richard's day, at Droitwich. St. Edmund's Well, near Oxford, and St. Laurence's, at Peterborough, were visited on the patrons' days by the country-folk, with dancing and music, cakes and ale. Their water was supposed to have curative properties. Flowers were regarded as emblems of the gifts of the Holy Spirit, and were showered down on Pentecost in churches. Again, in the old mosaics at Rome and Ravenna paradise springs round the feet of the Saviour and His saints, whilst S. Paulinus, Nepotian, and S. Severin decorated the tombs of the departed with flowers. Probably, in the diocese of Lichfield, the

custom may have begun at the shrine, and been continued at the well of St. Chad. Moreover, on the Rogation days immediately before Holy Thursday, young women wore garlands of the Gang-flower in the procession. Wells in England were superstitiously regarded (Anselm's *Canons*, 1102, § 26; Edgar's *Canons*, 960, § 16; Cnut's *Laws*, 1018, § 5; Synod of Winton, 1308). These the mediæval Church turned into holy wells of pilgrimage, like those of St. Keyne and Winifred.

"The Wells of rocky Cumberland
Have each a saint or patron,
Who holds an annual festival,
The joy of maid and matron.
And to this day, as erst they wont,
The youth and maids repair
To certain wells on certain days,
And hold a Revel there.
Of sugar sweet and liquorice,
With water from the spring,
They mix a pleasant beverage,
And May-day carols sing."

MACKENZIE E. C. WALCOTT.

"WELL-DRESSING.—The ancient custom of well-dressing was observed at the village of Tissington, near Ashbourn, on Ascension Day. There are five wells at Tissington, each of which was chastely decorated with leaves and flowers, interwoven among which were such devices as the Latin Cross, a crown, an interlaced triangle, with Chevron and other ornamentation. Among the inscriptions—mostly worked in red daisies—were 'A cloud received Him,' 'Carried up on high,' 'God is love,' and 'Spring up, O well.' Special religious services were held in the church, and also at the site of the five wells, and the village was thronged with visitors throughout the day."—*The Times*, May 19, 1874.

MARRIAGE PORTIONS TO FEMALE SERVANTS.—Probably Raine's bequest. See "N. & Q.," 3rd S. v. 475; ix. 348.

HARDRIC MORPHYN.

"SCRUPE" (5th S. i. 348).—In the contemporary State Papers the spelling is nearly always *Lescrop*, in one word.

HERMENTRUDE.

INSCRIPTION (5th S. i. 366).—Peregrine Bertie was not born in the church porch, as this inscription and some sensational writers have stated, but in his parents' hired house. See the Memoir of his mother in Anderson's *Ladies of the Reformation*, where extracts are given from the Town Records.

HERMENTRUDE.

GRESMAN (5th S. i. 232).—This word is probably connected with *grassum* or *gersom*, a term still in use in the south of Scotland for a fine paid by a tenant, or a vassal, on succession, and also for a tenure by which, on the advance of a sum in aid to a landlord, a tenant is allowed to hold his farm for a term of years at a nominal rent in liquidation thereof.

The same term is used in western India [Guzerat] for the tenure of some of the hill chiefs, who hold their villages as *grassia* lands, i. e., paying a small tribute or quit-rent. The term appears

to have an extensive application in the Scandinavian dialects. Vide Jamieson's *Scot. Dict.*, sub voce "Gersome." W. E.

"CONSERVATIVE" (5th S. i. 439).—The political or party signification of this word dates from a period anterior to Jekyll's infpromptu. An article in the *Quarterly Review* of January, 1830, contains this passage:—"We despise and abominate the details of partisan warfare; but we now are, as we always have been, decidedly and conscientiously attached to what is called the Tory, and which might, with more propriety, be called the Conservative party." Sir R. Peel subsequently adopted the word in one of his political manifestoes, written or spoken,—probably in his celebrated speech at Merchant Taylors' Hall,—and then it got into general use. Canning, however, had used the word in the same sense at a still earlier period. In a speech made at Liverpool in March, 1820, he said, referring to the "middle class":—"Of that most important and conservative portion of society, I repeat, I know not where I could look for a better specimen than I now see before me." And in another speech at Liverpool, in August, 1822, he said:—"For, gentlemen, apart from the interests of separate classes, we have all a common interest in the conservation of that order of things which is the security of the whole." C. Ross.

"J. M. K." (5th S. i. 428).—This was John Mitchell Kemble, son of Charles Kemble, and brother of Mrs. Butler. At Cambridge, where he was familiarly known as Jacky Kemble, he was a brilliant public speaker, and of much general ability and promise. It cannot be said that that promise was fulfilled as his friends hoped, though he attained to great distinction as an Anglo-Saxon scholar. He died prematurely many years ago.

LYTTELTON.

"WIGGS" (5th S. i. 261).—"Wigges," meaning cakes, are so called in an extract you make from Pepys's *Diary*. The ordinary "tea-cake" used to be called a "wig" in Durham and Northumberland some forty years ago. I believe it is now extinct. I remember it well.

E. L. BLENKINSOPP.

BEAUTY IN DEATH (5th S. i. 285).—May not the following quotation from *Paul and Virginia* be counted "poetic," and rival even the "poets":—

"Her (Virginia's) features were not changed; her eyes were closed; her countenance was still serene; but the pale violets of death were blended on her cheek with the blush of virgin modesty."

Is not "the pale violets of death" an original expression?

ELLIS RIGHT.

HERALDIC (5th S. i. 329).—Three fish, naient, crowned, appear in the arms of the borough of Wexford.

NUMMUS.

NOBLE'S "HOUSE OF COMMONS" (5th S. i. 368.)—I have tried to settle this confusion by referring to Burke's *Extinct Peerage and Baronetage*, but only made it worse than it was before; for, while his account under Barrington is exactly the same as Noble's, under Masham, Lady Masham is said to be Winifred in both works, no notice being taken that she was widow of Sir James Altham; and, under Meux, Lady Meux is also said to be Winifred! I am, therefore, compelled to second NOVAVILLA'S request for an explanation.

C. F. S. WARREN, M.A.

RICHARD BLECHYNDEN AND SAMUEL BLECHYNDEN (5th S. i. 368.)—This name is sometimes written Bletchynden and Blechenden. There was a Richard Blechynden elected to St. John's, Oxford, 1665; adm. M.A. 30th March, 1672-3; B.D. 5th June, 1679; preached a sermon at the consecration of Dr. Thomas White, Bp. of Peterborough, in the Archbishop's Chapel, Lambeth, Oct. 25, 1685; Rector of Crick, Northamptonshire, where he died and was buried. Another person of the same name (probably son of the above Richard) was elected to St. John's, Oxford, 1685; adm. B.C.L. in April, 1691, and D.C.L. April 13th, 1695. See *History of Merchant Taylors' School*, Bowyer's *Mis. Tracts*, Le Neve's *Fasti*, and Wood's *Athen. Oxon.*

W. WINTERS.

Waltham Abbey.

THE "ARCHIDOXES" (5th S. i. 368.)—The writer of this treatise is Paracelsus, the pseudonym of Bombast Von Hohenheim, an author whom Sir Thomas Browne frequently quotes. In my copy of Paracelsus (Frankfort, 1605, 4to.) this treatise forms part of the eleventh volume. The full title, as there given, is *Philippi Theophrasti Paracelsi, Medici et Philosophi, Archidoxis Magicae*. There are seven books, which contain, especially in the first four, a most singular array of engravings, representing charms and dies for the purpose of effecting magical and sympathetic cures of all imaginable disorders. My copy has two sets of these engravings, varying in details from each other. The British Museum possesses (E. 2268) a copy of an English translation, with similar illustrations, under the title *Paracelsus his Archidoxes*, Lond., 1661, 8vo. It is, perhaps, hardly correct to call the name Paracelsus a pseudonym, as it seems to be merely a barbarous Græco-Latin equivalent for Von Hohenheim.

V.H.I.L.I.C.I.V.

"BUGABOO" (5th S. i. 372.)—This word will be found in Halliwell:—

"Bugabo. A bugbear; a ghost. *West.* According to Coles, the term was formerly applied to 'an ugly wide-mouthed picture,' carried about at the May games." See *Archæic Dic.* i. 216.

AR. H.

HORACE WALPOLE'S CHARADE (5th S. i. 385.)—It appears to me that the answer must be *vapeur*

(va peur), French for *spleen*, the vapours and hysterics.

LINDIS.

CLIO RICKMAN (5th S. i. 372) was a real personage, and a friend of Tom Paine, of whom he was the biographer.

N.

BALLAD ON MARTINMAS DAY (5th S. i. 127, 194, 355.)—W. D. B. appeals to me to give him the localities of Gurguntum and St. Leonard's Well. The authorities in which I have found the ballad give no note nor explanation on any part of it. If you will be good enough to reprint here the two following stanzas, I can show that the scene of the ballad is Norwich:—

"Some do the city now frequent,
Where costly shows and merriment
Do wear the vapourish evening out
With interludes and revelling rout;
Such as did pleasure England's Queen
When here her Royal Grace was seen.
Nell hath left her wool at home,
The Flanderkin hath stayed his loom;
No beam doth swing nor wheel go round
Upon Gurguntum's walled ground,
Where now no anchorite doth dwell,
To rise and pray at Leonard's Well;
Martin hath kicked at Balaam's Ass,
So merry be old Martinmas."

An ancient name of Norwich was *Caer Guntum*, said to be derived from King Gurgunt, "sometime Kyng of Englande, whiche buylded the castle and layed the foundation of the citie." Camden says it was fortified with strong walls, with a great many turrets, and eleven gates; hence the epithet "walled ground" in the ballad. Norwich has been renowned for centuries for the excellence of its woollen-stuff manufacture, first introduced by the Flemings, and greatly increased by a fresh immigration from Flanders in the reign of Queen Elizabeth, owing to the cruelty of the Duke of Alva. Thus we have here introduced Nell and her spinning-wheel, with the Flanderkin and his loom.

Hard by the city, passing out of the Bishop's Gate, is a hill on which stood St. Leonard's Priory, founded about the year 1100 by Herbert de Losinga, the first bishop of Norwich. This was reduced to ruins in Kett's Rebellion, and, at the dissolution, the site was given to Thomas, Duke of Norfolk, whose son, the Earl of Surrey, built upon it a sumptuous house called Surrey House. Between the priory and the city, Blomefield tells us there was "a spring of pleasant water, formerly much resorted to, which occasioned Sir John Pettus, in 1611, to build a handsome free-stone conduit over it." This was most probably the St. Leonard's Well referred to in the ballad.

In the former verse allusion is made to the visit of the Queen. In August, 1578, Elizabeth spent a whole week in Norwich, arriving on Saturday, the 16th, and leaving on Friday, the 22nd; dur-

ing which time she was entertained with the speeches, masques, and revelry, in which she so much delighted. And it is curious that, upon the occasion of her entry, a "bachelor," fantastically attired to assume the character of King Gurgunt, was instructed to welcome the Queen in a poetical speech, in which he thus describes himself:—

"King Gurgunt I am hight, King Belin's eldest son,
Whose Sire, Dunwallo, first the British crown did wear."

Unfortunately, at that critical moment, a heavy shower of rain began to fall, which caused Her Majesty to hasten away, and so the speech was not spoken: it may be read, however, in Blomefield's *Hist. of Norfolk*, iii. 322, *et seq.* (ed. 1806); and also in Nichols's *Progresses of Queen Elizabeth*, ii. 138, *et seq.* The allusion in the line—

"Martin hath kicked at Balaam's Ass"

I cannot divine. Does it refer to some event in the life of St. Martin, or in the "Martin Marprelate" controversy? The authorship of the ballad is still in the clouds. MR. BRITTEN suggests that Dr. Forster may himself have written and published it *more suo*; but it was printed in the *Times Telescope* ten years before it appeared in Forster's *Perennial Calendar*. I am of opinion, from internal evidence, that it was written not long after the time of Queen Elizabeth.* E. V.

THOMAS FRYE (5th S. i. 269, 316, 419).—The subject of the engraved heads by this artist has been so frequently discussed in the pages of "N. & Q." (see 3rd S. i. 110, 172; xii. 524; 4th S. i. 78, 184, 254, 376; x. 206, 280) that I doubt whether further information, such as is desired, will be forthcoming. Concerning five of the seven portraits mentioned by MR. FREDERICK OVERTON, there never was or could be any doubt, for the simple reason that the respective name appears in each case on the engraving.

Of the other two—namely, Mrs. Frye and Miss Pond—it was long since pointed out (3rd S. i. 172), on the authority of Bryan (*Dictionary of Painters and Engravers*), that portraits of them were among the mezzotint works of the artist: the difficulty was, and is, to identify them.

There is some doubt as to the number of engravings that were published. Of the large heads, I believe there were eighteen, exclusive of those of the King and Queen, of which, I think, three sizes were issued. Leveridge is not of this series, nor do I consider a smaller head, said to be a portrait of the Queen of Denmark, to be so.

It is indicative of the little interest that was taken in these productions, that in several accounts of Frye it is stated that only six of them were engraved. Edwards says so in his *Anecdotes of*

Painters, and the statement is repeated in Chalmers's *Biographical Dictionary* (1814), with the addition, that in 1760 proposals were issued for twelve heads in the same manner; but, we presume, his illness and subsequent death prevented his completing more than six. This is clearly a mistake, and rather confirms my conjecture that the set consists of eighteen plates. I differ from those who are of opinion that all these engravings are portraits (except in the sense of being taken from life), as, were they so, it is, I think, fair to assume that they represented persons of note, and I cannot reconcile this with the difficulty that undoubtedly exists in identifying them. I must confess, however, that two of them being likenesses of the celebrated Misses Gunning, as pointed out in an interesting communication on the subject from your correspondent J. W. H. (4th S. i. 78), tends greatly to show that I may be mistaken.

The date of Frye's death given by MR. OVERTON (1862) is, of course, a misprint for a century earlier. The correct date appeared in "N. & Q." as recently as page 316 of the present volume.

CHARLES WYLIE

"THAT BEATS AKEBO" (5th S. i. 148, 255, 317).—When I first appealed to the correspondents of "N. & Q." as to the derivation of this, I suggested a French origin. The person who used it was of an Irish family, and I have since learned that the expression "That beats" is frequent in Ireland, N. himself giving an example of it. I shall, therefore, now appeal to an Irish scholar for the explanation. Every one knows that "abo" is "ever." What is the first syllable? L. Oxford.

THE IRISH PEERAGE (5th S. i. 144, 218, 298).—I must confess that I did overlook the possibility of which W. M. speaks. But it would not alter what I wrote: it would simply make it necessary to provide that on the merging of a peerage the limitations of the patent should be examined to ascertain whether or not it could emerge again; and then the right of the Crown in question would open or not accordingly.

CHARLES F. S. WARREN, M.A.

SWALE FAMILY (5th S. i. 188, 253, 297).—If Robert Swale, M.D., was born in the year 1635, he could not have been the fourth son of the first baronet, Sir Solomon Swale, of Swale, co. York (so created by King Charles II., June 21, 1660), as the second holder of the title, Sir Henry, his son and heir, was only born in 1640; dying "Jan. 19, 1683, *ætat.* 43," according to Courthope's *Synopsis of the Extinct Baronetage of England* (London, 1835), p. 192. A. S. A. Richmond.

MORTIMER, OF WIGMORE (5th S. i. 188, 234, 358).—If MR. STONE desires to learn the true

* In the ballad as given in "N. & Q." the spelling has been modernised.

origin of the Mortimers, of Wigmore, he must not expect to be instructed by Watson's *History of the Earls of Surrey*, for those costly quartos abound in errors long exploded, and were compiled for the sole purpose of bolstering up a fictitious pedigree for the Warrens of Poynton. The early history of the Mortimers was for the first time critically investigated in the fourth volume of Eyton's *Antiquities of Shropshire*, where the connexion of Ralph de Mortimer, of Domesday, with the first William de Warren is accurately stated. They were *not brothers*, but cousins. With all due deference to your correspondent, there has not been in England, since the reign of King John, any family of Warren with any reasonable pretension to legitimate male descent from the first Earl of Surrey.

HERMENTRUDE is too accomplished a genealogist not to have discovered by this time her mistake in saying that "Queen Victoria was the heir general of the Mortimers." The Queen is descended from them, of course, through the House of York, but HERMENTRUDE must know that Elizabeth of York is now represented by the co-heirs of her two daughters, Margaret of Scotland, and Mary, Duchess of Suffolk, and that Her Majesty has not the slightest pretension to be the heir, or the co-heir, of her ancestress, Margaret Tudor.

TEWARS.

In 8 Hen. IV. Radegundi Becket, Lady of Mortimer. Who was she? Qy. Wife of Roger, Earl of March, and heir presumptive to the crown, ob. 1398? In none of the pedigrees I have seen can I find her.

T. H.

SHIRLEY FAMILY (5th S. i. 248, 294.)—When I said that the pedigree of the descendants of Dr. Thomas Shirley had never been fully investigated, I had not seen the second edition of *Stemmata Shirleiana*, a work which, by the way, I think every genealogist must greatly admire. I referred to descendants, if any, of Thomas and Richard, sons of the Royal physician, respecting one of whom I once had a note, copied from some authority (!) to the effect that he went to Jamaica; hence my query in connexion with the Sherdley family. I shall endeavour to find this note, and transmit it to your correspondent for what it may be worth. The surname Shirley is found in Barbadoes, in the seventeenth century, and I cannot help thinking that a search through the records of the latter island would result in the discovery of more than one of the name.

In the Sussex Archaeological Society's Journals, many of the branches of Shirley of Preston, &c., have not been traced to their extinction, or representation at the present day. But I by no means impute this as a fault to the writer of those papers, for I am sure that it would be impossible to carry any genealogical investigation so far in every in-

stance. The Shirley family being one of the highest distinction, even a stranger may take an interest in suggesting subjects of inquiry with reference to it. S.

CHEVALIERS OF THE GOLDEN SPUR (5th S. i. 249, 295.)—Is the Robson alluded to in the note "Chevaliers, &c.," the compiler of an heraldical work published at Sunderland? If so, he is no great authority. Robson published by subscription, and the prospectus stated that the subscribers' arms would be inserted gratis. This promise was carried out, and Mr. Robson found arms for several of his subscribers who were not of gentle blood, or anything approaching to it.

N.

The coat described by RHO appears to be that of a Grand Master of the Order of St. John of Jerusalem, whose members have their shields of arms backed by the eight-pointed cross of the order, whilst the crown denotes the sovereign power claimed for it. I have recently been examining a curious seventeenth century MS., which gives an account of many of the Grand Masters, together with "tricks" of their armorial bearings. All are surmounted by the crown.

W. J. BERNHARD SMITH.

Temple.

An account of this Order will be found in any book devoted to the subject of orders of knighthood. The best original book on the Order which has come into my hands is the *Memorie Storiche sull' Antichità, ed Eccellenza dell' Ordine Aureato, ossia dello Sperone d'Oro*, of the Cavaliere Luigi Angeli, published at Bologna in 1826. The Order is now reformed and merged into that of St. Sylvester. If RHO will communicate with me directly, I may be able fully to answer his queries.

J. WOODWARD.

St. Mary's Parsonage, Montrose, N.B.

LEOPARDS IN HERALDRY (5th S. i. 386, 434.)—In Scott's *Border Minstrelsy*, and in the tales of *Museus*, these are attributed to families descended from fairies. SP.

Miscellaneous.

NOTES ON BOOKS, &c.

WILLIAM HONE—AND HONE'S WORKS.

NINETY-FIVE years have elapsed since William Hone was born, in Bath, in the year 1779. There were then two reigning monarchs, that is to say, Masters of the Ceremonies, in the city of the springs—Major Brereton and Mr. Dawson; that there was another monarch, at St. James's, was a matter of less consideration in the minds of the "quality" at Bath.

William Hone did not belong to the "quality," and he had to begin his arduous battle of life very early in London as an attorney's clerk—a "copying" and not an "articled" clerk. Hone chafed under the problems

work, and he took to selling books in a humble way; he grew humbler thereby, for he did not prosper. He valiantly challenged fortune in various other ways, but he was beaten over and over again. In his despair, he plunged to the lowest depths in order to pick up a pearl, if there was one to be found there. He wrote for small periodicals, and starved a large family on the scanty proceeds. But, from small, the undaunted and modest fellow pushed his way to more important journals, and, in 1816, he published one of his own—*The Reformer's Register*—in which he assailed the wildly good-natured theories of Owen; and he did not gain celebrity enough to have his assault answered. Hone, however, had been in training for it, and he soon after this achieved it. His political squibs caught, delighted, and sometimes terrified the public. His *Political House that Jack Built* was so true, that all confessed the truth; so witty, that all laughed at its wit; but it was so "audacious" that steady-going old people thought that the end of the world was come if even disreputable magnates were to be pulled by the nose, and kicked into the midst of the multitudinous public. The least that could ensue, they thought, would be a halter for Hone. Nevertheless, the Bath man lit his squibs and hurled them into the mob, by whom they were taken up and flung from hand to hand; and woe unto him who attempted to put his foot upon them. People who hated Hone and his politics laughed till they were ashamed of their wickedness, and then they bought more of his squibs, and laughed and blushed and "d—d the fellow," and looked eagerly for his next issue. At last, Hone made his great mistake: he went to the Book of Common Prayer to find materials for his political squibs, and he was at once prosecuted for blasphemy. No doubt he was also persecuted for his wit, for the dexterity with which he hit his mark, for the fearlessness with which he attacked abuses so old that they seemed to be sacred. Three separate juries acquitted him, and the triple acquittals are said to have been the blows which killed Lord Ellenborough. One of the jurymen on the last trial afterwards declared that he was prepared to die, if need be, rather than pronounce a man "guilty" who was manifestly prosecuted, not for blasphemy or sedition, but for exposing abuses which were eating into the very heart of the nation. This juror was an eminent London merchant, named Elwall. Hone conducted his own defence so modestly as to secure respect; so pertinaciously, as to harass the very souls of adverse judges and lawyers; and with such irresistible argument (without justifying the fact of his having parodied the Prayer Book) that no argument on the part of the judge, bitterly determined to crush him, if possible, had any weight with the juries. Hone left the Court overwhelmed with the toil of the fight he had maintained, unskilled and against such fearful odds; but he came out of the struggle a new man also. He never more touched the Prayer Book but with reverence. He never more thought of the use he had made of it but with unfeigned bitter regret. He turned to better things. After some unsuccessful essays to make a livelihood, Hone, in 1826, issued from his house on Ludgate Hill the first number of his ever fresh *Every-Day Book*. The woodcuts, especially those of the months, attracted general attention; and, what was better, the new serial sold. George Cruikshank and Charles Lamb contributed in their especial ways to this success, and the healthy, instructive, amusing *Every-Day Book* was a delight in thousands of homes. Christopher North praised its spirit-stirring descriptions of old customs, delightful woodcuts of old buildings, as well as many a fine secret learned among the woods and fields and whispered by the "seasons" difference. "He has deserved well," added North, "of

the naturalist, the antiquarian, and the poet, by his *Every-Day Book*." Popular as the book was, the expense of producing it caused Hone to feel the pitiless pressure of the law against the honest and struggling debtor. Some of the editorial work was done, and done well, in a debtor's prison—a prison which could not do with him as it did with so many, prevent a man who owed money from working in order to pay his debts. Subsequently appeared, in numbers, *The Table Book*. To this succeeded *The Year Book*, and with these three works the name and fame of Hone are honourably and permanently connected. "I am sorry," said Southey, "I had not seen the *Every-Day Book* and *Table Book* before my *Colloquies* were printed, that I might have given Hone a good word there. I have not seen any miscellaneous books that are so well worth having, brimful of curious matters, and with an abundance of the very best woodcuts." Again Southey recommended these books to "all interested in the preservation of our national and local customs"; and Lamb thus wrote of the first serial:—

"Dan Phœbus loves your book; trust me, friend Hone,

The title only errs, he bids me say;

For while such art, wit, reading there are shown,

He swears 'tis not a work of every day!"

Notwithstanding these testimonials, and the thoroughly pure, wholesome, and instructive literary fare Hone provided for the public, he was more than once foiled in the struggle. He had, however, friends ready to help a man who was unwilling to be vanquished. Among them was the late Mr. Tegg, who was also one of those heroic men who out of successive adverse circumstances make steps to climb to fortune. In what way Lamb aided Hone all the "Books" bear witness; and there is nothing more charming of Lamb's than his sketch (in the *Every Day Book*) of "Captain" Starkey (including biographical details of the writer and his sister), who "might have proved a useful adjunct, if not an ornament to Society, if Fortune had taken him into a very little fostering, but wanting that, he became a Captain,—a by-word,—and lived and died a broken bulrush!"

Hone's other services to literature are chiefly *Ancient Mysteries Described* and his edition of Strutt's *Sports and Pastimes*. The services rendered to him by his friends enabled him to cultivate literature still, and to keep (for a time) a coffee-house and hotel in Gracechurch Street. Lamb adds a joyous P.S. to one of his cheery notes to Hone, in June, 1830, in the words, "Vivante Coffee, Coffee-potque"; and there are hospitable, net to say rollicking, echoes in one of Lamb's invitations to Hone:—"I will only add that Enfield is still here with its accustomed shoulders of mutton, fine Geneva tipple, &c." Occasionally Lamb good-humouredly teased his friend with his criticisms:—"Your almanack," Lamb writes, "is funny; it only disappointed me as being not an almanack. . . . The only information I received from it is, that New Year's Day happened this year on the 1st of January! I do not see the days even set down on which I ought to go to church, the Dominical Letter, —fie!"

The three admirable serials, with Lamb pleasantly greeting us in all of them, have been re-published recently by Mr. Deputy Tegg, whose father originally published the *Year Book*. They are equally valuable as books of reference, books for study, or books of amusement. They are fitting for keeping, and most appropriate for giving to others, who, not having libraries, will find here the essence and quintessence of a thousand libraries. One of the contributors to the three "books" is a well-esteemed correspondent of "N. & Q."—JAMES HENRY DIXON. In consequence of a note he addressed to us, we put some queries to Mr. Tegg, the nature of which may be seen in his prompt reply:—

"HONE'S WORKS."

"To the Editor of the *Notes and Queries*."

"Sir,—The present edition of the works of William Hone, namely, *The Every-Day, Table, and Year Books*, are printed from the stereotyped plates properly repaired. The only additions are to the *Year Book*, namely, '*My Father's* [Hone] *Narrative, written by himself, and Decker's Raven's Almanac, foretelling of a Plague, Famine, and Civil War, that shall happen this present Year, 1869, in quarto, black letter.*' I took some pains to inquire if any of the writers were alive who had contributed to either of the four volumes, but could learn nothing. I did not, in justice to the memory of my old friend, the editor and author, feel justified to disturb his work by any new matter, with the exception of the two I have named, both being edited by him. I should be obliged by any of your numerous readers pointing out if any errors occur in the work, that I may at once see they are properly corrected.

"I am, Sir, yours, &c.,

"WILLIAM TEGG."

With good wishes for an edition of these "Books," which will be out of print, probably, long before Mr. Tegg is called on to print another to celebrate Hone's "centenary," there only remains to be said that the wearied athlete himself never lost his spirit. He laboured hard during the week, was a regular attendant at Mr. Binney's Weigh House Chapel,—had some share, it is said, in the active duties of a Nonconformist minister, and held the pen as sub-editor of the *Patriot*, when death overtook him, at Tottenham, in 1842. The attendance at his funeral of men distinguished in art and literature was a proof of the respect felt for him outside the family circle, where he had been deeply loved and was as deeply mourned.

History of the English Revolution of 1688. By Charles Duke Yonge. (King & Co.)

A GENERATION has gone by since Mr. Yonge commenced a literary career, which in its course has brought him continually increasing honour. This is natural; for, with each successive work, Mr. Yonge has manifested increase of power. The history of '88 should be his most popular book. It relates the most momentous incident in the chronicle of England, in the happiest and most lucid way imaginable. Especially well has the Regius Professor of Modern History at Belfast told the exciting story of the Declaration of Indulgence (which, in fact, ordered every man to dream of no indulgence but such as he could find in obeying King James's absolute will), and of its proximate and remote consequences. The clergy generally declined to read it, and one of them, Samuel, father of John Wesley, did more, he preached against it, to this significant text: "Be it known unto thee, O king, that we will not serve thy gods, nor worship thy golden image which thou hast set up."

A Fragment of Mr. J. O. Halliwell's "Illustrations of the Life of Shakespeare." For Presents only.

ABOUT four years ago Mr. Halliwell (to whose courtesy we owe a copy of the above) had the good luck to discover documents which showed the nature of Shakespeare's connexion with the Globe and Blackfriars theatres. These will be used in Mr. Halliwell's *Illustrations of Shakespeare's life*. Meanwhile, that gentleman publishes this fragment, and says:—"This step will, at all events, relieve the solicitude of my friend Mr. Furnivall, who is in an alarming state of disquietude lest I should be removed from the scene before the papers are given to the world." The "fragment" illustrates transactions between players and proprietors, and shows when Shakespeare became one of the partners in the proprietorship of the Globe, and when he joined the

Blackfriars. The petitioners to the Lord Chamberlain say:—"The father of us, Cuthbert and Richard Burbage, was the first builder of play houses, and was himself, in his younger years, a player."

The Greek Anthology. By Lord Neaves. (Blackwood & Sons.)

LORD NEAVES, "one of the Senators of the College of Justice in Scotland," has added a charming volume to the series of "Ancient Classics for English Readers." He has well classified the epigrams, and has prefixed an Introduction which is the work of a scholar who loves his work. We may not always agree with him, but one cannot dissent from the judgment of so competent a critic without hesitation. The translations of the original lines are generally spirited, and Lord Neaves has taken a justifiable course in giving modern adaptations. Thus, the translation of a Greek epigram (anonymous) on a beautiful lady is one which Lord Neaves finds in an old magazine on a Cornish lady:—

"Now, the Graces are four, and the Venuses two;
And ten is the number of Muses;
For a Muse, and a Grace, and a Venus are you,
My dear little Molly Trifusis."

THE magazines for June afford an opportunity for making a few notes. Persons who judge of Edgar Poe by Dr. Griswold's portrait of the poet as a debauched, drunken profligate, should read Mr. Ingram's paper on Poe in *Temple Bar*.—In the *Cornhill*, in an article entitled "Homer's Troy and Schliemann's," the writer treats the alleged finding of Priam's treasure as an archaeological joke; and he gives solid reasons why Schliemann could not have discovered ancient Troy at Hissarlik; among them, that "it has already, and long ago, been discovered at Buonarbashi." Dr. Stark, in his *Nach den Griechischen Orient*, states that he visited Schliemann at Hissarlik; and, while he admires the objects which the excavator found there, is decidedly of opinion that they were not found on the site of Homer's Troy. Let us add that the original idea of fixing the site of Troy at Buonarbashi was formed and proved by M. Chevalier, long before Gell published, now seventy years since, his *Topography of Troy*. Hawkins, Sibthorp, Dallaway, and other explorers, followed Chevalier and preceded Gell. They were all for Buonarbashi as the undoubted site of the city of Priam.—The opening paper in *Macmillan*, by Mr. E. A. Freeman, takes recently published works on the buildings of Rome for a subject, which recommends itself to the majority of readers of "N. & Q.," and of which some idea may be conveyed in the concluding sentences:—"In the vast extent of the city enough is left for us to trace out all the leading features of the various forms which were taken by the early Christian buildings, and to connect them with the buildings of the pagan city which form the models out of which they grew by healthy and natural development. The historical associations of these buildings are surely not inferior to those of their pagan predecessors. As marking a stage in the history of art, we must look upon them as links in a chain, as the central members which mark the great turning point in a series. That series, as we have seen, begins with the arch of the Great Sewer; it goes on, obscured for awhile, but never wholly broken, under the influence of a foreign taste. Through the buildings of Rome, and Spalato, and Ravenna, and Luca, it leads us to the final perfection of round arched architecture, both in its lighter and more graceful form, at Pisa, and in its more massive and majestic variety at Caen, and Peterborough, and Ely, and Durham."—In "A Talk about Brussels," in *Tinsley's Magazine*, we have a note on the Wandering Jew, namely, that the last time he was seen was in Brussels, and—

"Jamais on n'a vu
Un homme si barbu."

Again, the readers of "N. & Q." will learn with interest, from "The Table Talk of Sylvanus Urban, Gentleman," that our much esteemed correspondent, MR. EDMUND LENTHALL SWIFTE, was a correspondent of the *Gentleman's Magazine* seventy-three years ago!—*All the Year Round* has been distinguishing itself lately by a series of readable articles, "Legends and Traditions of the English Counties." These are by Mr. Thornbury, and are in his best manner. They will, without doubt, be published in a collected form. We have only space to add, of the last number of *Old and New London*, by the same gentleman, that the interest of the subject is well sustained, and that the letter-press is more profusely illustrated than ever.

"YOU KNOW WHO THE CRITICS ARE."—A well-read correspondent, TENOR, adds to the "links" required for tracing this aphorism the following quotation:—

"Whate'er were his faults, they have taught him the wit,

The blots of his neighbours the better to hit;
As oftentimes poets, whose writings were damn'd,
Have after for critics been notably famed."

"The Modern Patriots: a proper new Ballad"; published in *Read's Weekly Journal*, Jan. 26, 1734. The allusion in the last two lines is to Pope, with possibly a special reference to his well-known lines quoted in "N. & Q.," Nov. 29, 1873, under "Miscellaneous."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the persons by whom they are required, whose names and addresses are given for that purpose:—

A PERFECT LIST of all such Persons as by Commission under the Great Seal of England are now confirmed to be Custos Rotulorum, Justices of Oyer and Terminer, Justices of Peace and Quorum, and Justices of Peace. 1690. 8vo.

THE NAMES of the Nobility, Gentry, and others who contributed to the Defence of this Country at the time of the Spanish Invasion in 1598. 4to. 1798.

Wanted by Edward Peacock, Bottesford Manor, Brigg.

PORTICA STROMATA, or a Collection of Sundry Pieces in Poetry, drawn by the known and approved Hand of R. C. Anno 1648.

Wanted by George M. Traherne, St. Hilary, Cowbridge.

Notices to Correspondents.

MR. PEACOCK repeats the following query, which has already appeared in "N. & Q.," see 2nd S. xi. 452, and 4th S. v. 489:—"Thomas Messingham.—The author of *Florilegium Insula Sanctorum, seu Vita et Acta Sanctorum Hibernia* was a native of Leinster. Can any of your readers tell me whether he was of English family? There is a village called Messingham in Lincolnshire, and I think his ancestors must have taken their name from it."

WILLIS NEVIN.—The flat grave-stone in Worcester Cathedral, on which is the inscription "Miserrimus," relates to the Rev. T. Morris, "a Minor Canon" (says Murray's *Handbook*) and Vicar of Claines, who refused to take the oath of allegiance to William III., and lived to the age of eighty-eight on the generosity of the affluent Nonjurors. Died 1748.

A FOREIGNER.—M. Delepierre has written a work on macaronic poetry, entitled *Macaroneana Andra; overum Nouveaux Melanges de Littérature Macaronique* (Trübner & Co.). This volume, together with the one published by the author in 1852, forms the most complete collection of this peculiar form of poetry in existence.

DOUBLE-KNOCK.—Consult M. Arthur de Rothschild's *Histoire de la Poste aux Lettres*, in which the author ascribes the honour of having originated the postal system to Artaxerxes I. M. de Rothschild brings down the history of the "Post" to the days of the Commune.

WILLIAM BLOOD.—A biography of Capel Loft, with notices of his works, is given in Gorton's *Biographical Dictionary*, and in the *Gentleman's Magazine*, vol. xciv., pt. ii., p. 184; indeed, consult any good modern Biographical Dictionary.

E. L.—"When born in tears," &c. The original Arabic of these lines is given in *Specimens of Arabian Poetry*, &c., by J. D. Carlyle, Professor of Arabic at Cambridge. See "N. & Q.," 4th S. xi. 384, 410, 451.

J. HUTTON (Ealing).—In British Museum, years ago; it was lighted on by mere accident when looking for another work. We do not remember under what head it was catalogued.

OLPHAR HAMST.—The work was undertaken to meet a want which then existed, but which was satisfactorily supplied before the book to which our correspondent refers was put to press.

H. E. S., Baltimore City College, has our best thanks; but he was anticipated by another correspondent in our last number.

J. C.—"N. & Q." has already stated that—

"Death hath a thousand doors to let out life"

is from Massinger, *A Very Woman*, v. 4.

H. H.—There is a department at Rome, under the Pope, which registers all the particulars you refer to. The election to the Papal chair always falls on a Cardinal.

J. M. A.—It is pronounced as a *k*; or, rather, as the *ch* in German, less hard than the *k*.

X. Y. Z.—*Juxta Identified* was written by John Taylor, 1814.

HELP (Tenby).—Consult the *London Post-Office Directory* for a list of coin-dealers.

M. B. S. and other correspondents—Papers on Longevity have been forwarded to Mr. Thomas.

F. T. (Bristol).—You had better consult some dealer in the matter.

T. H. N.—"As mad as a hatter." See "N. & Q.," 2nd and 3rd S. *passim*; 4th S. viii. 395, 489.

OMICRON.—See "N. & Q.," 2nd S. vii. 230; 4th S. xii. 384.

J. C. J. will find the names of the novels by referring to the British Museum Catalogue.

PHILIP ACTON.—"What I gained," &c. See "N. & Q.," 1st S. v. 179, 452; viii. 30; xi. 47, 112.

J. C.—It is always necessary to send written descriptions of coins.

G. E.—We shall be happy to forward a pre-paid letter.

REV. W. G. K.—Received.

ERRATUM.—P. 442, col. 2, line 26 from top, for "ys" read *vs*.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, JUNE 20, 1874.

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Notes on Books, &c.

Notes.

SALISBURY.—THE SUBSTITUTION OF *L* AND *W* FOR *R*.

In a bookseller's catalogue which was recently sent me, but which I have unfortunately lost, I noticed a book (printed A.D. 1641) in which *Salisbury* was spelled *Sarisbury*, with an *r*.^{*} *R* was, of course, the original letter, for everybody has heard of Old and New *Surum*; but when was the *r* first changed into *l*? Did not the change begin till after 1641, the date of the book just mentioned, or were the *r* and the *l* both then used?

Other instances in which a medial *r* has become *l* are:—*gillyflower* (O.E. *jerefloure*, *gillofre*, &c.; Fr. *girofle*), from the Gr. *καρύφύλλον* *ἱ*—see Webster. *Gerald*, from the Germ. *Gerhard*.

* "Animadversions written by the Rt. Rev. Father in God, John, Lord Bishop of Sarisbury, upon a treatise entitled *God's Love to Mankind*. 12mo. calf, 1641."

† I say medial, because in the cases cited the *r* does not begin or end the word, yet medial is hardly the term to apply to an *r* beginning or ending a syllable, as it does in more than one of these words. Have we no other word to express the term *inlateral*?

‡ The flower of *gillyflower* seems to have been manufactured out of the terminal *fls* (in Fr. there is also *girofle* = clove), which has some resemblance to *flower* in sound. The word signified a plant with a pretty flower, and so they made a flower of it.

Turtle—Fr. *tourtereau*; It. *tortora*, *tortola*; Lat. *turtur*. *Angola* for *Angora*.§ *Pilgrim* (Ital. *pellegrino*, and with *l* in most modern languages) from the Lat. *peregrinus*. Instances in other languages are *Gertrude* in Ital. = *Gertrude*, *peligro* and *milagro* in Span., from *periculum* and *miraculum*, and in Fr. *flibustier* from *freebooter* (see Littré), whilst in the French of the people we have *collidor* (also in the *patois* of Champagne) for *corridor*; *virebrequin* for *vilebrequin* (centre-bit); *aigledon* for *édredon*; *célèbral* for *cérébral*.|| These examples I have myself collected; a few others, chiefly Italian, will be found in Max Müller's *Lectures*, second series, 1864, p. 171, quoted from Diez. The change is generally assumed to be so very common that people seldom think it necessary to give any examples. My experience is that genuine examples are by no means common, and this is why I have taken the trouble to collect some.

There is no doubt that *l* is easier to pronounce than *r*, and this is shown by the circumstance that children, when beginning to speak, frequently substitute *l* for *r*, but, as far as I know, never *r* for *l*. They have no difficulty in pronouncing *l*, but they commonly either drop their *r*'s, or (which is more common) they substitute some other letter for it. The letters substituted by English children are *l* and *w*, as in *labbit* or *wabbit*, *lice* or *vice*, and *twice* for *rabbit*, *rice*, and *tree*.¶ The substitution made use of by French children is, a French lady informs me, always *l*, and, differing in this from English children (see note ¶), they substitute the *l* also

§ The same confusion between the two words is found in French also. Littré has the following excellent remark upon the subject:—"On confond souvent et à tort *angora* et *angola*. *Angola* est le nom propre d'un pays situé sur la côte occidentale de l'Afrique; et *Angora* est une ville de l'Asie Mineure. C'est d'Angora et non d'Angola que nous sont venus les chats et les chèvres dont il est parlé dans l'article."

|| In Italian also *celebro* is found as well as *cerebro*.

¶ The same child never, I believe, substitutes both *l* and *w* for *r*, and it would seem that those children who use *l* for *r* are more likely to attain to a correct pronunciation of the *r*, as I never remember to have heard an adult Englishman use *l* instead of *r*, whereas everybody knows that there are not a few Englishmen who have never been able to get beyond the *w*. *L* seems to be used by children at the beginning of words only. Where the *r* forms the second of two successive consonants either at the beginning or in the middle of a word, it is, I believe, never changed into *l*, in consequence, no doubt, of the difficulty which the pronunciation of the double consonant would present. I have never heard a child say *tee* or *fluit*, and I expect a child that uses *l* would pronounce these words *tee*, *fluit*, that is, by dropping the *r*. But *w* (which is half, or more than half, a vowel, cf. *west* and *quest*) is used in such cases, and *twice* and *fruit* are very often heard. Final *r* in English is so little heard that children do not require to substitute either *l* or *w* for it; but, as it is a good deal heard in French, French children substitute *l* for it. See next note.

when the *r* forms the second of two successive consonants, as in *très* and *fruit*, which they pronounce *tlès* and *fruit*; and, again, when the *r* is final, as in *cher* (see note *).

It is amusing, but hardly surprising perhaps, to find that affected people who *will* not pronounce the *r* revert to the practices of their childhood; but why is it that in England they always substitute a *w* (like those who are organically incapable of pronouncing *r*) and never an *l*? In France *l* is the letter chosen by children and the affected alike. Of this affected use of *l* in French I met with an excellent example in the *Figaro* the other day (December 18, 1873). The writer is describing the first representation of the "Merveilleuses" by Sardou; and, after one of the most splendid *tableaux*, he says that he overheard an "incroyable gommeux," as he calls him, come out with the following: "Vlai! mon tlès ché . . . joué pa les Hanlon-lees aux Folies-Belgèles, ce selait chalmant . . . chalmant . . . chalmant!"*

But, though it is easier to pronounce *l* than *r*, *r* has nevertheless been not infrequently substituted for *l*; but if I speak of this, it must be in another note.

F. CHANCE.

Sydenham Hill.

TWO IRISH POETS HANGED IN LONDON.

On the same day—the 20th February, 1749—two Irish poets were executed at Tyburn, both having been convicted of a crime that was then very common, but which the penalty of death did not deter either men or women from perpetrating. The crime was designated, in legal parlance, "diminishing the current coin of this realm."

These two unhappy Irish poets were named Usher Gahagan and Terence Connor, and were reputed to belong to families of great respectability in Ireland. There can be no doubt that both were well educated; and one of them was so highly thought of as a classical scholar as to be appointed to act as the editor of "Brindley's edition of the Classics." This was Usher Gahagan; and the fact is indisputable that he translated into Latin verse Pope's *Essay on Criticism*, and, during his confinement in Newgate, the *Messiah*. The latter was dedicated to the Duke of Newcastle, in the hope that utterly contemptible, griping, and worthless statesman would interfere to save the poor poet's

* In this passage *vrai* and *tlès*, for *vrai* and *très*, show us that Parisian exquisites follow the example of French children, and change the *r* into *l*, even when it is the second of two successive consonants. But they pronounce *cher* and *par, ché* and *pa*, that is, they drop the final *r*, whereas French children, so I am assured by my French lady informant, would say *cel* (not being able to pronounce the *ch*) and *pal*. And even the exquisites change the final *r* into *l*, when it is at the end of a syllable and not of a word, as is shown by the use above of *Belgèles* for *Bergeres*, and of *chalmant* for *charmant*.

life. In the same vain hope, Gahagan addressed a copy of verses to Prince George (afterwards George III.). His companion in misfortune—Terence Connor—appealed in verse to the Duchess of Queensberry to interfere on his behalf, and his appeal was disregarded.

In the verses of both miserable convicts will be found depicted the cruel treatment to which such persons were exposed whilst confined in Newgate, and awaiting the hour of execution. It is in the following words that "the captive bard," as Connor calls himself, describes his wretched plight:—

"Far, far, alas! from home and native clime,
The first, perhaps, that did in Newgate rhyme;
The first, perhaps, beneath his dreadful doom
That ever mounted the poetic loom."

He then entreats the Duchess in these words:—

"Display thy bounty where a life's at stake,
And save the wretched for the poet's sake;
The poet pent in narrow darkling cell,
With vagrants and banditti forc'd to dwell;
In pond'rous givies of iron rudely bound,
A stone his pillow, and his bed the ground.
One penny loaf the banquet of a day,
And chilling water to dilute his clay;
Broke ev'ry morning of his painful rest,
The scorn of turnkeys, and the keeper's jest;
Sternly rebuk'd, if he the least complains,
And menac'd with a double load of chains."

The same maltreatment of prisoners in Newgate is thus alluded to by Gahagan in the verses addressed "To His Royal Highness Prince George, Duke of Cornwall, eldest son of H.R.H. Frederick, Prince of Wales, on his acting the part of Cato at Leicester House":—

"Rous'd with the thought, and impotently vain,
I now would launch into a nobler strain;
But see! the captive Muse forbids the lays,
Unfit to sketch the merits I would praise;
Such, at whose heels no galling shackles ring,
May raise their voice, and boldly touch the string;
Cramp'd hand and foot, while I in gaol must stay,
Dreading each hour the execution day,
Pent up in den, opprobrious aims to crave;
No Delphic cell, ye Gods! nor Sibyl's cave;
Nor will my Pegasus obey the rod,
With massy iron barbarously shod;
Thrice I essay'd to force him up the height,
And thrice the painful gives restrain'd his flight."

Neither Prince, nor Duke, nor Duchess would stir a step to save the life of Usher Gahagan or of Terence Connor. They had been convicted of "filing gold money," and therefore were they put to death, at the same time with others convicted of smuggling, forgery, and robbery, no longer capital offences.

It is stated in the *London Magazine*, vol. xviii. p. 102 (February, 1749, Exshaw's Irish edition), that Gahagan had written the following distich on himself—

"Scriba, faber, vates, scripsi, sculpsi, celebravi,
Syngrapha, ligna, duces, alite, celte, metro.

"Englished thus, only the words in the last line reversed—

"Scriv'ner, mechanic, poet too,
Notes, tables, valiant men,
I've drawn, I've carry'd, I've dared to sing,
With metre, tool, and pen."

Poor Gahagan! although neither royalty nor nobility would snatch him from the gallows, was not, it will be seen by the annexed lines, without sympathy from humbler members of society. In the *Gentleman's Magazine*, vol. xix. p. 90 (February, 1749), is a copy of verses addressed to Gahagan, expressing admiration of his talents, and proving by their pronunciation the eulogist to have been a fellow-countryman of the death-doomed poet. Thus wrote Gahagan's admirer:—

"Who without rapture can thy numbers read,
Who hear thy fate—and sorrow not succeed,
Who not condole thee betwixt fear and hope,
Who not admire thee thus translating Pope!
Translating Pope in never-dying lays,
Bereft of books, of liberty, and—ease (aise);
Translating Pope, beneath severest doom,
In numbers worthy old Augustan Rome,
Whose ablest sons might glory in thy strains,
Tho' sung in massy, dire, encumb'ring chains."

Poor Gahagan! in the same number of the *Gentleman's Magazine* in which appears an account of his execution, there is published, amongst the literary notices, the following paragraph:—

"A Latin Translation of Mr. Pope's *Temple of Fame*, and his *Messiah*, by Usher Gahagan. Price 1s. 6d. Register of Books, February, 1749, No. 41, p. 96."

And I cannot refrain from remarking that in the same Register, No. 47, is announced the first publication of a book that will live as long as the English language. It is—

"The History of Tom Jones, a Foundling, by H. Fielding, Esq., in 6 vols., 18s."

In the *London Magazine* the execution is thus described:—

"Monday, 20 (Feb.). Six of the malefactors condemned in the three last preceding sessions were executed at Tyburn, viz., William Jefferies, concerned in rescuing a smuggler; Thomas Jones, for forging a draught on Mess. Ironsides and Belchier of 300*l.*, payable to Sir Watkin Williams Wynne; John Frimley, for robbing a man on Smallberry Green; Usher Gahagan, Terence Connor, and Joseph Mapham, for high treason in diminishing the current coin of the realm. Gahagan and Connor declared themselves Roman Catholics, the rest Protestants. Most of them behaved with great decency."

—See *London Magazine*, vol. xviii. pp. 62, 99, 102; also *Gentleman's Magazine*, xix. pp. 90, 96 (1749). I regret to add that Gahagan and Connor are not the only unfortunate Irish literary men whose lives terminated in London. At a future time space may perhaps be found for referring to them.

WM. B. MACCABE.

33, Booterstown Avenue, Dublin.

BUNYAN.

There appears to exist a popular misconception of the nature of Bunyan's occupation during his long incarceration in Bedford Gaol "for conscience's sake." In all biographies of the Immortal Dreamer it is stated that he supported himself while in prison by "tagging" laces; and it is a common notion that this had something to do with the laces with which ladies adorn articles of their apparel, or some kind of fringes; in short, anything but the right thing. The "Special Correspondent" of the *Daily News* also appears to have rather hazy ideas of what is meant by "tagging" laces. In his excellent account of the public proceedings in connexion with the unveiling of the Bunyan statue there, he says (*Daily News*, June 11, 1874):—

"Not a vestige of the prison to which the little blind girl used to go for the laces which her father wove, remains."

Now, a little reflection (if, indeed, "specials," who seem to be constantly writing "on the wing," ever have time for such an exercise) would have shown the writer the absurdity of supposing a tinker capable of weaving "laces," or anything else; he would have seen that the art of manufacturing textile fabrics and that of mending holes in old kettles and other kitchen utensils are, in their nature, "wide as the poles asunder." Bunyan simply plied his own occupation in prison in "tagging" laces; that is, attaching little tips of tin or twisted wire to the ends of shoe-laces, and other kinds of laces then in use in fastening the dress. In some biography of the gifted tinker, I have, I think, seen "tagging laces" thus explained, probably in the admirable "Life of Bunyan" prefixed to Cassell's magnificent edition of *The Holy War*, from the pen, if I mistake not, of the Rev. Dr. Brock, who, by the way, was one of the speakers at the recent Bunyan celebration at Bedford.

W. A. C.

Glasgow.

As it has been questioned whether the "Den," at the beginning of the *Pilgrim's Progress*, means the gaol at Bedford, as the Dean of Westminster stated the other day, when the statue was presented to the town, and not rather "a valley," the following note may not be without interest:—The second edition, London, 1678, has no marginal note on the passage. The third edition, London, 1679, has as a note "the gaol." This was published in Bunyan's lifetime, and is, therefore, an authority. In the same edition there is a portrait in which Bunyan is represented as reclining and asleep over a den, in which there is a lion, with a portcullis. In the edition of the first part, London, 1695, this portrait is inscribed; in the edition of the second part, London, 1696, there is a portrait of him as reclining, but without the den. ED. MARSHALL.

Oxford.

SHAKSPERIANA.

HAMLET (5th S. i. 25).—In Act i. sc. 2, Claudius says to Hamlet:—

"You are the most immediate to our throne
And, with no less nobility of love
Than that which dearest father bears his son,
Do I impart toward you."

In explanation of these lines, Steevens says that "The crown of Denmark was elective. The King means, that as Hamlet stands the fairest chance to be next elected, he will strive with as much love to ensure the crown to him, as a father would show in the continuance of heirloom to a son."

Blackstone says:—

"I agree with Mr. Steevens that the crown of Denmark was elective, and not hereditary, though it might be customary, in elections, to pay some attention to the royal blood which by degrees produced hereditary succession. . . . Hamlet calls him (Claudius) drunkard, murderer, villain; one who had carried the election by low and mean practices; had

"'Popt in between the election and my hopes,'

had

"'From a shelf the precious diadem stole,
And put it in his pocket:'"

but never hints at his being an usurper. His discontent arose from his uncle's being preferred before him, not from any legal right which he pretended to set up to the crown. Some regard was probably had to the recommendation of the preceding prince in electing the successor. And therefore young Hamlet had 'the voice of the King himself for his succession in Denmark'; and he at his own death prophesies that 'the election would light on Fortinbras, who had his dying voice,' conceiving that by the death of his uncle, he himself had been king for an instant, and had, therefore, a right to recommend. When, in the fourth act, the rabble wished to choose Laertes king, I understood that antiquity was forgot, and custom violated, by electing a new king in the lifetime of the old one, and perhaps also by the calling in a stranger to the royal blood."—Bell's edition of *Shakespeare*, published in London between 1730 and 1790, notes to 'Hamlet,' Act i., l. 304.

E. T.

New York.

VERBAL CORRECTION.—As Dyer's *Grongar Hill* requires the insertion of *dost* in

"Silent nymph, with curious eye,
Who [*dost*] the peaceful evening lie,"—

So Shakespeare's *Lucrece* requires *doth* for *with* in

"But they whose guilt *doth* in their bosoms lie
Imagine every eye beholds their blame."

J. BEALE.

ROUGH-HEW.—

Hamlet.—"There's a divinity that shapes our ends
Rough-hew them as we will."

Act v. sc. 2.

This phrase is used by Puttenham in his *Arte of English Poesie*, chap. xx., speaking of the "Gorgious," he says:—

"For the glorious lustre it setteth upon our speech and language, the Greeks call it (*Exargusia*), the Latine (*Expolitic*), a terme transferred from these polishers of marble or porphirite, who, after it is *rough hewen* and *reduced to that fashion*, they will set upon it a goodly *glosse*, so *smoth* and *cleere* as ye may see your face in

it, or otherwise as it fareth by the bare and naked body, which being attired in rich and gorgious apparell, seemeth to the common usage of th' eye much more comely and bewtiful then the naturall."

Lyly, in his *Euphues*, speaking of the bees, says, "divers *hew*, others polish," and, elsewhere, he uses these words:—"I am enforced, with the painter, to reserve my best colours to *end Venus*, and to laie the ground with the *basest*."

W. L. RUSHTON.

WAS HAMLET FAT?—

"He's fat and scant of breath."

Hamlet, Act v. sc. 2.

It appears to me that the word *fat* here may be a misprint for *faint*. Nothing, we know, is more common in old writing and printing than the elision of the letter *n*, which would leave a single letter only to be disposed of by an omission of the printer. Mr. Staunton, an acute and discerning critic, is evidently in doubt about the passage, as, in annotating it, he asks, "Does the Queen refer to Hamlet or Laertes?" If Shakespeare intended Hamlet to be fat, how could Ophelia have lauded him as—

"The glass of fashion, and the mould of form!"

It would be no answer to say that "Love is blind." Love is, no doubt, frequently enough blind to the mental and moral defects of its object, but not to obvious and unmistakable physical peculiarities. If Hamlet had been really corpulent, it was impossible for Ophelia, against the evidence of her senses, to have praised him for "that unmatched form," on which the poor girl's fancy seemed to linger so fondly. Save the passage in question, there is not a syllable in the rest of the play to warrant the supposition that Hamlet was out of compass in body; the presumption, indeed, is all on the other side. Shakespeare, I should say, was far too unerring a judge of the fitness of things to commit the incongruity of depicting an imaginative, highly-gifted young prince, and the hero of such a drama, as gross of flesh, thereby gratuitously casting an air of ridicule over the grandest and noblest achievement of his own genius.

I am here reminded of a story of an eccentric amateur performer of the character of Hamlet, who was so impressed with a belief, derived from the above-quoted passage, of the Danish prince's obesity, that he persisted, maugre all remonstrance, in stuffing for the part, and actually appeared before his wondering audience artificially swollen to the proportions of a Falstaff. The opening scenes passed off with some tittering, but when the afflicted Hamlet arrived at the first soliloquy, and, reposing his hands upon his temporary paunch, began, with stolid solemnity, to drawl out—

"Oh! that this too, too solid flesh would melt,
Thaw, and resolve itself into a dew,"

the astonishment of the spectators reached its perihelion, and merged in such inextinguishable

roars of laughter as to render the continuance of the play impracticable. H. A. KENNEDY.
Waterloo Lodge, Reading.

IS SHAKESPEARE RIGHT?—

"*Orric*. How is't, Laertes?
"*Laertes*. Why, as a woodcock to my own springe,
Orric; I am justly kill'd with mine own treachery."
Hamlet, Act v. sc. 2.

It has always appeared to me that the words above as they stand need elucidation. In what sense can a woodcock caught in a springe serve as an exemplification of treachery? What is the force of the word "own"? In strict common parlance, it would imply that the woodcock itself contrives the springe! so that I confess the phrase seems to me to be a simile without a resemblance. Laertes falls a victim to his own treachery: the woodcock falls a victim, not in any sense to his own treachery, but simply to the art (it can hardly be called treachery) of the fowler.

Again, the preposition "to" seems out of place, and incorrectly used; but I suppose Shakspeare, like the emperor of old, must be considered as "*supra grammaticam*." ZOILUS.

MRS. C. CLARKE'S "CONCORDANCE TO SHAKESPEARE."—It is in no captious or querulous spirit that I now point out one serious omission of a word in the lady's great work, which, for thoroughness, is unmatched. I allude to the word *having* as a noun, in which sense it is frequently used by Shakspeare, e. g., in *Twelfth Night*, Act iii. sc. 4, l. 379; in *As You Like It*, Act ii. sc. 3, l. 61, and Act iii. sc. 2, l. 396; and in *Macbeth*, Act i. sc. 3, l. 56. It may occur in other plays. The word is altogether omitted from the *Concordance*.

If the number of the line, as well as the act and scene, had been given, the value of the work, as one of easy reference, would have been greatly enhanced. The list of errata in the forthcoming edition will be found greatly increased, though whether the word "*having*" will be included as an omitted word, I am unable to say; in the meantime, I call the attention of your readers to the fact of the omission, one which, I am enabled to say, is the lady's, not the printer's.

FREDK. RULE.

DURHAM FOLK-LORE.—I have lately met with a curious bit of folk-lore which prevails in some parts of Durham. An old lady friend of mine was jokingly remarking that she had once been charged with causing the death of a baby. I asked how so? She replied that a poor neighbour woman, having just been delivered of a baby, she was sent for, wondering very much why she was wanted; she went, and when she arrived at the house, was very much surprised at finding the house full of women, each having a glass of spirit to drink. She was at once asked what she would have to drink.

"Oh, nothing," she replied. "Oh, dear, but you must," was the hearty response. So rather than offend the poor people she took a glass of spirit, and remaining a short time with the strange assembly, contrived to hide her glass of spirit and leave the place, glad to get away from such a gathering. A short time afterwards she called to see the poor woman who had been confined, and was met with looks rather shy and queer. As she could not understand this, she asked, "Whatever is the matter, my good woman?" "Oh! Mrs. H., yoh should no hev done so, yoh hev kill't my bonny bairn." "Whatever do you mean, my good woman?" she asked. "Oh! Mrs. H., yoh left your glass of spirit. Yoh did no drink it, so my bonny bairn died. Yoh hev kill't my bonny bairn." On making further inquiries, she learnt that each one who goes into a house on the occasion of a birth must drink a glass of spirit, else the child will not live.

S. RAYNER.

SELENGINSK PRINTING.—Selenginsk does figure in Archdeacon Cotton's valuable *Typographical Gazetteer*, but as the first book printed there is stated to have been struck off in 1840, it may be well to transfer to "N. & Q." the following article from a recent Catalogue (No. 94, 1874) issued by Mr. Paterson, of Edinburgh:—

"402. Mongolian Language.—The Book of Genesis, translated into the Mongolian Language, 4to. boards. 1834. Printed at the Town of Selenginsk in Eastern Siberia."

W. E. A. A.

Rusholme.

SWIFT FAMILY.—In a list of Protestants who were made denizens of Ireland pursuant to Act of Parliament, 13 Car. II., on taking the oaths of allegiance and supremacy, appears:—

"Name and occupation—Swift, William, Gent.; Place of Nativity—Goodridge, co. Hereford; Time of taking oaths—July 27, 69; Inrolment—R. 19."—Egerton MSS. 77, B. M.

This was an uncle of the Dean's; he is said to have died s. p.

C. S. K.

"UMBRELLA HARVEY."—In the article in the last *Quarterly* on "Gilray and the Caricaturists," the reviewer speaks of the introduction of umbrellas in 1750, and the long resistance to their use on "the score of affectation and singularity." My early life was passed in the immediate vicinity of a large Midland town. I remember the person who was said to be the first in that place who used an umbrella. He was known and distinguished from other persons of the same name, till his death (in this century), as "Umbrella Harvey."

ELLCEB.

Craven.

CEREVISIA.—This name for beer or ale—a Gaulish or British liquor—was evidently not of

Latin derivation, but must be drawn from some northern language. Now, when we remember that the Roman *C* was pronounced as *K*, and when we drop the *isia* as a mere termination, we find remaining *keren*, remarkably agreeing with the Welsh *crw*, the British name for *ale*. The Greek *κρt*, for barley, and the Latin name of the goddess Ceres (sounded *Kérés*), further confirm this conjecture.
S. T. P.

THE MUSIC TO "MACBETH."—To ask who composed the music to *Macbeth* seems rather akin to Mrs. Kitty's inquiry of "Who wrote Shikspur?" only that, regarded by the light of modern criticism, the latter appears by no means so absurd a question as it did when *High Life below Stairs* was produced.

According to the writer of an article entitled "Correct Costumes," in *All the Year Round* (No. 287, p. 166, May 30), the general opinion on this subject is erroneous. He says, referring to the performance of *Macbeth* at Sadler's Wells, "Mr. Phelps's version of the play being so strictly textual that the musical embellishments, usually attributed to Locke, but, in truth, supplied by Leveridge, were discarded for the first time for many years."

I have marked by italics the few words which are to sever the name of Matthew Lock (not Locke) from the well-known music with which it has so long been associated.

The writer gives no authority for this statement, but probably had in his mind the following passage:—

"In Rowe's edition of Shakespeare the second act is said to have been set by Leveridge, and perhaps we are to understand that the rest of the songs in that tragedy were also set by him, but whether that editor did not mistake the music of Matthew Lock for Liveridge (*sic*) may deserve enquiry."—Hawkins's *History of Music*, 1776, vol. v. 1821.

If Hawkins had made the inquiry instead of saying the subject deserved it, he would have found that it was impossible that Leveridge could have had anything to do with the original music, though, possibly, he may have re-arranged or altered it; that, however, is apart from the question at issue.

Macbeth, with the music, was first performed at the theatre in Dorset Gardens, in 1672, with, says Downes, "All the singing and dancing in it; the first composed by Mr. Lock, the other by Mr. Channel and Mr. Joseph Priest" (*Roscius Anglicanus*, ed. 1789, p. 43).

Matthew Lock died in 1677, and might very well, therefore, in point of time, be, as he is distinctly said to have been, the composer of the music.

Now, let us see how the claim on behalf of Leveridge stands the test. He died, says the *Penny Cyclopædia*, in 1758, at the age of eighty-eight years. He was born, consequently, in 1670, and was two years old when the music, the composition of which it is endeavoured to credit him

with, was given to the world. Unless these dates can be shown to be incorrect, it is evident that the writer in *All the Year Round* has put forward his statement without taking any trouble to ascertain its accuracy, and a belief that Matthew Lock composed the music to *Macbeth* is not yet proved to be a "vulgar error."
CHARLES WYLIE.

BURNING ALIVE.—The following paragraph is from the *Leeds Mercury* of May 8. One would hope it is a mere newspaper fiction. If it be true, as "N. & Q." has correspondents in all parts of the world, I trust we shall receive further particulars:

"TWO PERSONS BURNED ALIVE FOR SORCERY.—The New York papers contain the following extraordinary item of news from the city of Mexico:—'Señor Castilla, alcalde of Jacobo, in the State of Sinaloa, has officially reported to the prefect of his district that on April 4 he arrested, tried, and burned alive José Maria Bonilla and his wife Diega, for sorcery, it having been proved that they had bewitched one Silvestre Zacarias. The day before the execution Citizen Porras, as a final test, made Zacarias, whom they were said to have bewitched, swallow three draughts of blessed water, whereupon the latter vomited fragments of a blanket and bunches of hair.'"

K. P. D. E.

MR. GLADSTONE AND WALES.—The "Cambrian Flâneur," in a recent letter to the *South Wales Daily News*, makes the following reference to Mr. Gladstone's connexion with Wales:—

"The Snowdon Ranger Inn, where the ex-Premier has taken up his temporary lodging, is situate on Llyn Cwellyn, whose clear waters in a peculiar manner reflect the pictured heavens, and register every passing cloud that skims its surface. The scene in the vicinity of the lake is wild, dreary, and rugged; when one ascends higher up the vale the view is incomparably grand. Many of your readers might not be aware that Mr. Gladstone's ancestors were Carnarvonshire people. Sir John Glynne, the founder of the family, was born at Glynllifon, in that county, in 1603. During the wars between the Parliament and Charles, he espoused the popular cause, became a special favourite of the great Protector, Oliver Cromwell, who in 1657 made him a member of the House of Peers. After the Restoration he sat in the Convention Parliament as member for his native county, although it does not appear that he was then a resident. Hawarden, pronounced Harden, the family seat of the Glynnes, the county residence of Sir Stephen Glynne, Mrs. Gladstone's eldest brother, was, with the domain, sequestered in 1661, and soon afterwards it was purchased by Sir John (or Serjeant) Glynne, to whom Butler, in his *Hudibras*, thus refers:—

'Did not the learned Glynne and Maynard
To make good subjects traitors strain hard?'

This distinguished lawyer died in 1666, and in 1671 his son was created a baronet by Charles II. The Hawarden estate, which, I believe, is entailed on the male issue, will go to Mr. Gladstone's eldest son; Sir Stephen being a bachelor."

There is a singular historical fact connected with the parish of Hawarden, which is not generally known, viz., that Lady Hamilton, whose life is so closely connected with Lord Nelson, and, if I rightly remember, with Lord Byron, was a native

of this parish. Her parents were poor but industrious people. When a young girl, she was in the service of Dr. Thomas, who then resided in Hawarden village.
Spotland, Rochdale.

D. S. MACKEAN.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

SEA-PORT TOWN, AFRICA, NINETY MILES S.E. FROM TUNIS.*—According to Ibn Khallikan,† and other Arabic authorities, the city from which the Continent of Africa derives its name was founded by, and called after, Ifrikus or Ifrikin, the son of Kais, the son of Saif of the Himyarite Arab tribe, apparently about the period when the Roman Prefect Gregory was killed by Zobeir, near Sufetula, A.D. 647.‡

In 1390 the town Africa, according to Sir John Froissart, who died in 1410, was besieged for sixty-one days by the French, at the request of the Genoese, and then abandoned, 22nd July, on account of the unhealthiness of the troops. Froissart says that he travelled to Calais to obtain information from officers who served at the siege, and his statements are, therefore, almost as valuable as though he had been present himself.

He gives several drawings of the town Africa, in one of which cannon is represented as being used by the besieging army, and describes it as being the most convenient point of entrance into Barbary, situated seventy miles distant from Tunis. According to his account, it was shaped like Calais, in the form of a bow, having its arms towards the sea, and was surrounded by a wall wonderfully strong. §

The countries Ethiopia, Libya, and Lidyia are spoken of in the Bible, but not either Africa or Carthage. According to Lempriere, the Continent Africa was called Libya by the Greeks, a statement opposed to Major Rennell's opinion on the subject, who says that, though occasionally called by either name, "Africa, and not Libya, is the term generally used by Herodotus." ||

In a note to Froissart, it is stated that the town of Africa was razed to the ground by the Genoese Admiral, Andrea Doria, in 1535, and has since never been rebuilt, but evidently there is some error in this account, because, according to both Jehan le Gèdre, and De Mezeray, this second siege

of the town Africa, or Mahadia, as it is also called by the latter, took place fifteen years afterwards, in the year 1550.*

Carthage, apparently the place indicated by the note above referred to, and Africa are different towns of distinct localities, Carthage being situated twelve miles E.N.E., and Africa ninety S.E. from Tunis. The *Edinburgh Gazetteer* describes Africa as "A sea-port town of considerable opulence in the territory of Tunis," as if still in existence, but it is not marked by either name in any map that I can find.

Was Kais, the father of Ifrikus, the prisoner Kais, examined by Heraclius, the African Emperor of Rome, A.H. 17 = A.D. 638 † and what is the date of the earliest copy extant of Herodotus in which the word Africa is mentioned? E.

Since writing the above, I find the town Africa on the coast, adjoining Mahoeta, marked in a map of Africa, 1652, given in Peter Heylyn's *Cosmographie of the World*. It lays W. by S. from Lempadosa, Lipadosa of Orlando Furioso.

CORONER.—Richardson quotes from Smith's *Commonwealth*:—

"I take that this name commeth because that the Death of every Subject by violence is accounted to touch the Crowne of the Prince, and to be a detriment unto it."

Shakspeare's grave-diggers we know—and grave-diggers to this day, I believe—are in favour of this derivation. When Sancho delivers judgment in Barataria, his judgment is taken down by his "Coronista," and forthwith transmitted to the Duke. *Coronista* is a form of *cronista*, a chronicler; but in this case, as we see, means a notary, or secretary. I do not propose it as identical with our "coroner"; but the Greek etym. seems as near akin as Smith's Latin. Can "N. & Q." enlighten me? QUIVIS.

GEORGE COLMAN.—I shall feel much indebted to any correspondent of "N. & Q." who will inform me of the titles and dates of any collections that have been published of the fugitive pieces of George Colman, the author of *John Bull*, and many other highly popular dramas. I am aware of the *Broad Grins*, published (I believe) by Cadell & Co., more than sixty years ago; but that collection, if I recollect rightly, did not contain the piece of which I am now in search, namely, *A Reckoning with Time*, which begins with,—

"Come on, old Time!—nay now that's stuff,
Gaffer thou com'st on fast enough,
Sworn foe to Wit and Beauty."

J. C. H.

* *Edinburgh Gazetteer*, 1827.

† Ibn Khallikan's *Biographical Dictionary*, translated by Baron Mac Guckin de Slane, vol. i. pp. 35 and 221.

‡ Gibbon's *Rome*, vol. vi. p. 75. Bohn.

§ Froissart's *Chronicles*, vol. ii. pp. 446—473. Bohn.
|| *Classical Dictionary*, Halifax, 1865; *The Geographical System of Herodotus*, by James Rennell, Esq.

* De Mezeray's *France*, translated by John Bulteel, Gent., 1683, pp. 629, 631; *Fleur et Mer des Hystoires*, par Jehan le Gèdre Aurelinoys, Mathématicien, Paris, 1550, tiers livre, feuil. lxxxi.

† Ockley's *History of the Saracens*, p. 232. Bohn.

AUTHORS WANTED of verses beginning—

"Matches are made for many reasons—
For Love, Convenience, Money, Fun, and Spite,"

and ending—

"When folks in life turn over a new leaf,
Why, very few would grumble at a gold one!"

"This marriage is a terrible thing;
'Tis like that well-known trick in the ring," &c.

"Let not thy passions' force so powerful be
Over thy reason, soul and liberty,
As to ensnare thee to a wedded life,
Ere thou art able to maintain a wife."

"Though wedlock by most men be reckoned a curse,
Three wives did I marry for better for worse;
The first for her person, the next for her purse,
The third for a warming-pan, doctor, and nurse."

"Wha weds for siller, weds for care;
Wha weds for beauty, weds nae mair;
But he that weds them baith thegither,
Content wi' aye, enjoys the ither."

I imagine the last quotation is a mere rhyming Scotch proverb or maxim, and if so, probably of unknown authorship. The last but one of the above appears to be a sort of jocular epitaph.

W. A. C.

Glasgow.

"DERECHOS DEL HOMBRE."—I should be glad to learn the name of the author of a small Spanish work which has recently come into my hands:—

"Derechos del Hombre y del Ciudadano, con varias Maximas Republicanas; y con un discurso preliminar, dirigido á los Americanos. Londres, Imprenta Española de M. Calero, No. 17, Frederick Place, Goswell Road, 1825." 12mo. pp. 57.

DUDLEY ARMYTAGE.

DUNS SCOTUS.—

"M.CCCC.LXXIII.

"Hæc Albert. ego Stedal Colibeta mgr.
Altiloq. Scoti formis uberrima pressi.
Religioe. sacra & diva celeberrim. arte.
Clar. & igeio. Augustit. ex ordie. Tomas
Impressus purgavit op. studio iteger. oi.
Anglia cui patria e. gnis. gnoie penketh."

The above is the colophon to the *Quidlibet* of Duns Scotus in the Warrington Museum Library. wish to know where it was printed, if at Padua, Venice, or where? CIDH.

PEIRCE (ALIAS PEARS, ALIAS PIERS) FAMILY.—Richard Peirce, Gent., lies buried at Cowfold, co. Sussex, and his monumental inscription in that church records that "he received a wound through his body at Edgehill Fight, in the year 1642, as he was loyally defending his King and Country." He died on the 22nd June, 1714, aged 94. Was he related to Stephen Pears, whose name is also written Pearse and Piers, who was the Keeper of the Royal Wardrobe at Richmond, co. Surrey, who died in 1630, and whose son, the Rev. George Peirce (*vide Walker's Sufferings of the Clergy, Pt. II., p. 327*), was sequestered for his loyalty during the Commonwealth? Were the above-

named Richard and Stephen connected with the family of Piers, seated for generations at Westfield, in the Rape of Hastings? P. P. P.

DR. WILLIAM DODD.—Can you give me any information respecting his antecedents? His father was the Rev. W. Dodd, Vicar of Bourne in Lincolnshire. Who was his grandfather, and was he any relation to the great Cheshire family—the Dods of Edge? I should be glad, also, if any one can tell me of any books to which I might refer, in order to obtain the desired information; Ormerod's *History of Cheshire* throws no light on the subject. P. R. P.

[Consult a pamphlet attributed to Isaac Reed, entitled *Historical Memoirs of the Life and Writings of the late Rev. William Dodd, 1777, and A Famous Story; being the Story of the Unfortunate Dr. Dodd*, by Percy Fitzgerald, 1865. See also "N. & Q." 1st S. ii. 291; iii. 182; viii. 245; 2nd S. v. 8, 171, 221; viii. 449; 3rd S. vii. 192.]

LAVINIA FENTON, DUCHESS OF BOLTON.—Is any portrait of this once celebrated lady, the original *Polly* of the *Beggar's Opera*, in existence; and, if so, by what artist? Conjecture would point to there being one either at Bolton Hall, in Wensleydale, or at Hackwood Park, near Basingstoke. At Capple Bank, in Wensleydale, there is still in existence a summer-house built for her, in which local tradition asserts she used to spend much time on her visits to the North of England, and which commands one of the most extensive and varied prospects in the dale. She seems to be called indifferently Lavinia Fenton and Lavinia Beswick, and died in 1760, leaving no legitimate issue by the Duke of Bolton.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

DAVID LLOYD, LLWYNRHWDOWEN.—Will any reader help me to get at the obituary of this gentleman? In the *Monthly Repository* for 1827, p. 693, he is described as—

"A man of pre-eminent talents, and in his day the most distinguished of the Presbyterian ministers of South Wales. He died February 4th, 1779, universally respected, leaving behind a professional reputation which yet survives in the churches of the Principality."

The same magazine for 1817, p. 741, says:—"Of David Lloyd a pretty long account appeared in the *Monthly Magazine* for the year 1812." I have looked up a magazine of this name without finding the "long account," and I conclude either that there must have been more than one magazine of this name, or that there is an error in the date given. T. C. U.

Mount Pleasant Garden, Aberdare.

SIR EDWARD-MARIA WINGFIELD, 1670.—In the pedigree of Wingfield of Tickencote, in Burke's *History of the Commoners*, vol. ii., mention is made of Sir Edward-Maria Wingfield, born in 1608, died

1670. Was this knight's name really Edward-Maria, or is it a misprint? If such really was his name, I am anxious to know how he came by it. Did any male member of the family, before 1608, bear the name of Maria? CORNUB.

KNIGHT'S "QUARTERLY MAGAZINE."—Who are the authors of the following pieces in Knight's *Quarterly Magazine*, 1823? 1. "Ripperda," a dramatic sketch (vol. i., p. 103). 2. "The Raven," a Greek tale, by Arch. Frazer, *nom-de-plume* (vol. i., p. 349). A. Frazer is author also of "The Black Chamber," an anecdote from the German. 3. "The Old Man of the Mountain," a drama, in 3 scenes, by R. M. (vol. ii., p. 310). There is an "Essay on Quadrille," possibly by the same author, having the signature Rich. Mills. 4. "The Lamia," a dramatic sketch (vol. ii., p. 351). R. INGLIS.

MARGERY MAR-PRELAT.—I have a tract under the following title:—

"Our Demands of the English Lords manifested being at Ripon, 1640, with answers to the complaints and grievances given in by the Bishop of Durham, Northumberland, and some of Newcastle, said to be committed by our Army. Printed by Margery Mar Prelat, 1640."

The tract is written in the interest of the Scotch army relative to the treaty which took place at Ripon, and alludes to the matters then in question. Can any information be given as to the printer and publisher of the tract, which does not appear to have any connexion with the Marprelate Tracts?

EDWARD HAILSTONE.

Walton Hall.

FLEUR DE LYS.—Why do the Craven peasants, when they speak of the fleur de lys, call it "Flower-de-luce, and Old Shackleton"? Who was Old Shackleton, and why was he connected with the fleur de lys? Shackleton is a common and honoured name amongst the Yorkshire Quakers, but I never knew that any one of the race had a liking for the flower, which is by no means a common one in Craven; indeed, it is rarely found except in gardens.

A. MURITHIAN.

"TRAMPLEASURE."—On a sign-board in an old and dilapidated street, laid open by the demolition of buildings on the Albert Embankment, was to be seen this name. Is it a corruption of the French *Trente plaisirs*, for it can't possibly have any reference to a day's pleasuring on the tram-roads of the vicinity? A day or two ago I found the sign-board painted over, and the name is now blotted out for ever unless preserved mayhap in your pages.

Lavender Hill.

"A STICK OF EELS."—Payment of rent in produce is gradually going out of fashion, though corn rents still prevail with some of the Univer-

sities and Ecclesiastical Corporations Sole; but I lately met with the case of a reservation of rent in the shape of "a stick of eels." The property demised was a water-mill, which accounts for the produce. Can any of your readers enlighten me as to the quantity of eels included in a "stick"? J. R.

SINGLE EYE-GLASSES.—Can any oculist describe their effect on the sight, and say whether they are preferable or otherwise to double glasses? It seems strange that the single barrel opera-glass should be discarded for the universally used binocular, while the single eye-glass takes the place of the double one. GEORGE ELLIS.

St. John's Wood.

"HUDIBRAS":—

"He had first matter seen undrest,
And took her naked all alone,
Before one ray of form was on."

Are these lines of *Hudibras*, referring to an alchemist, supposed to point to a particular individual? R. G.

University College, London.

ALBERIC XII. OF ESTÉ.—I have a miniature portrait, head in grisaille, with the following inscription: "Albericus XII. Atestivs Belgioiosii et S. R. I. Princeps." What member of the great and ancient Esté family does this represent? I am unable to identify it, and shall be glad of information as to the subject of it. No doubt some of your readers will be able to identify it and give the approximate date. B. H. C.

PICTURE BY SIR JOSHUA REYNOLDS.—Can any of your readers tell me in whose possession is the head of King Lear, by this painter? A line engraving from it, by W. Sharp, was published by Boydell in 1783, and there is also a mezzotint, which is much finer. CAERLLEON.

NOTARIES' MARKS.—I should feel much obliged for (1) any information on the origin, and past and present use, of notaries' marks; (2) references to sources of information on these points; (3) information as to where specimens of such marks, or fac-similes of them, may be seen.

JOHN W. BONE, F.S.A.

REGISTER OF JEWS.—Does there exist any public register of the births, marriages, and deaths of Jews in London? If so, where may it be consulted? Information will much oblige. H. T. E.

HERALDIC.—Can you tell me what arms are borne by the families of Rawling and Alpress, both of Huntingdonshire? A. O. M. JAY.

Lansdowne Terrace, Leamington.

"SIBILLA ODALETA."—Who was the author of this Italian story, published by Baudry, Paris, 1832? W. M. M.

Replies.

SEIZING CORPSES FOR DEBT.

(4th S. xii. 158, 196, 296.)

Although Lord Ellenborough, in *Jones v. Ashburnham*, 4 East's Reports, 460, 465, treats this practice as illegal, he cites no authority whatever for his dictum, and seems to have been wholly ignorant that it prevailed in England for centuries.

In *Quick v. Coppleton*, 1 Levinz, 162 (A.D. 1666), Hyde, Chief Justice, cited a case in which a promise by a woman to pay her son's debt, to save his dead body from arrest, was held good by the court.

Dr. Burn (*Ecc. Law*, vol. i. 259) mentions that the funeral of Sir Barnard Turner, in 1784, proceeding from London to Hertfordshire, was said to have been stopped by an arrest of his body, till his friends entered into engagements for his debts. Dr. Johnson, in his *Lives of the Poets*, mentions a similar case. In Moreton's *Secrets of the Invisible World*, which was written by Defoe (p. 177), treating of the notion of the old Greeks that a man's soul could not go to Elysium while his body lay unburied, he says:—

"Happy it is for us, in these malicious days, that it is otherwise here, when not enemies only, but even cruel Creditors, might arrest the dead body of their Debtor, and send the soul of him to the Devil, or keep it hovering and wandering in the air till their debts were paid. As times go now, no poor debtor would be at rest any more after he was dead, than he could before, till his debts were all paid."

In *Lydgate's Tale of the Lady Prioress and her Three Suitors* (Percy Publications, vol. ii. p. 111), the plot turns upon this custom. The lady says to her priestly lover:—

"I have a cosen of my blode
Lyethe ded in the chapylle wood
For owing of a sum of good
His bering is forbode."

And she despatches the priest to bury him secretly by night. Afterwards she befools her third suitor, the merchant, by telling him that the dead man was her debtor, and that,—

"A pryst ys theder as yt ys me tolde
To bery him thys night."

Yf the corse beryd be and ower money not payed
Yt were a fowll sham for us so for to be betrayed."

And she persuades the merchant to disguise himself as a devil, and to go and frighten the priest away.

In the *Romance of Sir Amadace* (Camden Society's Publications, vol. xviii. p. 32), which seems to have been composed in the early part of the fifteenth century, the knight and his squire come upon a chapel in a wood, where a widow sits all alone watching the body of her dead husband, which has been kept above ground sixteen weeks for a debt of thirty pounds, which she had no means to pay, until, as the squire tells his master,—

"Seche a stinke as I had there
Sertis thenne had I nevyr are
No quere in no stid."

The knight exhibits his generosity by paying the debt and burying the body, though it exhausts all his funds and reduces him to poverty. This is a pretty plain proof of what the custom was above four hundred years ago. But two hundred years even before that, Tancredi, in his work on the Pontifical Decretals, states the same thing. I have not been able to get a sight of his book, which is not in the British Museum, but Lyndewood, who wrote about 1430-1450 (see Oxon edit., 1679, p. 278), quotes him thus:—

"Sed quæro nunquid propter debitum defuncti possit seu debeat differri sepultura? Dicit Tancredus quod sic in Anglia, et sic hoc olim erat statutum."

"Sed ut dicit Joannes Andreas, hoc tanquam iniquitatem continens, fuit sublatum de textu. Mors namque omnia solvit."

This Tancredi was Archdeacon of Bologna about 1214 to 1234, and a very learned canonist; and in all probability derived his knowledge of English customs from some English priests at the University of Bologna. But Lyndewood himself admits the English custom was formerly as stated by Tancredi, for the word "statutum" signified a local custom in mediæval Latin (*Du Fresne, Gloss.*), and intimates that some one had erased it out of the text of Tancredi as being oppressive. Lyndewood shows it was contrary to the civil law and the canon law, but those who know how obstinately the English nation opposed those laws, when they conflicted with our native customs, will feel no difficulty on that account in believing that the custom of England was as above stated. According to Blackstone, the general customs of England constitute the common law; and the barbarity of the Middle Ages may allow us to suspect that this custom of stopping the burial of the dead for debt was as much law in old times as that of keeping a cucking-stool for scolds, or applying the water ordeal to witches; and that it is one of the many cases in which the ancient common law has been amended by the judges of their own authority, in accordance with the improved humanity of the times. The custom, however, was not confined to England. It appears to have prevailed in Flanders, and in Spain till forbidden by the Emperor Charles V. (*Peckius de Jure Sistendi*, c. 5, s. 24), and this, although it had been expressly prohibited by the Emperor Justinian in his 60th and 115th novels. This shows that the practice existed in parts of the Roman Empire thirteen hundred years ago, and that this "vulgar error," as some writers term it, had the sanction of remote antiquity in its favour.

JOSEPH BROWN.

Temple.

"MAN-A-LOST" (5th S. i. 385, 433).—Until I received "N. & Q." I was unaware that the owl

incident mentioned by me in *Grantley Grange* had occurred elsewhere. Your three correspondents speak respectively of forty, fifty, and thirty years ago; the Owl, and T. T. too, must, therefore, have heard of it, seeing that it was—just as I have given it—a *real and local occurrence*. It happened twenty-three years ago to the father of the present George —, a farmer in this (S—) parish, in the Teme Valley, when he was coming home from Worcester market; and it is well known to every man, woman and child in the district, who call owls T. T.'s whenever they hear them. I have known the son and the grandson of the old man for eighteen years, and have been in their house—on the farm that old George had—scores of times; and the father, the present George, used to speak of the incident, and its time and place; and he would also, and with great gusto, relate how (say) A. B., a man I know, and who is still living, would in his presence tease the old man at market, by making his own dog sit up and howl, "Who, who," when asked the question, "What did the owl say, doggie"; and how A. B. would make a speedy exit from the bar to avoid old George's stick. By an odd coincidence, just as the postman came, and I opened "N. & Q." this morning, Alfred, George's son, with whom I am intimate, rode down here for me to see his hunter. Should MR. MORTIMER COLLINS visit Worcester he can soon satisfy himself as to the *reality and locality* of the incident. On coming here on a visit a few days ago—a farmhouse in the Teme Valley, twelve miles distant from Worcester, and close to George's—I said to my friend, "Has Alfred seen *Grantley Grange*?" "I don't know," was the reply; "for as you have put in that owl bit about his *grandfather*, I did not like to lend it him." Now "Trotter" is not the name, and the incident happens to a workman. If, however, he or his father should see "N. & Q." as well as *Grantley Grange*, I fear they will think the old man imposed upon them, and that in his various journeyings as farmer and grazier he must have picked up the owl incident at Sherston, Cirencester, or in the Valley of the Tamar.

SHELLEY BEAUCHAMP.

MUSEUM OF ART IN NEW YORK (5th S. i. 11.)—My series of "N. & Q." failed from January 3rd to April 11th. I state this by way of explanation to *Crescent* of my delay in acknowledging his kind reply (p. 10) to my porcelain queries. I will cheerfully accept his offer to reply to a private communication. Meantime, it is right, as a matter of history, that he, and "N. & Q.," and the public should know that he is wrong in saying that New York does not possess a Museum of Art. Please make a note of the fact that in 1871 was founded in New York the Metropolitan Museum of Art, which is to be conducted as nearly as may be on a

plan similar to that of the South Kensington Museum. The Metropolitan Museum of Art possesses a valuable collection of paintings by old masters, chiefly of the Dutch school, the Cesnola collection of Cypriote antiquities, which is known in England, and various other treasures of European and American Art. It is now just one year since the Metropolitan Museum of Art opened a Loan Collection Exhibition, which has within the year become extensive, and fills a number of rooms in quite a large building. The State of New York has authorized the Department of Parks in the city of New York to expend 500,000 dollars in the erection of a building in Central Park, as a place of deposit for the Museum. Excavations have been commenced for the foundations. The Loan Collection, small as it is in comparison with European models, has surprised its most sanguine friends by the amount of Art-treasure which it has drawn from private hands in this country. This exhibition has been rich in the works of modern European painters, in old Japanese and Chinese porcelain, enamels, and lacquer; in illuminated manuscripts, early typography and engraving; in old arms and armour of various nations, and in some departments of ceramic art. It is worthy of notice in "N. & Q." that such an exhibition in New York has been in fair measure successful; for it illustrates the fact that America really possesses much that is valuable in Art illustration, not only by reason of purchases made by our wealthier citizens, but as the result of importation in the seventeenth and eighteenth centuries. Many broken-down families emigrated to America in early times; and it doubtless happened frequently that such families brought with them single articles which were valued for associations. Thus pictures, cinque-cento works of various kinds, old furniture, glass, and even old books, are frequently found in American homes which are worthy of place in any museum. The Metropolitan Museum has commenced the work of collecting these articles, and the last year's success has been very satisfactory. I am emboldened to write thus much by the kind conclusion to the communication of *Crescent* in the number of "N. & Q." for Jan. 3. I can assure him, and all others, that American lovers of Art will heartily appreciate and be grateful for such help as he offers so cordially; in no respect is such help more needed than in enabling us to classify works of Art which we have no means of comparing with those already collected and classified in the great European collections. W. N. Y.

New York.

"BLADIUS": "BLUE" (5th S. i. 167, 233, 353, 397.)—Until a recent time altar cloths were either red or blue, probably the dominical and festal, and the ferial colours in ordinary use.

"Bloo colour" is rendered in the *Promptorium*.

"lividus, luridus" (black and blue), and Durand explains "violaceus color" as "pallidus et quasi lividus" (lib. iii. fo. lxiii.), "livida cortina signat tribulationem" (lib. i. fo. xliii.). This was probably violet, used at York during Lent and (probably at Salisbury also) in Advent (Dugdale, viii. 1209). At St. Swithin's, London, there was a "berying clothe of blew and cloth of gold" (MS. Inv. P.R.O.). Chichele gave to All Souls' College a whole suit "de blodio panno de Cypres" (*Collect. Cur.*, ii. 262). I have seen a miniature of a mass of requiem before an altar vested in blue, and another with a rich frontlet or orphrey, with a bright blue ground.

Petrus Aurelius mentions (dark) blue "indicus" (*Ord. Rom.*, xv. c. 24; *Mus. Ital.*, ii. 462), and the word occurs in the Statutes of Wells (Lambeth Library MS., No. 729), which apparently prescribe this colour throughout Lent, with white at the dedication of a church, and on St. John Evangelist's day, and with green on Confessors' days. On Good Friday the deacon and subdeacon wore purple. "De Inde" and "indicus" (indigo) occur at Canterbury (*Dart.*, App. vii. x.); one chasuble was of green and blue.

Archbishop Scrope rode on his way to death in "blodiā chimærā cum manicis; et caputio jacincti coloris" (*Ang. Sac.*, ii. 370). William of Wykeham bequeathed a chasuble and 30 copes "de blodio panno cum historiā de Jesse," which connects the colour apparently with feasts of St. Mary. "Indicus" colour occurs at St. Paul's (Dugdale, 209, 211, 216). I have met also with "cæruleus" and "Venetus." The following notes are from an unpublished inventory of Westminster Abbey:—

"A payr of Curteynns of blewẽ sarcynett for Myghelmas-Daye.

"One blewẽ sudary, with strayks, onfrynged; albes of blewẽ and other collers serving for Confessors [days].

"Blewẽ and grene copes [the former having (1) a Jesse, (2) the Salutation, (3) a crowned M would seem to have served on feasts of St. Mary V. Perhaps blue and green were used indifferently].

"2 copes of purple bawdekyn, serving for Seynt Lawrence day.

"3 copeys of blewẽ sarcenet, a chezabull, 2 tunyces, 3 albes, 2 stols, and 3 phanams serving for Myghelmas day.

"2 copes of blewẽ bawdkyn . . . which serve for som confessors.

"A cope of purpuli for Good Fryday.

"Durham a suytte of blue satten of requiem" (*Archæol.*, xlii. 48).

MACKENZIE E. C. WALCOTT.

"SOLIDARITY" (5th S. i. 347), says Archbishop Trench (*English, Past and Present*, p. 118, 6th ed.), is "a word which we owe to the French communists, and which signifies a fellowship in gain or loss, in honour and dishonour, in victory and defeat, a being, so to speak, all in the same bottom." This meaning is a secondary one, and the word is, I think, of much older date than the French Revolution or the Commune. It is a well-known law

term, used throughout the *Code Napoléon* (see, for instance, § 1197, *et seq.*) to express what the Scotch call a joint and several obligation, and the civilians an *obligatio in solidum*, that is, an obligation under which all and each of several debtors is bound for the whole debt. When it was first introduced, I cannot say. Pothier constantly uses the word *solidairement*, and the expression *obligation solidaire*; but instead of *solidarité* he has *solidité*, which Evans translates "solidity." I have not Dr. Brown's *Horæ Subsecivæ* beside me, and cannot, therefore, refer to the passage to which JARZ alludes, but in itself there seems to be no malapropism in the expression "solidarity of binocular vision." D. M.

I believe this word first came into current use in England after a speech made by Kossuth when he was here a few years ago, in which he spoke of "the solidarity of nations." The newspapers next morning took up the expression, and it gradually became acclimatized. H. A. B.

"AND SHOOK THEIR CHAINS," &c. (5th S. i. 387.)—This passage is one line in Congreve's *Mourning Bride*, Act i. sc. 4:—

"And shook his chains in transport and rude harmony." * *

"THY LIQUID NOTES," &c. (5th S. i. 439.)—These lines are in Milton's First Sonnet. LYTTELTON.

ST. PAUL AND PLINY (5th S. i. 203.)—Is it possible that the very peculiar parallelism pointed out by MR. TEW may be accounted for by the apostle's epistle having been seen by Pliny? We know that he was much acquainted with the opinions and observances of the early Christians; and if it is correct to date the writing of the apostle's epistle A.D. 64, and the death of Pliny A.D. 113, there would seem to have been, in all probability, opportunities for St. Paul's letter coming to the knowledge of Pliny. W. H. NORWICH.

PILCROW (5th S. i. 388.)—Probable corruption of *paragraph*. Conf. Nares, Gouldman, Cotgrave, Minshew; and *Prompt. Parv.* under "Pylcraffe." R. S. CHARNOCK.

Gray's Inn.

This word is generally understood by printers to denote the commencement of a paragraph. But as Lasset says—

"Why a peel-crow here?" or how it originated is not so easy to determine. I am not, however, willing to believe, with the above writer, that—

"A scare-crow had been better."

Beaumont and Fletcher style it "peel-crow," and Minshew considers it to be corrupted from "paragaphus—contractum videtur corruptumq. ex paragapho, vi igitur paragraphe," &c. According to

Tusser, this character was used to arrest the attention of the reader to some particular passage in his work, as—

"In husbandry matters, where pilcrow ye find,
That verse appertaineth to husbandry kind."

Again:—

"A lesson how to confer every abstract with his moueth,
And how to find out huswifery verses by the pilcrow."

W. WINTERS.

Waltham Abbey.

"CUT HIS STICK" (5th S. i. 386.)—I have heard the phrase explained as follows by a venerable old lady, a pre-revolution Virginian. When a Negro ran away, he was supposed in every case to cut a great stick to help him along. I have also heard that formerly it was not uncommon to head newspaper advertisements about runaway slaves with a woodcut of an excessively black man striding along with a stick and a bundle over his shoulder.

R. W. M.

[See "N. & Q." 2nd S. viii. 413, 478; ix. 53, 207; 3rd S. xi. 397; xii. 137.]

"VALET" AS A VERB (5th S. i. 366.)—We may hope that "to valet" is not, "for the future, a recognized verb." But service, like every other class and calling, has its *argot* and its idioms, some of which, as the word *Missis*, are audible even in the upper air, while others are seldom heard beyond the kitchen and the servants' hall. I, however, having at times been privileged to use—

"That chink in the world above,
Where they listen for words from below,"

can testify that the verb *to valet* is one of these latter. "I valetted Mr. —" implies that the speaker was *pro hac vice* a body-servant; and even a female servant will say "I had to valet him," if she has been waiting on a gentleman,—brushing his clothes, or the like. A. J. M.

Surely "cook" is a recognized verb in the English language?

HERMENTRUDE.

I heard the expression "to valet" used in good society at least twenty years ago, but I never considered it good English. I remember being asked, when staying at a friend's house, which, out of several footmen, was the man who "valetted" me? The phrase appeared to me a bit of fashionable slang.

W. J. BERNHARD SMITH.

Temple.

I heard this word used as a verb *neuter* nearly sixty years ago. An innkeeper in Nottingham, who had been one of the Earl of Moira's gamekeepers, had "valetted for Mr. Moore, the poet," when he was visiting at Donnington Hall. This person's surname was "Brummitt," and he rejoiced in the very peculiar Christian name "Dowager."

ELLCEE.

Craven.

"SERPENS NISI SERPENTEM," &c. (5th S. i. 160.)—In *Basilii Fabri Thesaurus Eruditionis Scholasticae*, Hagæ-Comitum, 1735, I find the quotation thus given (vol. i., p. 817):—"Οφεις η μη φάγη οφιν, δράκων ου γενήσεται, *Serpens nisi devoret serpentem, non fiet draco, i.e., Potentes non crescunt, nisi damnis aliorum.*"

It is given as a proverb in vol. ii., p. 659, where "fit" is substituted for "fiet," and this explanation given, "Potentes crescunt aliorum damnis." In both places you are directed "*vide Chiliadas.*"

"Serpens ni edat Serpentem, Draco non fiet" is the form in which it appears in the *Adagia* of Erasmus.

SPARKS H. WILLIAMS.

18, Kensington Crescent, W.

See the passage in Bacon's *Essays*, "Of Fortune":

"The folly of one man is the fortune of another; for no man prospers so suddenly as by other's errors; serpens, nisi serpentem comederit, non fit draco."

JOHN PIKE.

ETYMOLOGY OF "BUTTERFLY" (3rd S. ii. 29.)—Sara Coleridge, in one of her letters (*Memoir*, vol. i. p. 102) says as follows:—

"Two doctors (Johnson and Webster) have derived butterfly from butter, one because these flies come in butter season (they come from March to November, and what is butter season), and the other because a very common butterfly is yellow! No, no, the vox populi that makes language is a much more accurate reporter of nature, and of all truth, than a guessing writer of books. Butterflies are *better* flies, larger flies, the largest sort of flies that you meet with."

JOHN CHURCHILL SIKES.

Lichfield House, Anerley Park, Norwood.

JEWISH DISH (5th S. i. 426.)—I beg to inform your readers that this dish is used for placing the three Passover biscuits and bitter herbs in the domestic first nights' services of the Hagadah, of which liturgy each Jew has a copy. The Durham platter belonged to Sanvil (i.e., Samuel), son of Beer Schlitta of Gross-Simmern, twenty-six English miles north of Kreuznach, and fourteen English miles east of Oberwesel. Herr Voigtländer's Map of Environs of Bad-Kreuznach (Wagner in Darmstadt) gives an Ebernburg near Munster am Stein (*vide* Murray), three English miles off. Also a Klein Simmern and Hoher Simmern, three English miles south-east of Kirn on same Rhein-Nahe Railway. Frau Schlitta was named Ramel (?), daughter of Jacob of this place. The Chadgadja is, according to Prof. Delitzsch (*Zur Gesch. der Juedisch. Poesie*, ch. 17, Leipz., 1836), a seventeenth-century paraphrase of a Christian-German folk-song, allegorized by Herman van der Hardt, the local mountain range (*vide* my MS. translation in Library University College, Gower Street, London). The double-tailed lion is in accordance with the prohibition of representing *existing* animal forms (Decalogue); but lions with three or five legs are even embroidered in the synagogue ark-curtains.

Query, did the Nineveh *five-footed* bulls originate this permission? Mr. Ready, antique-modeller of the British Museum, has a similar platter, with the *four* Exodus verbs (vi. 6-7), "I will bring out," "I will rid," "I will redeem," "I will take," in token of which *four* glasses of wine are drunk by each Jew on each of the above night services. Probably the special crockery used by the Jews for this Passover week was augmented by a metal cake platter, to be used only on these occasions, and handed down as an heirloom. S. M. DRACH.
74, Offord Road, Barnsbury, N.

SHELLEY'S TITLES TO POEMS (5th S. i. 445).—Your correspondent N. has been singularly unfortunate in consulting four lexicons without finding so well-known a word as ἀλάστωρ, which is common enough in the Greek tragic poets, and may be found in any of the lexicons in common use (as Passow, Liddell and Scott, Donnegan, &c.). His friend's proposed derivation of the word from "à l'Astre" was probably intended as a joke (in my humble opinion, rather a poor one). As to the meaning of Shelley's word, *epipsychidion*, I confess it is not by any means "clear enough" to my understanding, but surely its derivation is simple and obvious enough, viz., from ἐπι and ψυχίδιον (diminutive of ψυχή). The presence in any of N.'s four lexicons of a substantive ἰδιον derived from the verb ἰδεῖν (of course he means ἰδεῖν) would be as great a novelty in lexicography as the absence of such a word as ἀλάστωρ. FR. NORSGATE.

Your correspondent N. is right as to the derivation of *Alastor*. It is from ἀ, the negative prefix, and λαθ, the primitive root of λήθομαι and λανθάνομαι, "to forget," the final letter θ of the said root being changed by rule to σ before the τ of the ending τωρ, i. e., ἀλάστωρ, instead of ἀλάθτωρ (cf. πειστής, ἀλάστωρ, for πειστής, &c.). It therefore means the *unforgetting*, and was applied in the first place to a relentless avenging power, which was supposed to pursue the guilty, and secondly to the accursed wretch himself who was thus pursued. Omitting the idea of "guilt," Shelley uses the term to describe "the spirit of solitude," an unseen resistless force acting upon the soul of the poet, which, "like the fierce fiend of a distempered dream, shook him from his rest, and led him forth into the darkness," driving him ever onward with unremitting energy.

With regard to *epipsychidion*, N. is egregiously mistaken in referring the latter part of the word to the verb ἰδεῖν (not ἰδεν), to see, and in supposing the existence of such a word as ἰδιον, a glance. Ψυχίδιον is a diminutive of ψυχή, and means a *little soul*, i. e. (as a term of endearment) a *beloved soul*. Hence Ἐπι-ψυχίδιον is a poem addressed to one whom Shelley regarded as a part of his own soul (cf. *anima dimidium meæ*, Hor. Od. i., 3, 8). This is evident from the poem itself, e. g.—

"I am not thine; I am a part of thee."

Or again :—

"Are we not formed, as notes of music are,
For one another, though dissimilar?"

"We shall become the same, we shall be one
Spirit within two frames," &c.

C. S. JERRAM.

DOT OVER THE "I" (4th S. xi. 504).—I find two references to this query, but, to my mind, they seem to be antagonistic. The first is from a note in *Long Ago*, vol. i. p. 276, "The Phœnicians in Britain," where it is stated, "I, i, is the 'eye,' which is indicated by the small dot." D'Israeli, in detecting a "literary forgery" (*Cur. of Lit.*, vol. iii. p. 307, edition 1867), says, "Besides that, there were dots on the letter i, a custom not practised till the eleventh century." The first quotation clearly indicates that the dot was used from the earliest times. G. LAURENCE GOMME.

"AN ESSAY TOWARD THE PROOF OF A SEPARATE STATE," &c. (4th S. xii. 448).—The author was Isaac Watts, D.D. *The World to Come* was first published in 1731, in the Preface to which the Doctor says :—

"The Treatise (i. e., the Essay), which is set as an introduction to this Book, was printed many years ago without the Author's name."

JNO. A. FOWLER.

P.S.—My copy is Kelly's edition, 1815.
55, London Road, Brighton.

DUPLICATES IN THE BRITISH MUSEUM (4th S. x. 332, 399, 479).—In the *Annual Register* of 1767, at p. 81, under date of April 15th, it is stated that His Majesty went to the House of Peers, and gave the royal assent to the following, amongst other Bills, viz. :—

"The Bill to enable the trustees of the Museum to exchange, sell, or dispose of, any duplicates of books, medals, coins, &c., and to purchase others in lieu thereof."

The copy of Fuller's *Church History of Britain*, which in my query I mentioned as being stamped with "Museum Britannicum" and "Duplicate for Sale, 1767," must therefore have been one of the first lots marked for disposal, under the Act of Parliament authorizing such sales. When I examined the book noted, it was in the Public Library at Charleston, South Carolina.

CRESCENT.

Wimbledon.

TURNER'S "ILLUSTRATED SHAKESPEARE" (5th S. i. 407).—This is no doubt the very fine set of atlas folio volumes sold some ten years ago, and purchased by the Earl of Ellesmere, and now preserved at Bridgewater House. ESTZ.

ERRORS OF THE PRESS (5th S. i. 365).—Permit me to express agreement with MR. SALA as to the amusement to be got from a collection of printers'

blunders. I recollect many years ago a Hampshire paper announcing that Sir R. Peel and a party of fiends were engaged shooting peasants at Drayton Manor; and Tom Hood had some verses on the subject:—

"But it's frightful to think
What nonsense sometimes
They make of one's sense,
And what's worse, of one's rhymes.

It was only last week,
In my Ode upon Spring,
Which I meant to have made
A most beautiful thing,

When I talked of the dew-drops
From freshly-blown roses,
The nasty things made it
From freshly-blown noses.

And again, when to please
An old aunt, I had tried
To commemorate some saint
Of her clique who had died,

I said he had taken up
In heaven his position,
And they put it—he'd taken
Up to heaven his physician."

There is also a story about the printer being led astray, which tells against the cacography of the writer. The late Horace Greeley, famous for the shortcomings of his handwriting, had occasion, during the Presidential election, to expose some Congressional frauds, and quoted the line,—

"'Tis true, 'tis pity—pity 'tis, 'tis true"—

the line by the way said to be equal to a florin, because there are four *tizies* in it. On receiving proof, the President *in prospectu* was struck dumb with astonishment as he read—

"'Tis two, 'tis fifty—and fifty 'tis, 'tis five."

Moral: it is possible that the printers are not always the culpable parties. W. T. M.
Shinfield Grove.

The "blunder fiend" suggested by MR. SALA has been heard of before, and in London too. Franklin, in his *Life*, telling of his experience as a compositor in London, about 1726, says:—

"At the end of a few weeks, Watts, having occasion for me above stairs as a compositor, I quitted the press. The compositors demanded of me garnish money afresh. This I considered as an imposition, having already paid below. The master was of the same opinion, and desired me not to comply. I remained thus for two or three weeks out of the fraternity. I was consequently looked upon as excommunicated; and whenever I was absent no little trick that malice could suggest was left unpractised upon me. I found my letters mixed, my pages transposed, my matter broken, &c., all of which was attributed to the spirit that haunted the chapel, and tormented those who were not regularly admitted."

—And in a note to the word "chapel"—

"Printing-houses, in general, are thus denominated by the workmen; the spirit they call by the name of *Ralph*."

W. H. PATTERSON.

I have seen

"All people that on earth do dwell,"
turned into this—

"All people that on earth do well."

C. F. S. WARREN, M.A.

THE POPULATION TWO HUNDRED YEARS AGO (5th S. i. 387.)—In the third chapter of Macaulay's *England*, A. will find much of the information he requires. Lord Macaulay states the following as the largest towns:—

London (1685) ...	530,000
Bristol (1685) ...	29,000
Norwich (1693) ...	28 or 29,000
York and Exeter ...	10,000
Worcester and Nottingham ...	8,000
Shrewsbury ...	7,000

The authorities quoted by Lord Macaulay seem only incidentally to refer to the number of inhabitants.

R. PASSINGHAM.

No trustworthy information in answer to A.'s inquiry is to be found. Previous to the census of 1801 there existed no official returns of the populations of England or Scotland, or of Ireland before 1813. Researches into the population of England and Wales, deduced from baptisms and burials, between the years 1570 and 1750 inclusive, were made by Mr. Hickman, and given by him in the Preface to the Census Returns of 1841, pp. 36, 37.

WILLIAM BLOOD.

Liverpool.

ADAM'S FIRST WIFE (5th S. i. 387.)—Lilith is the same as the Lilis in the accompanying extract:—

"Bekker relates an instance of exorcism practised by the modern Jews to avert the evil influence of the demon Lilis, whom the Rabbis esteem to be the wife of Satan. During the hundred and thirty years, says Rabbi Elias, in his *Thubi*, which elapsed before Adam was married to Eve, he was visited by certain she devils, of whom the four principal were Lilis, Naome, Ogére, and Machalas; these, from their commerce with him, produced a fruitful progeny of spirits. Lilis still continues to visit the chambers of women recently delivered, and endeavours to kill their babes, if boys, on the eighth day, if girls, on the twenty-first, after their birth. In order to chase her away, the attendants describe circles on the walls of the chamber with charcoal, and within each they write, 'Adam, Eve, Lilis, avaunt!' On the door also of the chamber they write the names of the three angels who preside over medicine,—Senoi, Sansenoi, and Sanmangelof,—a secret which it appears was taught them, somewhat unwittingly, by Lilis herself. (*Le Monde Enchanté*, i. 12, § 14; 13, § 8).—*The Occult Sciences*, p. 173.

J. C. CLOUGH.

Tiverton.

Voltaire speaks of "*Lillah*, Adam's second wife, according to the ancient Rabbis." See also Blount's *Glossog.*, quoting *Glossa Talm. in Nidda*, fol. 24, b.; Bailey (*Dict.*); Ash (*Dict.*), quoting Scott (Reginald Scot ?); Gesenius under לילית.

R. S. CHARNOCK.

Gray's Inn.

This legend is said to be contained in the Jewish Cabbala; I quote the following from a little book, entitled *The Autobiography of Satan*:—

"According to the Cabbalistic doctrine, God created four female devils: Lilith, who, under the name of Eve, appeared in being with Adam, who, however, separated from her on account of her bad temper; whereupon he married the real Eve, who had been formed out of one of his ribs."

Perhaps the hint for this tradition was furnished in Gen., chap. i. v. 27. W. B. C.

Lilith is known, I think, both in the Hebrew and in the Arabian mythology. Supernatural herself, she was, by Adam, the mother of a supernatural brood. She appears at the Walpurgis-night scene in Goethe's *Faust*, and is thus mentioned by Mephistophiles in Shelley's translation:—

"Lilith the first wife of Adam.
Beware of her fair hair, for she excels
All women in the magic of her locks;
And when she winds them round a young man's neck,
She will not ever set him free again."

E. YARDLEY.

Temple.

WHITSUNTIDE (5th S. i. 401.)—In confirmation of the reality of the origin assigned, I appeal to the term Whitsun-Sunday, which, in our northern counties, assumes the form of Whissun-Sunday, as still prevalent among the less educated to indicate the more modern Whit-Sunday. It is quite conceivable how, of two identical syllables, one came at last to be considered superfluous, and how, when the real origin of the word was forgotten, that which at first was written and pronounced *Whitsun-day* yielded to the present Whit-Sunday, a form by which the true etymology is unfortunately concealed.

W. B. C.

SPECHYNS (5th S. i. 428.)—The following is the probable solution of the word. *Speiche*, in German, signifies a dart, ray, or spike; the French equivalents given by Schœbel being "pointe, rayon, rais," and the Latin *spica*, diminutive *spiculum*. The scraps of sheep-skin, &c., used in the manufacture of glue at Hexham, may have been fixed on spikes; and the meadows called the Crokyt Spechyns, or Crooked Spikes, must have had their name from the stakes to which the nets were attached.

WM. BROCKIE.

Olive Street, Sunderland.

THE "SILVER OAR" (5th S. i. 428.)—I once knew an officer of the Court of Admiralty who bore this designation. He was executive officer of the Court, and, probably, this was the badge of office in old times, bearing some analogy to a marshal's baton, or a steward's wand of office.

R. DENNY URLIN, M.R.I.A.

Dublin.

A JEW'S WILL (5th S. i. 449.)—The three *equests* in the above will all apply to the

"Sepharim," or scrolls of the law, used in the Jewish service, the cloak being a covering of velvet or silk, which is placed over the scroll, which is rolled round two handles of ivory or wood, the tops of which, projecting through two holes in the cloak, are crowned with two tubes or small towers of gold or silver, round which are hung very small bells, which jingle at the slightest movement.

The Jew alluded to, doubtless being a foreigner, said "the best laws," instead of "the best books or scrolls of the Law." I may as well mention here that these "Sepharim" are very costly; as, besides the cloak and bells, they consist of the Five Books of Moses, written in Hebrew *by hand*, and they cannot be used if a single mistake exists in them.

D. G.

In answer to H. T. E., the words, "the best laws," contained in the will of the wealthy Jew to whom H. T. E. refers, relate positively to scrolls of the Law of the best quality. It is usual for Jews to have in their synagogues a great number of scrolls, the parchments of some of which are of superior quality to others, and it is probable that the testator was desirous of leaving his son the most beautiful of the sacred documents. When the scrolls of the Law are taken from the Holy Ark, in which they are usually kept, they are, when the finances of the synagogue permit it, adorned with silver bells, and the Jew to whom H. T. E. refers in his note was doubtless possessed of a great many. When the reading of the Law takes place the bells and mantles ornamenting the scrolls are removed and put aside. Beyond this the bells are used for no other purpose.

ADOLPHUS ROSENBERG.

Miniature silver bells are used to ornament the rollers on which the scrolls are fixed, and it is probable that the "cloak," bells and "laws" mean the bequest of a particular scroll, as every one is encased in a sort of cloak or mantle. The "best" may mean the most costly, as they vary in that respect, as they do in size.

St. John's Wood.

GEORGE ELLIS.

AN HERALDIC MAGAZINE (5th S. i. 444.)—I am fully sensible of the kindness which has led SIR JOHN MACLEAN to express in so flattering a manner his opinion that a magazine which might fill the place of the defunct *Herald and Genealogist* would be successful under my direction.

But supposing that I possessed the qualifications with which he kindly credits me, and could also devote the necessary time and attention to the editing of such a publication, I fear SIR JOHN MACLEAN has much over-estimated the probabilities of its pecuniary success, and consequent vitality. There is good reason for believing that the *Herald and Genealogist* was at no time a source

of profit to its late learned and laborious conductor, though he possessed facilities for its printing and illustration which could scarcely be combined under a new editorship.

I therefore venture to suggest that the scope of the *Miscellanea Genealogica et Heraldica* might be easily, and profitably, enlarged so as to include most, if not all, of the particular features which gave to the *Herald and Genealogist* its special value in the eyes of the historian and antiquarian. But if, for any reason, this cannot be, there is little doubt that whenever the demand for such a publication is sufficient to afford, either to myself or to others more competent, a modest remuneration for the necessary labour, perhaps even a reasonable guarantee against pecuniary loss, the article required will be quickly forthcoming.

JOHN WOODWARD.

The Parsonage, Montrose, N.B.

HENRY MASERS DE LATUDE (5th S. i. 424).—H. H. quotes the certificate of "Jean-Henri's" birth from Jal's *Dictionnaire*, but without making the correction which Jal made. Everybody who reads "N. & Q." will wonder what "fille" means as applied to Jean-Henri. In the second edition of his *Dictionnaire*, Jal corrects this to "fils": see Errata, p. 1332. H. H. spells "Jean Bonhour," but it is spelled "Bouhour" by Jal. There is an account of "De Latude's" escape from the Bastille in Charles Knight's *Half-Hours with the Best Authors*, but not a word is said as to Latude not being his name, and he is described as "of a respectable family in Languedoc." For list of works falsely attributed to him, see Quérard's *Supercheries Littéraires*. OLPHAR HAMST.

DR. GUILLOTIN (5th S. i. 426).—The truth of the story seems to be that Dr. Joseph Ignatius Guillotin suggested to the Legislative Assembly in 1789 that capital punishment should be the same for all classes. A Monsieur Louis, secretary to the "Académie de Chirurgie," submitted, 20th March, 1792, a machine invented by him, "sure, quick, and uniform." On the 25th April in that year Pelletier, a highway robber, was the first who suffered death by it. Danguemont was the first political victim, 21st August, same year. Guillotin, therefore, did not invent it, and did not die by it; he lived till 1814. See Haydn's *Dictionary of Dates*. C. A. WARD.

Mayfair.

"CANADA" (4th S. xii. 86, 176; 5th S. i. 97).—In the learned correspondence between Duponceau and Heckewelder on the subject of the Indian languages of America, the origin of the name of Canada is discussed. This correspondence took place in the year 1816, and is printed in vol. i. of the *Historical and Literary Transactions of the American Philosophical Society*. As this volume

may not be accessible to your readers, I will give a few extracts. Duponceau says:—

"In reading some time ago one of the Gospels (I think St. Mark's) in one of the Iroquois dialects, said to be translated by the celebrated chief, Captain Brandt, I observed the word *town* was translated into Indian by the word *kanada*, and it struck me that the name of the province of *Canada* might probably have been derived from it."

After some further observations, he concludes by asking his friend Heckewelder his opinion of this etymology. Heckewelder, in reply, says:—

"In looking over some of Zeisberger's papers, who was well acquainted with the language of the Onondagoes, the principal dialect of the Iroquois, to which nation the Mohawks belong, I find he translates the German word *stadt* (town) into the Onondago by '*ganataje*.' Now, as you well know that the Germans sometimes employ the *g* instead of the *k*, and the *t* instead of the *d*, it is very possible that the word *Kanada* may mean the same thing in some grammatical form of the Mohawk dialect. As you have seen it so employed in Captain Brandt's translation, there cannot be the least doubt about it. This being taken for granted, it is not improbable that you have hit upon the true etymology of the name *Canada*."

After giving some account of the peculiarities of the Indians in applying names, Heckewelder concludes:—

"So that it is highly probable that the Frenchman who first asked of the Indians in *Canada* the name of their country, pointing to the spot and to the objects which surrounded him, received for answer *Kanada* (town, or village), and believed it to be the name of the whole region, and reported it so to his countrymen, who consequently gave to their newly-acquired dominions the name of *Canada*."

I need hardly add that both these writers are of the highest authority on our Indian languages.

Castier seems to be the first to encounter the name and the territory of *Canada*, in his second voyage to America in 1635. He found the name on the St. Lawrence river applied to the dominions of an Indian chief, who ruled over what is now Quebec and Montreal. The Iroquois Indians were then dwelling there, or Indians speaking a dialect of the Iroquois language. The name *Canada* appears on a map of America made in France in the year 1543. C. W. TUTTLE.

Boston, U.S.A.

PENN PEDIGREE (5th S. i. 129, 315).—I have in my possession an old high-backed chair, with the following inscription attached to it by my late father:—

"This chair originally belonged to Sir William Penn, Admiral during the Protectorate of Oliver Cromwell, and Charles 2nd. It was also in the possession of his son, William Penn, founder of Pennsylvania, born in London the 14 October, 1644, and died at Ruscombe, in Berkshire, England, 30th July, 1718, aged 74."

The chair came through the family of Inman, of Ballybritain, King's County, to Mary, daughter of William Miller, of Lurgan, and widow of Francis White, and aunt to my mother. On her decease,

18 Dec., 1847, it was purchased at the auction by my father. Mention being made of the Gordon and Jones families, I thought that the Inmans might be some connexions of theirs, and thereby account for the truth of the statement on the inscription. As your querist conjectures, there may be the record of a marriage settlement, and if so, it would, I fancy, be found in the Registry of Deeds Office, Dublin. WM. JACKSON PIGOTT.
Dundrum, co. Down.

C. OWEN, OF WARRINGTON (1st S. viii. 492; 5th S. i. 90, 157.)—"I'll say nothing here of their *πινδασα* in and about Manchester." I find in Stephens's *Thesaurus Lingue Græcæ*, ed. a Valpy, that *πινδα* was sometimes used for *σπινδα*, and *πινδασα* may have been substituted for *ἐσπινδασα* (*σπινδαῖ δῶκον πομπήμους χνόας ποδῶν*) by a religious party as a motto, similar to the designation of a club in more recent times—"Nobody's Friends." See Archdeacon Churton's *Life of Joseph Watson*. "As it was Stevens's custom to speak of several of his friends under some familiar appellation, which had a significant meaning of its own, so he made sport with himself, not without an earnest meaning combined, by calling himself by the name of 'Nobody.'"

BIBLIOTHECAR. CHETHAM.

JEWISH SUPERSTITIONS (5th S. i. 204, 255.)—Gamaliel Ben Pedahzur, in his *Jewish Ceremonies*, p. 68, says, "Then they jump three times with both feet from the ground, and say three times, *As well as I jump towards thee*," &c. Hyam Isaacs remarks (*Ceremonies and Customs of the Jews*, p. 61), "It is surprising to see with what earnestness they bow and leap towards the moon." The Christian superstition of bowing to the moon is north of England and Scotch, to my knowledge.

SENNACHERIB.

"LIKE" AS A CONJUNCTION AND SUBSTANTIVE (5th S. i. 67, 116, 157, 176, 237.)—The Irish peasantry constantly use the expression "like he," which has been adopted by the learned critic of the *Athenæum*. They also frequently turn the adjective into a substantive, saying, "I never saw the like," "Would you wish to have the like said of you?" &c. Bad as these expressions sound, they seem far less offensive to an educated or a musical ear than the expressions in *East Lynne* and the *Athenæum*.

HIBERNIA.

MORTIMERS, LORDS OF WIGMORE (5th S. i. 188, 234, 358, 476.)—The Prince whom Anne Mortimer married was never Duke of York, since he died before his elder brother. He bore his father's second title of Earl of Cambridge. "De Mortuo Mari" is the invariable rendering of the family name in all contemporary Latin records.

HERMENTRUDE.

"DESTER" (5th S. i. 148, 214, 355.)—The writer who asserts that a lady living in the eighth century was named "Desideria-Desiderata" is surely drawing on his own imagination, or making some strange blunder. The daughter of Desiderius, and wife of Charlemagne, was named Hermengarde, as may be ascertained by referring to any good history of France, or to Dreux du Radier's *Mémoires des Reines et Regentes*.

HERMENTRUDE.

SIR PHILIP SIDNEY'S "ARCADIA" (5th S. i. 269, 353, 396.)—I have a copy of the edition referred to at page 353. It was published by subscription, and dedicated to the Princess of Wales. The name of the printer is not given.

EDMUND TEW, M.A.

THE WATERLOO AND PENINSULAR MEDALS (5th S. i. 47, 98, 136, 217, 235, 336, 378, 396, 438, 458.)—The only point of interest is—whether the grant of the Waterloo Medal "extended generally to the civil departments" of the army. I have read nothing to change my opinion that it did not, and shall refrain from continuing the discussion.

W. PILKE.

Chichester.

"THAT SANGUINE FLOWER," &c. (5th S. i. 260, 414.)—I suggest that the hyacinth of the ancients, to which Milton refers, was the *Lilium Martagon*, or Turk's cap lily. This flower has marks on its petals which by some stretch of fancy may be read AI. Neither the *Hyacinthus scriptus* nor the *Hyacinthus non scriptus* has these marks.

F. STORR.

EXTRAORDINARY BIRTH OF TRIPLETS (5th S. i. 249, 313, 454.)—TEWARS is quite accurate in stating that Cromwell's Injunction for keeping registers of christenings, marriages, and burials, was only issued in 1538; nevertheless, not a few contain entries of an earlier date. I have met with several, and Burn (*Hist. of Parish Registers*, pp. 12-14) mentions many others, the earliest, I think, in 1528. It so happens, however, according to the Parish Register Abstract with the Census Returns of 1831, that the parish registers of Angmering, Sussex, do not commence until 1562, which is quite conclusive against the three valiant knights so far as the record of their baptisms is concerned.

JOHN MACLEAN.

Hammersmith.

LEYDEN UNIVERSITY (5th S. i. 368, 453.)—The *Album* mentioned by MR. PEACOCK will be published on the 8th of February next year, the day of the foundation of the University 300 years ago. In the list of students will appear the name of Milton, a fact which may show Milton's close acquaintance with the Dutch language, and give a clue to some of his quotations from Vondel's *Lucifer*.

A. B.

Miscellaneous.

NOTES ON BOOKS, &c.

The "Geste Historiale" of the Destruction of Troy; an Alliterative Romance, translated from Guido de Colonna's Historia Trojana. Now first printed from the Unique MS. in the Hunterian Museum, University of Glasgow, with Introduction, Notes, and a Glossary by the late Rev. George A. Pantton, and David Donaldson, Esq. Part II.

Cursus Mundi (The Cursus of the World). A Northumbrian Poem of the Fourteenth Century in Four Versions, Two of them Midland; from Cotton MS. Vesp. A. iii. in the Library of the British Museum; Fairfax MS. 11 in the Bodleian Library; MS. Theol. 107 in the Gottingen University Library; MS. R. 3. 8, in the Library of Trinity College, Cambridge. Edited by the Rev. Richard Morris, LL.D., Vice-President of the Philological Society, Editor of *Hampole's Pricke of Conscience*, &c. Part I.

The Blickling Homilies of the Tenth Century. From the Marquis of Lothian's Unique MS., A.D. 971. Edited, with Introduction, Translation, Notes, and Index of Words, by the Rev. R. Morris, LL.D. Part I.

WHAT a change has come over the study of our early language and literature during the century which has elapsed since Warton published his admirable, and still valuable, *History of English Poetry*, for it is exactly one hundred years since the first volume of it appeared! The greatest impulse to this study was given indirectly by the establishment of the Camden Society, the success of which called into existence the Percy, Shakespeare, Ælfric, and other Societies, and so incidentally, when the public mind was ripe for it, the Early English Text Society, of which the fifty-sixth, fifty-seventh, and fifty-eighth volumes, now before us, would have made the heart of the accomplished Professor of Poetry beat with delight. It would be a curious speculation how much his labours have contributed, however remotely, to the success which has attended the good work of Mr. Furnivall and his brother editors.

Of the three books whose titles we have advisedly transcribed at length, as the best means of bringing their nature and value before our readers, the importance of two as monuments of our early language and literature cannot be overrated; but we wait until we receive Dr. Morris's Prefaces to *The Cursus Mundi* and *Blickling Homilies* before treating of their special claims to attention. The third, the remarkable alliterative poem on the Destruction of Troy, forms not only a valuable contribution to our early language, but clears up a very vexed point in the history of mediæval literature. Though stated in the title-page to be a translation from Guido de Colonna, the researches of the editors, and of Monsieur de Joly, the editor of the French *Roman de Troie*, go to establish the fact that so far from being a translation from Guido de Colonna's *Historia Trojana*, Colonna's work, which was not completed until 1287, was itself a translation of the *Roman de Troie*, which appeared between 1175 and 1185; and that Benoit de Sainte Maur, the author of that French metrical history, was in fact the originator of that great mass of romantic literature respecting the siege and destruction of Troy so widely diffused and so popular during the Middle Ages. The alliterative poem, here reprinted, is far from the least interesting of the works belonging to this cycle of romance; and the thanks of the members of the Early English Text Society are especially due to the gentlemen by whom it has been so carefully produced, one of whom, the Rev. George A. Pantton, has, we regret to say, not been spared to receive the praises which he has so well earned.

British Ethnology. The Pedigree of the English People. An Argument, Historical and Scientific, on the Formation and Growth of the Nation; tracing Race Admixture in Britain, from the Earliest Times, with especial reference to the Incorporation of the Celtic Aborigines. By Thomas Nicholas, M.A., Ph.D., &c. (Longmans & Co.)

To the above title are added the words, "Fourth Edition." In those words may be recognized the appreciation by the public of Dr. Nicholas's valuable labours. He is the successful champion and advocate of the Celtic race. He shows that at least half of the subjects of the early Anglian and Saxon kingdoms must have been of the "British" race. He traces "race-amalgamation" with great care and ability; and few will differ from his conclusion that "the English people embraces a much larger infusion of Ancient British blood than English historians have been accustomed to recognize." The book is a most important contribution to the history of Britain, as well as to ethnology especially. From first to last Dr. Nicholas secures the interest of his readers by the force of his argument and the attractiveness of his style.

OLD ST. PANCRA'S CHURCHYARD.—R. B. P. writes:—"Eight years ago you wrote the following lines in reference to the churchyard of old St. Pancras:—'It is with the greatest regret we learn that this hallowed historic spot, venerable as the resting-place, since the Anglo-Saxon era, of so many renowned and noble memories, is now being desecrated by the Midland Railway Company, by the formation of a tunnel beneath the graves, and a high construction, on arches, for the trains to rumble over the tombs of the mute occupants sleeping till the resurrection in God's own acre' ('N. & Q.', 3rd S. ix. 534). But a far greater danger now menaces this venerable churchyard, for it is threatened with entire obliteration, and the Bill empowering the Railway Company to absolutely acquire this and the adjoining parochial cemetery of St. Giles for building purposes has already passed the Commons. I believe that the churchyards are not specifically mentioned in the Bill; the Company only ask for powers to take the land lying between certain boundaries, which boundaries are those of the two churchyards. 'N. & Q.' contains many notices of this ancient churchyard, and of the celebrities interred there. A list is given on the page from which the foregoing extract is taken. I mention a few. Jeremy Collier, the sturdy Nonjuror and castigator of a demoralized drama; Timothy Cunningham, author of the *Law Dictionary*; Chevalier d'Eon, the night-errant of the last century; Archer Richard Dillon, Archbishop of Narbonne, with seven bishops expelled from France, and several of the French marshals; Flaxman, the sculptor; James Leoni, architect; Father O'Leary, the amiable friar of the Order of St. Francis; General Pascal de Paoli; Samuel Francis Ravenet, engraver; John Walker, lexicographer; Samuel Webbe, musical composer; William Woollett, engraver. The St. Giles's burial-ground is not so interesting historically, as it is not ancient, but it contains the remains of Sir John Soane. You will, I trust, permit me this opportunity of urging upon those who have it in their power to control events to prevent this wanton desecration of one of the oldest churchyards in London."

ANTIQUARIAN DISCOVERY AT STEEPLE ASTON.—Immediately south of Steeple Aston Church there is a block of buildings, partly occupied as a farm-house, dairy, &c., partly by Wodham, the parish clerk, partly by the rector's coachman, and partly by an aged widow. The latter portion and another cottage immediately adjoining are portions of venerable antiquity. The site

is that of the old manor-house, believed to be that of the De La Mara family, who had large possessions in this part of Oxfordshire from a period before the Conquest to at least 1400. In 1274 the manor seems to have passed into the possession of Robert de Romeny, as sub-lord under the Crown, as Charles Cottrell Dormer, Esq., is at this day under the Duke of Marlborough, as grantee from the Crown of the office of Lord Paramount of the Hundred of Wootton. It had become, before the close of the seventeenth century, the property of Ferdinando King; and later it was, with the appurtenant open field land, purchased by Sir Francis Page, Knight, of Middle Aston, the hanging judge; and, after him, it was the property of his niece's son, Francis Page, Esq., né Bourne, who procured a private Act of Parliament in 1750, whereby the Society of Brasenose College, and the rector of the parish, for himself and his successors, consented to be ejected from Middle Aston, as proprietors of land and tithes there, receiving in requital the old manorial estate of Steeple Aston proper and the mansion in question. The manorial character of this relic of ancient importance has been kept up by yearly Courts-leet being held there by the successive stewards of the several Dukes of Marlborough. These the present rector is having improved by competent workmen, who have discovered that the chimneys, floors, stairs, &c., are all comparatively modern incrustations, in the interior of what was once a stately dining-hall, 32 ft. long by 20 ft. wide in the interior, very lofty, and with an open timber roof of elegant proportions and design. Truly the old world passes away slowly in the rural nooks of England.

WILLIAM WING.

Steeple Aston, Oxford.

KENTISH ANTIQUITIES.—All persons interested in this subject will be grateful to Mr. S. W. Kershaw, the learned and courteous librarian at the Lambeth Palace Library, for his reprint, from the *Archæologia Cantiana*, of his article on the Library generally, and on its "Kentish Memoranda" in particular. By classifying these memoranda under the heads of "Ecclesiastical," "Manorial," "Heraldic," and "Historical and Antiquarian," with references to the places of the books and documents so classified in the Archbishop's Library, Mr. Kershaw has rendered a very valuable service to all who desire to consult more fully the Lambeth MSS. and books.

A "NEALE MEMORIAL LIBRARY," Sackville College, East Grinstead, which will be the property of the corporation of the college of which the late Dr. J. M. Neale was for twenty years the Warden, and in which the vast majority of his works were written, is being formed by his successor. It is intended to include a copy of every work published by Dr. Neale. As they are more than one hundred and forty in number, and many of the early and minor works have become scarce, the co-operation of friends is solicited. Address the Warden, as above.

BIBLIOGRAPHY OF THE WORKS OF THOMAS FULLER.—Mr. J. E. Bailey (Stretford, Manchester) wishes to receive the names of any gentlemen who, possessing any of Fuller's rarer works, or of the literature relating to him, would be interested in examining the printed slips of the above bibliography, with a view of ascertaining, before the sheets are printed, certain desiderata relating to editions, &c., the originals of which cannot be found in any of the public libraries.

SHORTLY before his death last summer, Thornton Hunt placed in the hands of Mr. Townshend Mayer, of Richmond, the papers of Leigh Hunt for examination and such public use as he might deem expedient. Amongst the unpublished matter are plays, more or less complete,

note-books, and a mass of correspondence, ranging over fifty years, with the most celebrated of Leigh Hunt's contemporaries, throwing new light on many matters of literary interest. Mr. Mayer has decided to use some of these letters as materials for a series of articles, the first of which will appear in the *St. James's Magazine* for July, and will be entitled "Leigh Hunt and B. R. Haydon." Several interesting and characteristic letters from Haydon will be given in their entirety. Future articles in the series will not be confined to the pages of the *St. James's Magazine*.

Notes to Correspondents.

T. F.—

"His virtues walked their narrow round,
Nor made a pause, nor left a void;
And sure the Eternal Master found
The single talent well employed."

Part of the lines "On the Death of Mr. Robert Levett, a Practiser in Physic," by Dr. Johnson.

J. M. A. writes, on the connexions of the Edgar families:—"I am ready to place at the disposal of any gentleman of the name my copy of *Genealogical Collections of the Scottish House of Edgar*, recently issued by the Grampian Club; edited by a Committee of the Club. Application to be made at No. 17, Wickham Park Terrace, Upper Lewisham Road, S.E."

CAPS.—The fatal duel between Mr. Scott and Mr. Christie (on a literary quarrel between the *London Magazine* and *Blackwood*) was fought by moonlight, in February, 1821, between Chalk Farm and Primrose Hill. Mr. Christie fired in the air. The seconds insisted on the parties firing again, and Scott was killed.

TRANSPORT.—St. Filippo Neri, founder of the "Oratorians" in the sixteenth century, has, at least, the reputation of being the inventor of that class of religious music known by the name "Oratorio."

M. P.—Mr. Grant's poem *On the Restoration of Learning in the East* obtained the Buchanan prize at Cambridge. It was published, in 1805, by Cadell & Davies.

VIENVILLE (NOT VIENVILLE) (5th S. i. 315, 457).—Mr. Woodward writes, "The arms are not borne by the family of Vienville, but by the Marquesses, afterwards Dukes, of Vienville."

H. H. B.—By applying at Doctors' Commons, you will learn how to obtain a ticket giving admission to inspect wills.

W. M. M.—The work was edited and partly written by the person named. It consists of two volumes. It does not include the biography of S. Hugh of Lincoln.

T. R.—"SPONGE ME WELL," &c., is engraved on an old gun on the heights of Dover.

C. A. W.—The letter referred to should be addressed to the editor of the periodical named.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, JUNE 27, 1874.

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Notes.

JOTTINGS IN BY-WAYS.

IV. THE RELIGION OF NICHOLAS BRETON.

The Rev. Mr. Corser, speaking of N. Breton, in his *Collectanea Anglo-Poet.*, says:—

"It is evident from several of his writings that Breton was a member of the ancient faith, and some of them are impregnated with all the fervour and enthusiastic raptures of an ardent worshipper of the Virgin."—Part iii. s. n. p. 4.

The probable source of this error will be presently adverted to; meanwhile a few but sufficient quotations from his writings will show it to be an error. The first is from one of his last, if not his last publication, the second part of his Packet of letters, and it may be noted that this letter "To a Young Man going to Travel beyond the Sea" bears marks of being one of what several certainly are, true private letters made use of for this publication. "Good cousin . . . as first for your religion, have a great care that your eyes lead not your heart after the horror of Idolatry." In *The Court and Country* (1618), where the Courtier and Countryman each praise their place, we find passages like the following:—

"Courtier. . . . the courtesy of the Gentlemen, the divine service of the Morning and Evening [the scene throughout is England].

"Countrym. . . . learned Churchmen . . . and so when God is prayed and the people pleased.

"Court. Oh cousin, to heare a King or a Prince speake like a Prophet. . . . A Preacher like an Apostle, and a Courtier like a Preacher.

"Countrym. . . . we go to school, first, to read Common Prayers at Church. . . . I hear our Parson in our Church."

It is not to be thought that a Roman Catholic would lug in such matters against his conscience when he had so many other things to say and dwell upon. As here also, so in *A Mad World my Masters*, 1603, we have passages referring to, and showing acquaintance with, the daily service of the Church of England, and worded as though spoken by a member of that church. Then in the *Dialogue between Three Philosophers* (1603) are the following words, in a panegyric on Elizabeth:—"Bazilethea . . . whose magnanimities in daungers and constancy in religion." But of the two or three books which, after reading nearly all Breton's writings within my reach, I dipped into in search of proof or confutation of Mr. Corser's opinion, the fullest passage is found in *The Murmurer*, a tract written in 1607 against state-murmurers, and dedicated by Breton to the Privy Council. After praising England and its state, he continues to the malcontents:—

"Hast thou not with all this the richest jewel in the world; yea, and more worthy than the whole world? which is the heavenly word of God. . . . In the time of blindness, when the booke of life was shut from thy reading, when thy learned preachers and zealous people were put vnto the fire . . . dost thou murmur at Religion? is it not better to serue God then Man? and to belieue the Truth, then follow Error? to worship God in the Heauens, then make a kind of God on the Earth, and to begge pardon of thy God at home, then to buy it of a man abroad: dost thou murmur that the Saints are not worshiped? and wilt thou forget to worship God aboue . . . wouldst thou rather hear the word? and understand it not, then understand it and beleuee it? or trust rather to the word of a Priest for thy confort, then to thine owne faith for thy saluation."

And he then says be not ungrateful, lest "God cast thee into vtter darknes [i.e., of Romanism]; . . . while the Bulls of Rome shal breed too many calues in Britanie."

Neither do I remember a single passage in any of his religious poems where worship of the lowest kind is given to any creature, whether Virgin, saint, martyr, angel, or archangel, or where their intercession is implored or spoken of. On the contrary, they are represented only as parts of the adoring host. This, too, is the more noticeable, first, because Breton was fond of likening his state, and falling away, and repentance, to that of Mary Magdalene; and, secondly, because *The Pilgrimage to Paradise and the Countess of Pembroke's Love* brings us down to 1592, as, according to Steevens, does *The Countess of Pembroke's Passion*, a poem which is as undoubtedly Breton's, as without a tittle of evidence it has been by Horace Walpole, Lodge,

and others, given to the Countess herself. If further proof be needed, it can be found in the *Auspicante Jehovah*, 1597, and the very intimate though dependent relationship between Breton and the Countess. In the dedications to *The Pilgrimage*, the *Auspicante*, and *The Ravisht Soul*, he speaks in terms of the utmost gratitude of the help afforded him by the Countess in the depths of his distress and ill fortune. In the first of these he signs himself also her "unworthy poet," and in the *Auspicante*, "Your La: sometime vnworthy Poet, and now and euer poore Beadman." But it is in the second title of this that we see the greatest proof of a relationship more than that of mere help and gratitude, since she allowed him to call it *Marie's Exercise*, the Marie being herself, and the prayers, as he says, "a few historicall prayers set downe for you." All this with the prayers themselves prove Breton a co-religionist with the Countess.

Mr. Corser's mistake has arisen, I fancy, from his attributing to Breton a prose tract, entitled *Marie Magdalen's Love*. The 1598 and 1623 editions of Breton, *Solemn Passion of the Soul's Love*, set forth by publishers other than Dauter contained it alone. But the first edition by Dauter in 1595 contains *Marie Magdalen's Love*, sig. A to E, 8 in 8, pp. 80, with colophon at end—"At London, Printed by John Dauter, and are to bee sold by Wm. Bailey at his shop in Gratiuous Street, neare Leaden Hall, 1595." Then on continuous signatures, F to G, 8 in 8, pp. 32, but with separate title, and at the end "Finis Nicholas Britten," is *The Solemn Passion*. Now I have never seen *Mary Magdalen's Love*, but Mr. Corser describes it as a sort of prose commentary on St. John xx. 1-18, and it is, I presume, a Roman Catholic treatise. But Martin Marprelate, in his Epistle, or Epitome, makes it one of his accusations that Dauter, while not of the Stationers' Company, had printed some Roman Catholic tracts, and been prosecuted (by John Wolfe), but had then, through the influence of the Earl of Arundel, been ordered to be admitted into the Company. The previous quotations and arguments prove that Breton was not a Roman Catholic. There is not a single phrase in the *Solemn Passion* which shows even the slightest tinge of Roman Catholicism; and its succeeding editions, and the peculiarities noticed in the above collation as given by Mr. Corser, and this history of Dauter, all go to show that *Marie Magdalen's Love* was not by Breton, but was probably printed by Dauter in one venture with the poem in order to keep its sale. The separate title-pages, as in other instances where separate works were published together, allowed of a separate sale, but to those who could afford it Breton's known name as a poet would be an inducement to the purchase of the whole. If Dauter, or the author of *Magdalen's Love*, were in any way a

propagandist, there would be an additional reason for the conjunction. In no other case did Dauter, so far as I know, print or set forth any of Breton's writings; nor was Breton, like Nashe, "Dauter's"—or any other publisher's—"gentleman," but seemingly sold where he best could.

In one or more subsequent jottings I may say somewhat as to works wrongly attributed to him.
BRINSLEY NICHOLSON.

THE "VENGEUR."

In reading M. Wallon's work on the French Revolution, entitled *La Terreur*, I find that he believes the story of the sinking of the "Vengeur" in the action of the 1st of June, 1794, that sublime piece of *blague*, Barère's grandest and most successful *Carmagnole*. I had thought that our greatest writer on the Revolution had, to use his own phrase, punctured this windbag, and so caused it utterly to collapse for ever. I see, however, that Mr. Carlyle, far from killing the snake, has only succeeded in scotching it: like Banquo's ghost, the story starts up and stares us in the face when we least expect it, and this in a work written only four or five years ago. M. Wallon is very angry with Mr. Carlyle for disbelieving the story. After quoting (vol. i. p. 166) the passage in which Mr. Carlyle endeavours to make amends for having in the first edition of his work given credence to it, by telling the story as he afterwards heard it from Rear-Admiral Griffiths, who was present in the action as fourth Lieutenant of the "Culloden," M. Wallon continues:—

"Le Vengeur n'a pas sombré volontairement, et ceux de ses marins qui ont pu échapper à la mort n'ont pas refusé la vie: mais le vaisseau, avec plus de la moitié de l'équipage, a péri après un glorieux combat, et le dernier cri des mourants a été Vive la République! Voyez le rapport du brave capitaine Renaudin."

M. Wallon thus records his own belief in the story; he then applies his rod somewhat smartly to Mr. Carlyle for venturing to doubt, or rather to disbelieve, it altogether:—

"Sans autoriser les paroles emphatiques de Barère, qui pouvait être de bonne foi, ne sachant rien que par de vagues rumeurs, il permet de faire justice des paroles injurieuses de Carlyle, qui, ayant pu avoir toutes les pièces sous les yeux, n'a pas la même excuse."

As M. Wallon detests the Jacobins, and the battle of the 1st June was fought by the Jacobins, I can only suppose that it is part of a Frenchman's national creed to believe the story of the "Vengeur," whatever his private politics may be. In one sense, indeed, one can hardly blame him, because, as usually told, it is a very dramatic and spirited, not to say inspiring tale, and it certainly does great credit to the inventive brain of the "Anacreon of the Guillotine." Unfortunately, however, it has one slight defect, namely, it is

entirely untrue ! But we must not be too hard on M. Wallon, when so eminent a writer on the Revolution as M. Louis Blanc also keeps to the old tradition. M. Blanc calls it "le glorieux et touchant épisode du Vengeur." He admits that many of the "Vengeur's" sailors were saved by the English boats, and he pays a compliment to our generosity in saving them. So far so good ; but now Banquo's ghost starts up again in the following shape :—

"Quant à ceux qui restaient à bord au moment où le vaisseau enfonça, leur agonie fut sublime. Réunis sur le pont, ils attachent le pavillon français, de peur qu'il ne surnage, et le visage tourné vers le ciel, agitant en l'air leurs chapeaux, ils descendent comme en triomphe dans l'abîme, aux cris de Vive la République ! Vive la France !"

If the story of the "Vengeur" were true, it would be something worse than ungenerous to endeavour to rob our neighbours of their well-earned laurels ; nor is it at all consistent with the English character to do any such thing. No people are more ready than ourselves to recognize and acknowledge heroism in either friends or foes ; and indeed we can only regret that the story is not true, because such a brilliant act, whether done by Englishmen or Frenchmen, would add to the world's wealth of golden deeds, just as all nations may feel proud of Thermopylæ or the Balaklava charge. Such acts as these make the whole world kin ; but *ante omnia veritas*.

Mr. Carlyle has in his article on the sinking of the "Vengeur," in his miscellaneous writings, so thoroughly sifted the question, and proved to demonstration its untruth, that I can only suppose neither M. Blanc nor M. Wallon has ever seen this article ; had they seen it, they could never have reproduced the story in the way they have done.

M. Wallon refers us to Captain Renaudin's report of the affair ; this is more extraordinary than all, because Mr. Carlyle says that this very report entirely confirms Admiral Griffiths' statement that the story is a fabrication ; so what M. Wallon means I cannot imagine. Mr. Carlyle could have no possible motive for distorting the facts, even were it consistent with his untarnished honour as a writer to do such a thing.

I am far from entertaining so presumptuous an opinion as to suppose that when such an intellectual giant as Carlyle has failed in extinguishing a falsehood, so humble a person as myself is likely to be more successful ; still, as the circulation of "N. & Q." extends, I believe, to the Continent, I am not without some hopes that this article, slight as it is, may possibly come to the knowledge of M. Wallon, or even of M. Louis Blanc, and so be the means of directing their attention to Mr. Carlyle's essay on this vexed question, with which they would appear to be unacquainted. M. Wallon quotes from Carlyle's *French Revolution*,

which does not of course go thoroughly into the subject, as the sinking of the "Vengeur" (she *did* sink, but without Barère's accompaniments), indeed, the battle itself, was only a single scene in the tremendous and varied drama of the Revolution. The article, written in 1839, is entitled "On the Sinking of the Vengeur," and it will be found in Mr. Carlyle's *Miscellaneous Essays*, ed. 1857, vol. iv. p. 209.

It would be interesting to know what M. Taine thinks about it. No Frenchman is more deeply read in English literature than he, and we may be sure that he is acquainted with Mr. Carlyle's essay.

JONATHAN BOUCHIER.

2, Stanley Villas, Bexley Heath.

SOME CHOICE SAYINGS AND COLLECTIONS OF RICHARD NICHOLS, OF WARRINGTON.

I have an old manuscript book in my possession, which formerly belonged to, and, probably, was compiled by, one "Thomas Holme," who "was born at Moors Ashby, in Northamptonshire, October 2, 1662," and "Came to Lancashire July 20, 1672." "Was married to Mary Dorning, daughter of Samuel Dorning, of Culcheth, in Winwick parish, Jany. 2, 1695." So runs, at least, the oldest of several similar narratives of former possessors, written on the front leaves of the book, and the handwriting throughout seems to be identical with it.

It contains some sermons and hymns, which were evidently preached and sung in the chapels of the surrounding neighbourhood a century and a half ago. I think they must have been what are called "Opening Sermons," as we have, for examples, "Heads of a Sermon preached by Mr. Brown at Bolton New Chappel, July, 1706,"—"Heads of a Sermon by Mr. Basnet, preached at Bury New Chappel : anno 1725,"—Ditto, "By Mr. Dixon at Cockey New Chappel, Sep. 25, 1726," a place celebrated in song for a lady's boa, which some of our wiseacres mistook for a snake, as they observed it now wriggling, and anon flying in a Cockey Moor breeze,—Ditto, "By Mr. Seddon at the Mont in March, 1731,"—and another by one Olliver Heywood, whose discourse would do credit to the ancestry of the present Mr. Olliver Heywood, whom we deservedly esteem a Lancashire worthy. There is also a lot of miscellaneous matter, the gem of which is "Some Choice Sayings and Collections of Richard Nichols, of Warrington," and I think the readers of "N. & Q." would hail this with pleasure.

"Certain Short but Profitable Sentences, worthy Remembrance."

"1. Self denyall makes a poor condition easy, and a rich one safe.

"2. A good intension will not justify a bad action.

"3. There are three devourers of sabbath Time: The Body, The world, and bad company.

- "4. The Tears of sinners is the wine of Angels.
 "5. That's a hard Heart that trembles not at y^e name of a hard Heart.
 "6. The best way to wipe of reproaches is to live so that no body may believe them.
 "7. Tho time be not lasting, yet what depends on Time is everlasting.
 "8. He only can satisfy us that satisfied for us.
 "9. The Allmost Christian is the unhappiest man in the world, for he has religion enough to make the world to hate him but not enough to make God love him.
 "10. The promises of God are greater helps to mortify sin, Then any promises of ours to Him, that we will do it.
 "11. plain Grace is better than fine gifts.
 "12. Religion doth not lay men asleep tho it be the only way to rest.
 "13. persecuted Godliness is better then prosperous wickedness.
 "14. The weak when watchful are more safe then the strong when secure.
 "15. God doth not usually bless those with peace of conscience, as make no conscience of peace.
 "16. Learn to set spiritual riches against Temporal poverty.
 "balance all your present Troubles with your spiritual privileges.
 "17. As God did not at first chuse us because we were so high, so he will not forsake us because we are low.
 "18. The Bush, the Church, may be all in a flame, but shal never be consumed because of the goodwill of Him that dwells in y^e bush.
 "19. he y^e has all his religion in his prayers has no religion at all.
 "20. That eye weeps most that looks ofttest on the sun of Righteousness.
 "21. The Tears of young penitents do more scorch y^e devil then all y^e flames of hell besides.
 "22. When we are in a strait that we know not what to do, we must have a care of doing we know not what.
 "23. It was the saying of a good man, when troubles are coming I'll go meet them; when come I'll bid them welcome; when gone I'll not take my leave of them.
 "24. none are really poor but such as are poor in grace and knowledge.
 "25. That is no religion which we leave behind us at Church.
 "26. When a man is acquainted with his own Heart he is apt to think every one better then himself.
 "27. Remember that there are four parts of the word, The Promise, The threatning, The command, and the example. If you have to do with a precept or command, remember it is backed with a promise of assistance and reward; and God is as faithfull in performing as gracious in promising: if you have to do with a Threatning remember that God Threatens that he may not execute; but if you have to do with an Example, it has always a Promise or Threatning in the bowels of it.
 "28. There are three things we should set a high value upon, Our souls, Time; And the Word.
 "29. There are nine enemies to charity: 1. Unbelief, 2. Hardness of Heart, 3. self-Love, 4. Love of Money, 5. Worldly cares, 6. Pretended love to children, 7. base fears of want, 8. scornfull highmindedness, 9. The unthankfulness of y^e poor.
 "30. desire so much only of the world as is best for you, for that proportion is best that helps forward to Heaven, but doth not hinder.
 "31. Ther are Twenty limbs of the old man we should put off, and Twenty more of the new we should put on. 1. Put of Pride and put on Humility; 2. Put of Passion and put on Meekness; 3. Put of coveteousness and put on contentedness; 4. Put of strife and put on Peaceable-

ness; 5. Put of murmuring, put on patience; 6. Put of melancholy, put on chearfulness; 7. Put of vanity, put on sobriety; 8. Put of uncleanness, put on chastity; 9. Put of lying, put on honesty; 10. Put of drunkenness, put on Temperance; 11. Put of Hatred, put on Love; 12. Put of Hypocrisy, put on sincerity; 13. Put of bad discourse, put on good; 14. Put of security, put on watchfulness; 15. Put of bad company, put on good; 16. Put of slothfulness, put on diligence; 17. Put of foolishness, put on prudence; 18. Put of fear, put on Hope; 19. Put of sense, and put on faith; 20. Put of self, and put on Jesus Christ.

"32. every Grace adorns a Christian. Perseverance only crowns them.

ROYLE ENTWISLE, F.R.H.S.

Farnworth, Bolton.

FOLK-LORE.

OWL'S EGGS A REMEDY FOR DRUNKENNESS.—Swan says, in his *Speculum Mundi*, that "the egg of an owle broken and put into the cups of a drunkard, or one desirous to follow drinking, will so work with him that he will suddenly lothe his good liquor and be displeased with drinking." It is a pity that this simple receipt is not better known amongst the Good Templars and Teetotal community generally, as the introduction of owl's eggs at our banquets instead of plover's, which are said to be too often crow's eggs, might powerfully contribute to the sobriety of our festive boards, and thus easily attain the object so earnestly desired by our Temperance brethren.

A TEETOTALLER.

STORK'S EGG: SPANISH FOLK-LORE.—Mr. Howard Saunders writes in the *Field* of April 18:

"As I was walking through the *plaza del mercado*, or market-place of Seville with Manuel, an old fruit-seller asked him . . . to get her a stork's egg for her son . . . Then came a bargain, and finally the old lady agreed to give ten reals, an enormous price for her, and for such an article. When we had got out of earshot, Manuel informed me that her son was that very rare thing in Spain, an habitual drunkard, and it is the popular belief that a stork's egg is a certain cure for this unfortunate habit."

JAMES BRITTES.

British Museum.

FOLK-LORE OF THE LAUREL.—I have a copy of a somewhat remarkable work, of only ten folio pages, called *The History of Adam and Eve*, &c., illustrated with "Five large and beautiful Copperplates, engrav'd by G. King (disciple to Mr. Vertue) and other Eminent Hands, from the Original Drawings of the Famous A. Vanhaeck." It appears to have been originally published in 1733; but my copy is "The Fourth Edition. Printed for W. Heard, at the Philo-biblion's Library, near St. James's Church, Piccadilly," 1758. At p. 4 is the following bit of folk-lore:—

"He covers himself with the Leaves of the Fig-tree, because that Tree being of the same Nature of the Laurel, he thought by that Means to shelter himself from the Thunder Bolts of the Divine Indignation; &

otherwise, flattering himself in his Misfortune, he dares to persuade himself that he might be able to mitigate the Anger of God by covering himself with the Leaves of a Tree, whose Root is reported to have the Power of breaking Marble."

CUTHBERT BEDE.

SPRINKLING RIVERS WITH FLOWERS.—Milton, in his *Comus*, says:—

"The shepherds at their festivals
Carol her good deeds loud in rustic lays,
And throw sweet garland wreaths into her stream
Of pansies, pinks, and gaudy daffodils."

And Dyer, in his poem of *The Fleece*, says:—

"With light fantastic toe the nymphs
Thither assembled, thither every swain;
And o'er the dimpled stream a thousand flowers,
Pale lilies, roses, violets, and pinks,
Mixed with the green of burnet, mint, and thyme,
And trefoil, sprinkled with their sportive arms;
Such custom holds along the irriguous vales
From Wreakin's brow to archy Dolvoryn."

From these extracts, it is evident that the practice of sprinkling rivers with flowers existed at one time. It was, I believe (perhaps is), a ceremony which took place annually on Holy Thursday, and had a very ancient origin. The *fontinalia* of the Romans were ceremonies held in honour of the nymphs of fountains. "Where a spring rises or a river flows, there should we build altars and offer sacrifices," says Seneca. The well-dressing of Tissington is a relic of this. I should be glad to know if the custom of sprinkling rivers with flowers is still preserved in any quarter. J. N. B.

"MARCH DUST."—"A peck of March dust is worth an Earl's ransom," "A bushel of March dust is worth a King's ransom," are common sayings enough; but until this year I never heard the sequel phrase, "When do vail on thornen leaves,"—meaning, I suppose, that the March dust is valuable at the close of the month, when the thorn begins to unfold its leaves, rather than at an earlier period. C. E. K.

Beaminster, Dorset.

A CHARM FOR THE AGUE.—A labourer's wife had ague some weeks ago. She was for some time under the doctor's care (a duly qualified gentleman). She tried ague medicine of great repute from druggists and a quack doctor. Medicine proved useless—she suffered still. One day, when her lucky star was in the ascendant, she heard of a woman who could charm it away. The husband borrowed a conveyance. Next morning early found him with the one who had charmed going to the charmer. After this visit she gave up medicine as impotent. Though very weak, she gradually got rid of her pest. Now she is cured, her husband says, by a handful of herbs tied in her bosom, which pleasing duty a man must perform for a woman, and *vice versa*. He gathered the herb—common groundsel (at what particular

hour or in what manner deponent sayeth not); did everything to it himself; tied it on her bare bosom, after certain incantations by the charmer, which he could not explain. There it was to remain, and as the herb withered the ague would die away—hers had done so—through faith, I suppose. Poor fellow!
EGAR.

HYDROPHOBIA.—An old Cheshire gardener told me, a few days since, that the reason why mad dogs are so much more frequently seen now (and, I take it, that even after making all proper allowance for the publicity which daily papers afford, there are many more mad dogs now than fifty years ago) is that when a litter of pups arrive, no one hardly thinks of removing the small worm which is found under the puppy's tongue; and this worm—not invariably, by any means, but very often—whether by irritation or not, I cannot say,—causes madness. On the contrary,—so says my informant,—if the worm is removed, the dog never goes mad, and he speaks from a long experience. I hope this is worth a thorough ventilation in "N. & Q."

JUNII NEPOS.

KENTISH EPITAPHS.—Penshurst Church is replete with epitaphs and memorials which reflect the quaint style of the early periods. I subjoin a selection. On a flat stone:—

"Pray for the soulys of Watin Draynowtt and Joane and Agnes his wyfys, the which Watin decessyd the xxii day of Marche in the yere of our Lord xvth lxx on whose soulys Jhesu have mercy, Amen."

Beneath are the effigies of four boys and three girls, and at the top of the stone is an escutcheon in brass, with these arms: two lions passant, impaling, on a chief, two lions' heads erased. On another gravestone:—

"Robert Kerwin doth now here lie,
A man of proved honestie,
Whose sowle to heaven hence did flie,
To enjoy Christ his felicity,
The seaventh of Februarie. 1615."

On another gravestone:—

"Jane the wife and Miles the son of Miles Smith here lye buried.

"To my dear wife
Soe rest in peace and till I dye
Live in my love and memorye
Then be thou (when my life is spent)
Mine and thine own blest monument."

On the south side of the Communion Table, on a gravestone, is a brass plate with this inscription:—

"The body of the Rev^d. John Bust, God's painfull Minister in this place the space of 21 years, with the bodies of Katherine his wife and Katarin Hales his grandchild, rest heere in hope of the resurrection.

"May savourie salt be thus trod under foot,
And must a light, here lied, at length go out?
No but were wee (good saint) not dimme of sight
Beyond the sunbeams we might see thy light,
'Tis but thine earthen vessell heere doth rest,
And that hopes once of light to be possesst."

"Twas made to honor—in thy pilgrimage,
It bore the treasure for God's embassy,
Heere may that rest, thou (as thy life did prove)
Wert a good angel heere, now Saint above.

"They that bee wise shall shine as the brightness of the firmament and they that turn manie to righteousness as the stars for ever and ever.—*Dan. xii. 3.*"

On the north side of the chancel is a monument of stone, let into the wall, with a brass plate and this inscription:—

73

"Here lyeth William Darkenoll Paon. of this place
Ending his ministerie even this year of grace, 1596.
His father and mother and wyfes two by name,

80 88 50 67

John Jone and two Margarets all lived in good fame.
Their several ages who liketh to know
Over each of their names, the figures do shewe,
The sons and daughters now spronge of this race,
Are five score and od in every place.

"Decessed Julii 12 anno supra dicto.

"*Phil. i. 21.*

"As Chryste is lyfe to me,
So death my gaine shall be.
Blessed are they trulye
That in the Lord do dye."

H. M. VANE.

Eaton Place.

THE "JACOBUS" PIECE IN THE KRATON OF THE SULTAN OF ATCHIN.—In the "Kraton" of the Sultan of Atchin there was found, on its capture by the Dutch on the 24th of Jan., 1874, an object which possesses some degree of interest for Englishmen. This was a bronze piece, in capital preservation, of, as far as I can remember, not more than 5 feet in length, but of enormous calibre, viz., between 22 and 23 inches in diameter. Notwithstanding this size of bore, the thickness of the gun did not exceed one inch and a quarter. It lay on the ground a few yards within, and to the right of, the north entrance of the earthen breastwork, which forms the outermost boundary of the Kraton; and hard by it were three stone round-shot of about the diameter of the piece. It may be noted, too, that the gun was not pointed outwards, but lay parallel to the breastwork, with its muzzle directed towards the path leading from the entrance of the breastwork to the gate in the outer of the stone walls of the inner Kraton.

About the middle of the gun are the arms of England, elaborately wrought, and a little behind them are the words—

"JACOBUS REX."

Between these and the vent is further the legend—

"THOMAS AND RICHARD PIT
BRETHREN MADE THIS PEECE.
ANO. 1617."

By this piece hangs a tale. The then Sultan of Atchin had made a request to James I. that he should send him two Englishwomen as wives, with the promise that their issue should be future *Sultans* or *Sultanas*, as the case might be, of the

kingdom of Atchin. The answer to this demand was a present of two bronze guns, of large calibre, of which the piece just described is one.

This curious story is generally accepted as true; and I find in a Dutch work, printed at Leyden in 1843, and entitled *Handleiding tot de aerdrijkskunde van Nederlands oostindische bezittingen, uitgegeven door de maatschappij*,—a statement to the effect that the entrance of the Kraton was guarded by two pieces presented by James I., which are further stated to be without carriages, and to be sunken in the ground. As to where the second piece is, I am not certain, but I think that it was found in one of the "bentings," or forts, on the coast, which were captured by the Dutch.

J. C. GALTON, F.L.S.

AN ANCIENT CEREMONY.—In the particulars of the sale of the Manor of Broughton, county of Lincoln, in 1845, is a description of the performance of a custom by which the property used formerly to be held. It runs thus:—

"This estate is held subject to the performance, on Palm Sunday, in every year, of the ceremony of cracking; a whip in Caistor Church, in the said county of Lincoln, which has been regularly and duly performed on Palm Sunday, from time immemorial, in the following manner. The whip is taken every Palm Sunday by a man from Broughton to the parish of Caistor, who, while the minister is reading the first lesson, cracks it three distinct times in the church porch, then folds it neatly up and retires to a seat. At the commencement of the second lesson he approaches the minister, and kneeling opposite him with the whip in his hand, and a purse at the end of it, held perpendicularly over his head, waves it thrice, and continues in a steadfast position during the whole of the chapter. The ceremony is then concluded. The whip has a leathern purse tied at the end of it, which ought to contain thirty pieces of silver, said to represent, according to Scripture, "the price of blood." Four pieces of weechelm tree, of different lengths, are affixed to the stock, denoting the different gospels of the holy evangelists. The three distinct cracks of the whip are typical of St. Peter's denial of his Lord and Master three times, and the waving it over the minister's head, as an intended homage to the blessed Trinity."

HAMMILL F***

[See "N. & Q." 1st S. iv. 406; 2nd S. xi. 246; 3rd S. vii. 354, 358.]

THE LAW OF MARRIAGE IN JAMAICA.—I think that it is not so generally known as it perhaps ought to be that the Legislature of Jamaica (quite competent to do so) passed an Act in 1840, under the provisions of which the Scotch marriage law was established, with retrospective effect. I believe that this law was afterwards abrogated, but without disturbing its effect on the past; and it must be borne in mind that the independence of the local legislature was secured in the seventeenth century, chiefly in consequence of the bold stand made by Mr. Long, "the patriot," as he has been called, against the principle of Poyning's Irish Act being applied to Jamaica. There is a comprehensive review of this local Marriage Act to be

found in *Lights and Shadows of Jamaica History*, by Hon. Mr. R. Hill, P. C. Jam. This author says that the Act of 1753 (26 Geo. II. c. 53) is expressly declared to be inoperative beyond seas; and that "Any registered marriage, celebrated any how, remained therefore in Jamaica avowed matrimony."

I have brought forward this subject with the hope of eliciting the opinions of others; for, as the above law is stated, by the author in question, to have had a very wide scope, it is evident that it must have had the effect locally, at any rate, of legitimating branches of families which had previously been excluded from "pedigrees," as illegitimate; and on this authority alone, I believe that a pedigree constructor would be justified in restoring the legitimated line with local, if not general precedence, according to its natural seniority.

Sp.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"*SALUS POPULI*."—Has the authorship of the tract or book so often cited by Sir John Davis, the learned Attorney-General of King James I., under the title of *Salus Populi*, in his well-known "Discoverie of the true causes why Ireland was never entirely subdued, nor brought under obedience of the Crown of England, until the beginning of His Majesties most Happy Raigne," been traced? Sir John Davis evidently esteemed it of high authority and value, and Sir James Ware, too, was cognizant of the tract, and in his list of Irish writers gives us to understand that "Pandarus was the author of a book intitled *Salus Populi*, and that he lived in the reigns of Edward IV., Edward V., Richard III., and Henry VII., and perhaps under Henry VIII. In which book he shows the cause of the miseries of Ireland, and prescribes proper remedies for the same suitable to those times." But this name is clearly only a pseudonym, or *nom de plume*. It has been suggested that the tract printed at the beginning of the second volume of the State Papers, published under the authority of the King's Commission to the Rt. Hon. Manners Sutton, Speaker of the House of Commons, Sir Robert Peel, and Henry Hobhouse, in 1834, and which appears, from internal evidence, to have been written about the year 1515, may be, in some degree, a transcript of the *Salus Populi*; but this is only a surmise, and seems to be contradicted by the very terms of the latter tract, which alludes very distinctly to the former treatise as an earlier one, and cites only some few portions of it, and probably supplied Sir James Ware with the name "Pandarus," as the author of the original production. We are

informed, it is true, that the MS. 4792 in the British Museum contains a paper entitled, in Ayscough's Catalogue, "Pandarus, *Salus Populi*, de Rebus Hibernicis, temp. Hen. VI." But the same informant goes on to state that the character of the writing of this last-mentioned tract is more modern by about a century than the date of the paper printed in the State Papers of 1834, as collected from intrinsic evidence. The MS. in the British Museum is said to contain much of the same matter, but omits many passages, and has others which are not to be found in the document printed under the more recent Commission in 1834.

All this leaves the name of the original writer, and the exact period at which he flourished, still a matter for inquiry.

I have now mentioned shortly all that as yet appears to have transpired in the matter of this curious and interesting inquiry, and should be glad if any of your correspondents would clear up the remaining questions.

I may add, that to some political writers, even at the present day, it might appear that there is much in these tracts that might perchance have a modern application, although no doubt with considerable modifications. J. HUBAND SMITH.

Royal Irish Academy, Dublin.

THE "SPEAKER'S COMMENTARY."—The note in the *Speaker's Commentary* on Psalm xc. 10, vol. iv., p. 374, says that "the spirit and manner of the original are better exhibited" than in the A.V., "if the distinct versicles are marked."

"All the days of our years—threescore years are they;
Or if strength be great, seventy and ten years;
And their pride is labour and sorrow;
For soon it has passed away—and we too must fly away!"

But how can the editor justify this robbing us of ten years? Perhaps he will kindly say how the note should be amended. E. S. W.

SPANISH VERSE.—In a South American newspaper I recently came across these lines:—

"Ventana sobre ventana,
Sobre ventana balcon,
Sobre balcon una dama,
Sobre la dama una flor."

This cannot be easily transferred into English; we have no one word which corresponds to *sobre* in all the above cases. Literally, a "window above a window; above a window, a balcony; above (in) a balcony a lady; above (on) a lady a flower"; or more freely:—

"A window and a window,
A window and a bower,
A bower and a lady,
A lady and a flower."

From what poem are the Spanish lines taken? They present a charming picture in very few words—a literary miniature. DUDLEY ARMITAGE.
Rusholme.

"THE LIFE AND DEATH OF JOHN OF BARNEVELD." By J. L. Motley.

"The spectacle of the slobbering James among his Kars and Hays and Villierses, and other minions, is one at which history covers her eyes and is dumb."—Vol. i., p. 195.

In what books that are easily accessible can I find full details of the circumstances here referred to?

"Father Cotton, who was only too ready to betray the secrets of the Confessional when there was an object to gain."—Vol. i., p. 201.

Is there any proof that Roman Catholic priests often, or indeed ever, betrayed the secrets of the Confessional for political or other purposes; and if so, where can I find the evidence of this?

"I pass over with disdain one of the causes which scandalous chronicles once assigned to the influence of the Dutch ambassador (*Francis Aerssens*), being satisfied that the rumour was as malignant and false as political rumours often are."—Vol. i., p. 312, note.

What was this rumour, and what are the chronicles referred to? F. H. M.

BLUE "RIBBON" OR BLUE "RIBBAND."—Will your correspondents learned in lexicographical matters inform me which is the correct or more generally accepted and accurate way of spelling the above word? The present Premier was the first to use the term of "the blue ribbon of the turf," in his *Biography of Lord George Bentinck*. Webster gives the word as under "Ribband, derived from *rubens*, red." The same authority adds,—"This word, formerly ribband, ribband, is now commonly written ribbon." Pope adopts the latter spelling.

"To sigh for ribbons, if thou art so silly;
Mark how they grace Lord Umbra and Sir Billy."
HENRY MORT FEIST.

"CONDISCIPULUS."—In an article on Addison in the June number of *Temple Bar* "condiscipulus" is given as the derivation of the word "codd," which is used at Charterhouse to signify an old pensioner; while in "N. & Q." for August 25, 1855, the same word is said to be an abbreviation of "codger." Can any of your correspondents say which of these two derivations is right?

CARTHUSIAN.

"THE PRIVATE HOUSE IN DRURY LANE."—In Gerard Langbaine's *Account of Dramatic Poets* there is frequent mention of that place; for example, "*Humorous Courtier*, a Comedy presented with good applause, at the Private House in Drury Lane; and printed, 4to., Lond., 1640." And plays are also named as having been performed at "the Private house in Black-fryars." Qy., Why were they called private houses?

GEORGE ELLIS.

St. John's Wood.

BALITENID.—A patent roll of the eleventh year of Edward I. (2nd Report, Irish Records Commission, 1812) grants Balitenid with Kathill, Balicolmay, and Dunderg, in tenemento de Obrun, to William le Deveneys. I shall be obliged to any reader of "N. & Q." who can say where these places are, especially the first. If "Obrun" (elsewhere "Obren") is for the lands of Ua Briain (O'Brien), one would expect the locality to be somewhere in Clare county. D. F. Hammermith.

HURLINGHAM.—In Stanford's fine Map of London and Environs (scale, 6 inches to the mile), I notice that the mansion standing on the estate at Fulham, which has become identified with pigeon-shooting, is marked as "Erlingham House." There is a mis-spelling and a cockneyism on the part of some one. Is it an error of the draughtsman, or have the fashionable club who possess the estate given their sanction to so very unfashionable a blunder? EDWARD NORMAN.

Nottingham Road, Upper Tooting, S.W.

"THE GHOST OF THE OLD EMPIRE SITTING AMID THE RUINS OF ROME."—Where is the above description of the Pope to be found? I have read it as a quotation from Gibbon, but have not been able to discover it in the *Decline and Fall*.

SCRUTATOR.

THE ABBOT GERASIMUS: THE EMPRESS FELICITAS.—Any account of these, authenticated by reference to any work in which mention is made of them, will be acceptable. C. A. B.

"THE THREE BEARS."—What was the immediate source from which England obtained this favourite nursery tale? ST. SWITHIN.

THE EARL OF MORETON.—In a translation of Domesday Book by Samuel Henshall and John Wilkinson (1799), in the counties of Sussex and Surrey, the Earl of Moreton is mentioned as holding a large territory, particularly in the former county. Who was he? He is not mentioned by Nicolas or Courthope. D. C. E.

The Crescent, Bedford.

"CANDLEMAS GILLS."—There is at Horbury, in Yorkshire, a still practised curious custom called "Candlemas Gills." A local paper says—

"By virtue of this custom every ratepayer is entitled to a gill of ale, which may be had and drunk at the Fleece Inn, or sent for and consumed at home. The trustees of the town pay the expense entailed by the custom."

"Candlemas gills" were duly served out to the ratepayers on the second week of February, 1873. What is the origin of this custom, and where can further particulars be found? Is a similar custom known elsewhere? WILLIAM ANDREWS.

"AN ENTHUSIAST."—Who is the author of this play, a dramatic essay, with each scene constituting an act, of which there are seven. Berwick, printed for the author by Lochead & Gracie, Bridge Street, 1800, 8vo. ? In a short Preface prefixed to the drama it is said :—

"The following pages are presented to the Public by a Woman, tremblingly alive to censure or applause, and who, whilst she hopes for one sprig of laurel from her northern neighbours, will not sigh for a London fame," &c.

This provincial play is not mentioned in the *Biographia Dramatica*. R. INGLIS.

HERALDIC.—In the *Accidence of Armorie* of Gerard Leigh there is an engraving of a "sagittary geules, within an escalop argent," and this is stated to be the "badge of an esquire of England." Is this an invention of Master Gerard, or was such a badge in use in his time to mark the rank of an esquire ? CORNUB.

"DRAWBACK."—At the bottom of the title-page of the Earl of Dundonald's "Treatise" showing the connexion between Agriculture and Chemistry, London, 1795, after the date is printed in brackets the word "drawback." What is the meaning of this ? J. B. B.

Oxford.

ST. HEIRETHA (ST. HERYGH ?).—Can anybody give me particulars respecting the martyrdom of this saint, the patron saint of Chittlehampton, Devon ? B. C. C.

ST. VERDIANA.—About seventy lines from the commencement of the tenth novel, fifth day of the *Decameron* (small edition, in 5 vols., by Vitarelli, Venice, 1813), is the following sentence :—"Si domesticò con una vecchia che parera pur santa Verdiana che da beccare alle serpi." Is there a Saint Verdiana, and if so, where is her life (or anything about her) to be found ? If there is not, what is the explanation of the above passage ? J. J.

YORK MINSTER.—In the Revestry of York Minster is a silver pastoral crook said to have been snatched from the hand of Dr. James Smith, Bishop of Callipolis, by Lord Danby, in 1688. I should be glad of reference to a mention of this incident by any contemporary writer. W. W.

[See Murray's *Handbook to the Cathedrals* (York), where the following is quoted :—"The Pope had made Smith his Vicar-Apostolic for the northern district, and he was soon pounced upon."]

PEDIGREE TRACING.—Will some experienced genealogist kindly inform me which is the best and cheapest way of tracing a pedigree, prior to 1550 ?

BONHAM AND WILLIAM NORTON.—Blakeway, in his *Sheriffs of Shropshire*, says, "Bonham Norton, of Church Stretton, was son of William

Norton, citizen and stationer of London. *They appear to have been formerly of Shropshire.*" How does he prove this ? Who was William Norton's father ? X.

Replies.

TO "CASE" (SEE "EMBOSSSED").

(4th S. xi., xii. *passim*; 5th S. i. 55, 172, 278, 318.)

"We'll make you some sport with the fox, ere we case him."—*All's Well that Ends Well*, iii. 6.

That "case" meant a skin, and "to case" to skin, is undoubted. If, however, they were kitchen or cook's technicals, they can hardly be quoted as decisive explanations of a hunting metaphor. This and a hope that the substantive would be found to mean den, lair, or earth, and that the above phrase could, therefore, mean ere we run him to earth, kept me from accepting the explanation. But I must recant, and, giving up my long-cherished belief, confess that "to case" is to strip. In *The Noble Arte of Venerie* (1575) the compiler or translator gives the different technicals used to express the skinning of each animal :—

"The Harte and all manner of Deare are flayne : and yet Huntsmen vse more commonly to say, *take off that Deares skinne*. The Hare is stryped, and (as Trystram sayeth) the Bore also : the Foxe, Badgerd, and all other vermine are cased, that is to say, you must beginne at the snowte or nose of the beast, and so turne his skinne ouer his eares all alongst the bodie, vntill you come at the tayle, and that hangeth out to show what beast it was, this is called casing."

R. Blome, in *The Gentleman's Recreation*, 1686, almost copies this, and slightly altered it will be found in *The Sportsman's Dictionary*, 1778, as quoted by G. T. M. (i. 278), slain being a misprint for flain. These examples of the continuance of the phrases lead to a word or two on the force of the argument. No language was more minutely technical, and more rigorous and imperative in its demands, than "the strange dialect of hawks and hounds." As in skinning, so in other matters different words were used according to the animal spoken of ; and it was a mark of a gentleman to use these terms rightly, while an error showed ill breeding and contemptible ignorance. This seems to have been more especially the case about and after 1600, when, as may be seen by various passages in *The Return from Parnassus*, the newer generation of gallants made this an accomplishment that separated them from the vulgar, and there seem to be indications that the language, now more fashionable, became also more pedantically rigid. The increase and reprint of treatises on sport point in the same direction, and the liking of James was of course of much avail, and accounts for the introduction of the "Gentle Astringer," that is, of the Court ostreger, or falconer, of gentle birth, who, from the habits of the king, could aid petitioners "with that store of power he had"

(act v. sc. 1).^{*} As Shakspeare, too, is invariably correct in his technicals of all trades and professions, so was he apparently one well acquainted with field sports. Lastly, we know that the young lord and others took Parolles to be not only reynard-like in his wheedling, but hurtful and noxious as vermin; and the fox, though a "beast of chase," was always, by huntsmen and hunting writers, placed among vermin. It is this view of Parolles that Shakspeare dwells on throughout the play. Hence the greater necessity for the use of a word appropriated to vermin, and, on all the above grounds, he, when putting a hunting metaphor into the mouth of a nobleman, put it in correct hunting terms. In accord with this, and with what has been said above of the affectation of this language by gallants, it will be noticed that the whole passage is full of such phrases. First, we have embossed, wearied like a deer, and this is followed by "his fall." Then lord No. 2 improves on the metaphor, and talks of casing the fox; then again, in language suggested by a practice of smoking foxes out of their kennels, he says Lafau first smoked him; and, having thus come down to a hunting term that had become colloquial, he, in plain language, repeats "case him" by "when his disguise and he is parted." In the next words of No. 1 is a bird-catching phrase and metaphor.

This consideration that "casing the fox" is a huntsman's phrase, and that in no other instance in which Shakspeare uses "case" is there a hunting allusion, sufficiently meets Mr. JESSE's objection. With regard to Mr. FURNIVAL's, — which was also my own, — the quotation and the fact that the term was a hunter's technical are in themselves evidence that they skinned their foxes, and, moreover, the fox-skin was a used fur. But the translator of 1575 again gives us direct evidence. The fox was coured with greyhounds, and there were two chases, or huntings, one above ground and one below. In the former, Blome tells us that all the earths were to be stopped save one; but the translator leads one to believe that all were stopped; and, speaking of the best season, says:—

"When y^e leaues are falne, you shall best see your houndes hūting, and best finde his earths. And also at y^e tyme the Foxes skyn (which is [as with Parolles] the best part of him) is best in season. . . . When he is dead, you shall hang him vpon the end of a strongpyked staffe, and hallow in all your houndes to bay him, then make them reward with such things as you can get, for the flesh of a Foxe is not to reward them wthall, for they will not eate it."

Then in his next chapter—"Howe to digge for a Foxe"—he is more convincing. Having recommended the lord, or gentleman, to bring some half-dozen mats to lie on while watching the diggers

^{*} I am greatly inclined to believe, from the whole of Heleus's words here, that Shakspeare was taking occasion to express his own, or his own and his fellow's, thanks for some good offices thus received.

(though he thinks a leathern air-bed blown up through a pipe in the corner a perhaps over-luxurious accessory), and having suggested a cart with tools, not forgetting "to cause his Cooke and Butler to hang on it good store of bags and bottels . . . for it will be both comely and comfortable," he goes on:—

"In this order of battel a nobleman or gentlemā may march to besiege the Foxe and Badgerd in their strongest holes and castles. . . . and worke to them with Mynes and countermines, vntill they get their skinnes to make fures and myttens."

It may not be amiss to add that while "uncased" meant stripped (*Taming of the Shrew*, i. 1), or made naked (*Ryder's Dictionary*, s. v. "Exutus"), it was used in less strict hunting language to mean "cased," or "skinned." Thus, in *The Almond for a Parrot* [1590] we have—"I tel you I am a shreud fellow at the vncasing of a fox"; and in a poem in Halliwell's *Yorkshire Anthology*, which I judge to be circa 1640, the writer, defending old servants whom some one had likened to dogs, says—

"Hee can unkennell or uncase a fox."

At the same time, I cannot accept the saying of F. J. V. (p. 172), for the genius of our language does not require that "case," to skin, should be a mutilated form of "uncase," or "embowel" of "disembowel." BRINSLEY NICHOLSON.

No doubt this means to *skin* or *flay* an animal. Polydore Vergel says—

"These things agree not with the opinion of Saxo Grammaticus, whoe affirmethe that Juarus, when he cowilde nott obtaine his purpose in a lion's skinne, he putte on the case of a foxe, that is to saye, when with strength he cowilde not prevaile, with Sublitee and disceyte hee ass-ayed his enemies."—*History of England*, Bk. v. p. 202, Camd. Soc.

EDMUND TEW, M.A.

"QUADRAGESIMALIS" (5th S. I. 408).—This term, as a personal title, seems to be unknown to Oxford antiquaries, but it clearly refers in some way to the disputations formerly required from Bachelors of Arts, called *Determinationes Quadragesimales* from being performed in Quadragesima or Lent. Ayliffe (*Ancient and Present State of the University of Oxford*, ii. 120) says that "every Batchelor of Arts, after Admission to his Degree, shall solemnly determine in *Lent*; and these *Lent Disputations* are called *Determinationes* because they do determine and finish the Conditions of a Batchelor's Degree, and truly compleat the same." Regulations about them will be found in the *Corpus Statutorum*, tit. vi. (p. 30, ed 1768), one of which, "De Collectoribus Quadragesimalibus designandis," leads, I think, to the interpretation of the term:—

"Cum multa antehac tumultuaffo circa Electionem Collectorum Quadragesimalium solita sit in Universitate

contingere; juxta Statuta Regia a Serenissimo Rege Carolo I. ad Universitatem transmissa decretum est, quod Procuratores pro tempore existentes ex Baccalaureis Determinaturis, in Festo Ovorum duos ad hoc officium designabunt, singuli unum quem visum fuerit, in Collegio quocunque vel Aula degentem."

By reference to the Catalogue of Oxford Graduates, I see that the two persons designated "Quadragesimales" were members of Pembroke College, and gave the plate in 1653 and 1767; and, by looking to the list of Proctors in the Ten-Year Book, I learn that, in 1652, Peter Jarsey of Pembroke was Junior Proctor, and, in 1766, Nathaniel Haines of Pembroke was Senior Proctor; and thus they respectively had the right to nominate the Collectors, and, according to usage, no doubt nominated members of their own college. Thus I infer that the collector was known, in the common language of the University, by the title "*Quadragesimalis*." "The Office of these Collectors is equally to distribute (as far as possible) the determining Batchelors into certain classes, and to allot each of them their schools separately," &c. (Ayliffe, p. 121). In the *Life of Antony Wood*, p. 61 (ed. Ecclesiastical Hist. Society), it is recorded that his brother Edward, who was Junior Proctor in 1655, appointed him his collector in Austins; and, at p. 213, "This Lent the collectors ceased from entertaining the Bachelors by advice and command of the Proctors. Vander Hwiden of Oriel was then a Collector; so that now they got by their Collectorships, whereas before they spent about 100*l.*, besides their gains or cloaths or needless entertainments." This was in the year 1679. The office apparently was somewhat lucrative; and the "*Quadragesimales*" of Pembroke deserve our thanks, not only for their generosity, but for having preserved a title of which I know no other instance. The word is familiar to us in another respect in the *Carmina Quadragesimalia*, i. e., "quæ primo die Quadragesimæ publicè in Scholis recitantur a Baccalaureis ejusque Collegii Determinantibus," as Antonius Parsons writes "*Ad Lectorem*" in the 2nd vol. of the *Carmina Quadragesimalia*, Oxonii, 1748. Had the two worthies been Students of Christ Church, the conjecture might have been hazarded that the Bachelors who wrote the *Carmina* each year might have been called "*Quadragesimales*," but I think that the true explanation has been given above. In *Oxoniana*, vol. iv, p. 181, there is an account of a row (tumultuatio) arising from the computations at the election of collectors in 1607, showing the necessity for such a statute as that of Charles I. W. E. BUCKLEY.

The determining bachelors at Oxford chose, in every Lent, a captain or chancellor, and headles or sergeants, who caused such disorder that the University passed a statute to put down the system. I assume the word *Quadragesimalis*

meant that the cup was given by a determining bachelor (see *Stat.*, tit. vi, sect. ii, § 2, 6, 7, "*De Determinatione Quadragesimali*").

MACKENZIE E. C. WILCOTT.

These, I take it, were penitential offerings. Under *Quadragesimalis*, Du Cange says:—"Eleemosyna, quæ quadragesimali tempore fieri solebat." The *Quadragesima* was the forty days fast before Easter, our Lent. "*Quadragesimalis*," says Chambers (*Cyclopædia*)—

"denote *Mid-Lent* contributions or offerings. It was an ancient custom for people to visit their Mother-Church on *Mid-Lent* Sunday, and to make their offerings at the high altar; and the like was done, in Whitson-week. But as these latter oblations, &c., were sometimes commuted for by a payment of *Pentecostals*, or *Whitson-farthings*; so were the former, also changed into a customary payment, called *Quadragesimals*, *Denarii Quadragesimales*."

EDMUND TEW, M.A.

SPELLING REFORMS (5th S. i. 421, 471).—I cannot agree with MR. SKEAT, that either we must entirely remodel our spelling or give up all attempts to reform it. It certainly is not a fact "that all experience shows that no spelling reform has a chance, unless it shall be one of a complete character, sticking at nothing"; on the contrary, all experience shows that petty reforms in spelling are going on constantly, and have been so from the earliest period of our literature to the present hour, but that "complete" changes, "sticking at nothing" have "no chance," one great reason being that such a change would render obsolete our existing literature, and no reform in spelling would compensate for such an evil. But why must the spelling of 1874 be stereotyped? Why must no change henceforth pass over it? Why is 1874 to be the *ultima Thule* of spelling, or of anything else? There never was, and never will be, a "finality" in spelling, any more than there ever was, or ever will be, a "finality" of reform, learning, science, or art. Let MR. SKEAT take from his shelves the first book he can lay his hands on, printed in the earlier years of the present century, and he will see in a moment that we have made many changes of spelling since then. Let him go back into the preceding century, and he will find precisely the same process; nay more, if he will observingly read quite modern works, he will see creeping in gradually here a word and there a word, rescued from its abnormal spelling.

Let us take down any book—say Malone's *Shakspeare*. I happen to draw out vol. vii. We will open it at the beginning: "*Henry IV., Part I.*" Let us take the first Act: it will be quite sufficient for our purpose. We will first jot down the deviations of spelling from 1874 by Malone and his brother commentators, and then we will make a similar list of the words used by the authors

cited from, and it will soon appear that our spelling has never been stationary. My "Malone" bears the date of 1816. The words in Act i. to be noted are—*frollick, dramatick, heretick, excuseable, comick, cloaths* (dress), *physick, suburbial, design'd, spyder*, and *authour*. Now take from the words cited by these commentators, and we get the spelling of a preceding period. The following is a list:—*gouvernour, earle, oyle, beake, taile, fethers, anie, foule, faire, ladd, castell, binde, beares, merrie, pittie, brefe, pennilesse, politique, commoditie, unduely, lawfully meane while, holde, clownes, beere, merchantes, tymes, sacke, whitt, courte, physicke, thinke, speake, deeme, sweete, moneths* (months), *attaine, untill, deepe, apologie, peale, and eares*. Any other Act of this or any other of the plays would furnish similar lists. I have put the words down just as they occur that they may be verified, if any one cares to take the trouble of so doing. Now, if a correspondent of some learned periodical in either of these periods had written a paper on "Spelling Reforms," and another had replied in the words of MR. SKEAT, "all experience shows that no spelling reform has a chance, unless it shall be one of a complete character, sticking at nothing," what should we say? We should reply that facts have proved the prophet was not very far-seeing, for many changes of spelling have been established, but no radical change "sticking at nothing."

I am not so wedded to my own wishes and opinions as to suppose for a moment that my suggestions are to be final; I ask the co-operation of the learned readers of "N. & Q.," and say if only a few of our irregularities can be removed, we have gained something. If only such a slight change can be effected as the omission of *k* after *c* (as in *music*), or of the needless *e* in *minde, holde, taile, &c.*, which we see has been already accomplished, it is worth something. I have not the least wish to dogmatize—far from it. I ask the co-operation of the learned and judicious. I am sure they have regretted the evil, and wished it could be remedied. Never was there such an opportunity as the present. No book in the world, by any author in the world, would speak with the authority of "N. & Q.," which represents the combined talent and judgment of all English speakers. If the correspondents of this periodical, which has opened its pages to the subject, will take the matter up in a generous spirit, much may be done; but it is neither to be hoped nor wished that a deluge should sweep over our spelling, sinking all existing forms except a few favoured ones. There is much chance of success in verbal reforms which do not materially affect existing literature, but none whatever of such a radical change "as shall stick at nothing." I will only further add the words of Professor Max Müller, a name which all philologists hold in honour. So

great an authority may perhaps have weight with MR. SKEAT and those who think with him:—

"I feel very hopeful (says the Professor) that a beginning will be made before long in reforming, not, indeed, everything, but at least something, in the *unhistorical, unsystematic, unintelligible, unteachable*, but by no means unamendable spelling now current in England. It should be made very clear that nothing like the Phonetic system is intended."

In other words, the reform is to be a verbal reform, and not "one of a complete character, sticking at nothing." E. COBBAM BREWER.
Lavant, Chichester.

The etymon of derivative words in our composite language is especially important; but it will probably be asked why may not the vocalic varieties of *able* and *ible*, each being non-accentuated, be left in their present combinations? The further reform which the REV. DR. BREWER has reserved, I presume, for his future prolusions, is the final *e*, not mute, but denoting the open sound of the *a* in "blame," and of the *o* in "force," heretofore absorbed in the habitual forms of "blamable" and "forcible." To these he will probably append the no less prevalent suffix *-ing*, in its connexion with the actually mute *e* in the root words of *rue-ing, sue-ing, owe-ing, value-ing*, and their half-dozen fellows. How these several anomalies will meet the difficulty of unlearning what we have been taught by our fathers, and of unteaching what we have taught our children, the next generation will show.

EDMUND LENTHALL SWIFTE.

"S" VERSUS "Z" (5th S. I. 89, 135, 155, 455); SPELLING REFORMS (5th S. I. 421, 471).—Our alphabet, as MR. COLLINS observes, "has many anomalies"; but they are orthoëpic, not orthographic; they affect the ear, not the eye; they are to be set forth by speaking, not by "spelling." We who are teaching our children as we were taught by our parents, cannot readily throw ourselves and them back upon the ABC and the primer. We may converse about *visitz*, and *propozals*, and *rozars*, or (as probably we soon shall) *banxz*, and *cher*, and *boox*, so long as we abstain from zedding or exing our written correspondence.

UNEDA has favoured us with the intelligence that "theatre is now *theater*," in America; and, enter not being spelled *entre*, that centre is, "analogically," to be spelled *center*; an inversion to be followed, of course, by *scepter, specter*, and *luster*—anywhere but in England, I trust, where no composing-stick will be allowed to "knock out the *i*" of *friend* or *fiend*. As the *o* of our adjectival terminal, *ous*, has (orthoëpically) been dropped into the slovenly slipshod of *grashus, preshus, vishus, opus, virchus*, another "anomaly" is at wide work among us, the confusion of our five vowels in their irregular assumptions of each other's articulations. Leaving orthoëpy in the hands of DR. BREWER

and UNEDA, let orthography be exempted from the hazards of disestablishment. E. L. S.

RICHARDSON FAMILY (4th S. x. 392; xi. 160, 262.)—I regret that from various causes I was prevented at the time from accepting MR. HELSBY's kind offer of a photo-lithographed copy of an early charter relating to the family above; but if he is willing to renew it, I shall now be greatly obliged to him for a copy, or for any other information respecting either of the branches of the family mentioned in 4th S. x. 392. ROYSSE.

"THE NIGHT CROW" (5th S. i. 25, 114, 293, 457.)—The chapter concerning this bird in the *De Proprietatibus Rerum* of Glanvil is curious. As it has also the advantage of being short, you may probably find room for it:—

"DE NYCTICORACE.

"Nyticorax est noctis corvus, sic dictus, eo quod noctem amat, quia de nocte volans cibum querit et querendo clamat, cujus clamor est volucris odiosus, ut dicit Isidor. Est autem avis lucifuga et solem videre non potest, sepulchra et loca mortuorum inhabitat et frequentat, in parietibus et in locis ruinosis nidificat ova columbarum et monedularum frangit et devorat, et cum eis pugnat. Hæc dicitur noctua, quasi de nocte acute tuens, de nocte enim videt, exorto autem splendore solis ejus visus hebetatur. Haec insula Cretensis non habet, et si venerit aliunde statim moritur, ut dicit Isidor."—Lib. xii. cap. xxvii., edit. Francofurti, 1601, p. 543.

The following is John Trevisa's rendering of the above, as given in Berthelet's edition, folio, 1535:—

"The nighte crowe hyghte nisticorax, and hathe that name, for that he loueth the nyght, and fleeth and seketh his meate by nyght, and cryeth in sekyng: and theyr crye is hatefull and odious to other byrdes, as Isydore sayth, and is a byrde that fleeth the lyghte, and maye not see the sonne, and hauntheth and dwelleth in burials and in places of deed men: and they make their nestes in walles and in places with chynnes and hooles; and eate the egges of douues and choughes, and fyghte with them. Also this byrde hyght Noctua, as it were shapely seying by nyghte: for by nyghte she may se, and whan shynge of the sowne cometh her syghte is dymme. The Ilonde Creta hathe not this byrde, if he cometh thither out of other londes, he dieth anone, as Isidore sayth."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

RIGBY, PAYMASTER OF THE FORCES IN 1768 (5th S. i. 428.)—Allibone (*Dictionary of British and American Authors*, vol. ii., p. 1807) mentions the following:—"Rigby, Rt. Hon. Richard, Paymaster General, *Account of his Extraordinary Services*, 1780, 4to."; but I have never seen the book, and I know of no other memoir of him beyond what may be found in the *Gentleman's Magazine and Annual Register* for the year of his death. He is chiefly known as a close political follower of John, fourth Duke of Bedford, who, with Lords Sandwich and Gower, formed a party of their own during a portion of the reigns of George II. and III., which is generally known as the "Bloomsbury Gang."

Rigby entered Parliament as member for Castle Rising in October, 1745. At the ensuing general election (1747), he was returned for Sudbury; and from 1754 until his death (April 8, 1788), he represented the Bedford borough of Tavistock, General Fitz Patrick being his colleague during the last fourteen years of that period. He also represented Old Leighlin in the Irish Parliament. He was appointed a Lord of Trade in December, 1755, and was secretary to the Lord Lieutenant of Ireland (his patron, the Duke of Bedford) from October, 1757 to 1761. In November, 1759, he was made Master of the Rolls in Ireland, which office he retained until his death. From December, 1762, until December, 1765, he was one of the three joint Vice-Treasurers of Ireland, and was re-appointed to the same office in February, 1768, his colleagues being James Grenville and Colonel Barré. In the following July, he was made Paymaster-General, which post he continued to hold until the collapse of the North Administration in 1782. He supported the coalition in the following year, but was again in a ministerial office. After his death in 1788, at the age of 66, his name was assumed by his nephew, Francis Hale, who represented St. Michael's 1779 to 1784, and died in 1827.

There are several detached allusions to Rigby in Lord Stanhope's *History of England*. It was, I suppose, in consequence of Rigby's connexion with the Duke of Bedford in the character of man-of-all-work and humble follower, that Mr. Disraeli used his name as one peculiarly appropriate to a distinguished personage who plays a very similar part in connexion with a well-known nobleman in *Coningsby*. ALFRED B. BEAVEN, M.A.

THE CUCKOO AND NIGHTINGALE (5th S. i. 387, 439.)—The folk-lore on this subject will be found in Chaucer's poem, *The Cuckoo and Nightingale*. In the modernized version by Wordsworth, it is said:

"But tossing lately on a sleepless bed,
I of a token thought which lovers need;
How, among them, it was a common tale,
That it was good to hear the nightingale
Ere the vile cuckoo's note be uttered."

This idea is pursued at some length. Milton, in his *Sonnet to the Nightingale*, repeats the same idea:—

"Thy liquid notes that close the eye of day,
First heard before the shallow cuckoo's bill,
Portend success in love."

In a passage in *The Gardener's Daughter*, Tennyson mentions the cuckoo and nightingale together; but I do not know of any folk-lore on this subject that would connect their song with "a popular prognostication as to the season which is to follow from the fact of the cuckoo or nightingale being first heard." OUTHBERT BEDE.

POETS AND PROPER NAMES (5th S. i. 464.)—1. It is doubtful (see Worsley's *Homer*) whether

Hyperion is not accented on the penultimate by poetical licence.

2. "N. & Q." some time since, in reply to an inquiry of mine, mentioned Mr. Ball of Canton as an actual person, referred to by Charles Lamb as well as Præd.

3. If *Canton* has the ultimate accent, must it not be a spondee?

4. Who is the living author who elongated the penultimate of *lemures*? I wrote an article in *London Society* on "The Art and Accomplishment of Verse," but I have no recollection of even using the word *lemures*. To make such a blunder would scarce be possible to any one who reads Horace daily:—

"Nocturnos lemures portentaque Thessala rides?"

MORTIMER COLLINS.

Knowl Hill, Berks.

By the "Pearl Edition" of Byron's *Works* (Murray, 1867) W. T. M. will find that his lordship had not forgotten his Juvenal, and that the word misprinted "horrid" in the old editions is, in the above-mentioned edition, following the original MS., correctly printed horrible, "Before that horrible tribunal." And, as regards the pronunciation of Bolivar, I beg to quote Byron *versus* Halleck. The former, in *The Age of Bronze*, has this couplet:—

"While even the Spaniard's thirst of gold and war
Forgets Pizarro to shout Bolivar."

FREDK. RULE.

Ashford.

"WISE AFTER THE EVENT" (5th S. i. 409).—Is not this phrase taken from the French proverb "Tout le monde est sage après coup"?

FREDK. RULE.

This expression was used long before 1840, as the following passage from Ben Jonson shows:—

"Away, thou strange justifier of thyself, to be wiser than thou wert, by the event."—*Silent Woman*, Act ii. sc. 2.

S.

THE NEW DODSLEY (5th S. i. 443).—That *half aker* is the right reading in the passage referred to I have no doubt. It was the common phrase for a small piece of ground. It occurs twice in *Piers the Plowman*, B-text, vi. 4, 5:—

"I haue an half acre to eryl [to plough] by the heighe way;

Hadde I eryl this half acre, and sowen it after,
I wolde wende with yow, and the way teche."

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

LORD CHATHAM AND BAILEY'S "DICTIONARY" (5th S. i. 448).—QUIVIS is mistaken in supposing that *The Universal Etymological English Dictionary* of Nathan Bailey was originally published in 1730, folio. The edition of 1730 may be the first folio, but it is certainly not the first edition. There

was an earlier octavo edition, originally in one volume, with a subsequent supplementary volume. Both these octavo volumes were frequently reprinted after the appearance of the folio, combining their information, but the first octavo was much more frequently put to the press than its companion, the second octavo. Neither Watt nor Lowndes gives the date of the earliest issue of either. Watt says the 1728 edition, 2 vols. 8vo., was the fourth; Lowndes mentions an edition in 1726, 2 vols. 8vo. My own copy of the first volume is the thirteenth edition, 1747, 8vo. Of the second volume, I have the third edition, 1737, 8vo. From the dedications of the two volumes to children of George Augustus, afterwards George II., it may reasonably be inferred that the first volume appeared between 1713 and 1721, the dates of the births of Princess Elizabeth Caroline who is, and Prince William Augustus who is not mentioned. It may similarly be inferred that the second volume appeared between 1721 and 1723, since here Prince William Augustus is, and Princess Mary is not, named. Moreover, the dedication to the second volume states that an interval of ten years had elapsed since the issue of the first, which seems to fix 1713 as the actual date of the first edition of the first octavo. It may be added that in the dedication of the first volume Bailey correctly gives George and Caroline as the names of the father and mother of the princes to whose patronage he appeals. In the second volume, wishing to be yet more exact, he gives them as George Augustus and Wilhelmina Charlotte. The name of George II.'s wife was, however, Caroline Wilhelmina Dorothea. V. H. I. L. I. C. I. V.

PROFESSOR BECKER'S "GALLUS," &c. (5th S. i. 461).—The word Mr. Metcalfe has translated "skin," is *Schlauch* in Becker, "a wine-skin," or *borachio* in Spanish. Silenus is often represented bearing one; as also is Marsyas. And this surely is the *utriculus* mentioned by Petronius, not a bag-pipe. T. J. A.

THE "SWALESES' GANG" (5th S. i. 413).—A good story is told of them. About the middle of the last century a member, who had deserted a nomadic life, became rich and respectable, and one of his daughters married a gentleman who had a sister that became the wife of an "Honourable." The Swaleses took advantage of the last-named marriage, and in a printed bill relating to their various callings had the impudence to say "respectable potters, relations of Lord —!" This assertion was false, as there was no blood relationship between them and the family of the Honourable Mr. —. N.

TOPOGRAPHY OF NORTHUMBERLAND (5th S. i. 428).—Mackenzie's *View of Northumberland*,

Newcastle-upon-Tyne, 1825, vol. i. p. 390, footnote.

J. MANUEL.

"SERF" FOR "CERF" (5th S. i. 427).—Here is an instance of *serf* being written for *cerf* in Old French:—

"Quand le lion voit ou trouve un *serf* ou une chievre sauvage" (Oresme, *Les Ethiques d'Aristote*, published 1488). See Littré, *Dictionnaire de la Langue Française*.

For the Latin *c* being changed into *s* in French, compare Lat. *cingula*, Fr. *sangle*; Lat. *amicitia*, Old Fr. *amistie*. A. L. MAYHEW.

Oxford.

SONGS IN "ROKEBY" (5th S. i. 428).—Some of Sir Walter's songs have certainly been set to music. "Summer's eve is gone and past" is given with a voice part in Davidson's *Universal Melodist*, ii. p. 123; but the composer's name is not given. It is in the key of \flat . "O, Lady, twine no wreath for me" is, at p. 428, called "The Cypress Wreath," and the music is by A. Ballantyne. "I was a wild and wayward boy" is given at p. 283, with music by W. Russell. "Allan-a-dale" was set to music by J. Mazzinghi.

C. A. WARD.

Mayfair.

I have in an old volume of music the following:—

"Allan-a-dale" Music by J. Mazzinghi.
"Song to the Moon" Dr. Jno. Clarke.
"A merry lot is thine, Fair Maid" do.
"The Cypress Wreath" John Whitaker.

I have seen others set to music, but do not remember the composers' names. A. COCHRANE.

"O, Lady, twine no wreath for me," &c. This was set to music by Sir John Stevenson, Mus. Doc., and published by Goulding D'Almaine & Co., 20, Soho Square, London, under the title of "The Cypress Wreath. The words from *Rokeby*, by W. Scott, Esq." T. B. J.

WEST FELTON, SHROPSHIRE (5th S. i. 449).—The well A. R. K. asks about formed the subject of inquiry in the "Bye-gones" column of the *Oscestry Advertiser*, April 2, 1873. It was described as a spring issuing out of Woolston Bank, "over which had been erected a well and bath, cruciform in shape, of the red sandstone of the district, together with a timbered bath-house." A writer (Dec. 3) states that it was "dedicated to St. Winefred." A. R.

Croeswylan, Oswestry.

LEOLINE: CHRISTABEL (5th S. i. 405).—Neither of these is a very uncommon Christian name. Sir Leolin, or Leoline, Jenkins, a noteworthy person, of whom an account may be found in Wood's *Athenæ Oxoniæ*, Feb. 16, 1660, was the son of a father who bore the same Christian name. For Christabel I cannot at this moment give a reference, but I have met with it several times in documents of the sixteenth century. EDWARD PEACOCK.

Walter, vicar of Feldstede, and Leolin de Rocaio, were appointed, under a power of attorney, to act for Beatrice, Abbess of the Holy Trinity, Cadamo, Jan. 30, 1288. (*Rot. Pat.*, 16 Ed. I.)

HERMENTRUDE.

Leoline, like Christabel, "was a Christian name before Coleridge's day." Leolin, son of Leolin Jurd, was baptized in my church April 16, 1687. T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

Christabel is a female name not obsolete in the North of England. P. P.

WHITTLE-GATE (5th S. i. 407) is easily explained. A *whittle* is a knife, and *gait* means going. The privilege was a knife (and fork) going at certain houses for so many days. Parkinson, in his *Old Church Clock*, which is the biography of "Wonderful Walker," a lake-country clergyman, part of whose stipend was in whittle-gaits, I think, explains the term. P. P.

DAVID SCHOMBERG (5th S. i. 408).—I think there is some mistake with reference to his having filled any important post at the Ordnance. Frederick, Duke of Schomberg, was Master-General of the Ordnance in 1689; and, according to Haydn, no one of the same name had any post there. One of his sons, Meinhardt Schomberg (afterwards third duke), was Commander-in-chief in 1695. EMILY COLE.

Teignmouth.

"OUT OF THE FRYING-PAN INTO THE FIRE" (5th S. i. 449).—The old Greek proverb, "Out of the smoke into the fire," corresponds even more closely to our English proverb than the Latin quoted by Mr. Tew from Tertullian. Plato uses it (*De Rep.*, viii. p. 569, B), thus:—*καὶ τὸ λεγόμενον, ὁ δῆμος φεύγων ἀνὴρ καπνὸν δουλείας ἐλευθέρων εἰς πῦρ δουλῶν δεσποτέας ἀνὴρ ἐμπεπτόκως εἶναι* (utque in proverbio est, *populus servitutis liberorum fugiens fumum in flammam servorum dominationis inciderit*). Stallbaum, in his note on the passage, quotes the following from Theodoret (*Therap.*, iii. 773):—*καὶ τὸν καπνὸν κατὰ τὴν παροιμίαν, ὡς εἶκε, φερόμενος εἰς αὐτὸ δὴ τὸ πῦρ ἐμπεπτόκαμεν*. FR. NORRIS.

17, Bedford Street, Covent Garden.

"FAINTER HER SLOW STEP FALLS," &c. (5th S. i. 468).—One of the Hon. Caroline Elizabeth Sarah Norton's best poems. It was entitled "The Child of Earth," and published before 1839; it well deserves to be better known. The first verse, of five, is as follows:—

"Fainter her slow step falls from day to day,
Death's hand is heavy on her darkening brow;
Yet doth she fondly cling to earth and say,
'I am content to die,—but, oh! not now!
Not while the blossoms of the joyous Spring
Make the warm air such luxury to breathe;

Not while the birds such lays of gladness sing;
Not while bright flowers around my footsteps wreath.
Spare me, great God! lift up my drooping brow;
I am content to die,—but, oh! not now!"

J. W. E.

Moleash, by Ashford, Kent.

THE SILVER MEDAL (5th S. i. 409) J. C. J. inquires about is one of many commemorating the coronation of William III. and Mary. It was struck in Holland.

BELFAST.

"BEGGAR'S BARM" (5th S. i. 449).—The word *barm* is derived from the Anglo-Saxon *beorma*, fermentum, leaven, yeast, barm. It occurs in the Gospel of St. Luke, xiii. 21, "Hit is gelfic tham beorman," where the meaning is "leaven." The use may, however, be extended to everything which ferments or leavens, and also beer may have thus been called, which fits well for our example. The froth of the water having the same aspect as yeast, may therefore be called yeast or barm, which would mean here a bad beverage, that is to say, a bad beer, fit for beggars not well able to pay for good ale.

FR. ROSENTHAL.

Universität, Strassburg.

GRANTS OF NOBILITY TO FOREIGNERS (5th S. i. 447).—To supplement C. S. K.'s query by another, will any one tell me whether heirs or collateral descendants of the following foreign baronets exist; do any of them bear the title, or, if extinct, when did they become so in each case?—

1644, Van Colster of Amsterdam; 1644, De Boreel of Amsterdam; 1652, Curtius of Sweden; 1658, Carpentier of Brussels; 1660, De Merces of France; 1660, De Raed of Holland; 1660, Mottet of Liège; 1661, Van Freifendorf of Herdick, Sweden; 1674, Trump, Vice-Admiral of Holland; 1675, Tulpe of Amsterdam; 1680, Sas Van Booch, servant to the Prince of Orange; 1682, Gans of Holland, with remainder to Grouburt and his heirs; 1686, Speelman of Holland; 1699, Vanderkrande; 1709, Neufville of Frankfurt.

I should also be very glad to hear through these columns of an actual case of a foreigner baronet at this present time.

S. POWIS GREY.

JOB'S DISEASE (5th S. i. 465).—In the "Registrum" of the Augsburg Missal of 1510 occurs this mass, "De beato Job: contra morbum gallicum." The mass itself is unfortunately wanting in my imperfect copy, but is in the edition of 1555, where it is more vaguely indexed "De sancto Job contra infirmitatem." The section for the Epistle is Job ii., the Offertorium Job i., much abridged. The Collect and Secret refer to "ulcera pessima," but there are no special references to the "morbus gallicus" in the mass itself.

J. T. F.

Hatfield Hall, Durham.

A Catalogue of the Library of the Royal Medical Society of Edinburgh was published in 1845. Has CYRIL looked in this? The question was noticed by Corderius in his Comment. (in c. ii.,

v. 7), p. 39, Par., 1866, who observes that it was entertained by Pineda. Like many other things which re-appear from time to time, it is not new. Pineda lived A.D. 1557-1637.

E. M.

PRINCES OF THE BLOOD ROYAL (5th S. i. 467).—Has not MIDDLE TEMPLAR overlooked the fact that the Duke of Cambridge is the grandson of George III.; and does not this, on his own showing, account for the Duke taking precedence of the Archbishop of Canterbury?

F. H. H.

THE CROWNS WORN BY THE KINGS OF ENGLAND (5th S. i. 468).—Some description of these will be found in the *Saturday Magazine*, vol. x. p. 15, and vol. xii. p. 237.

WILLIAM BLOOD.

Liverpool.

DESCRIPTIVE CATALOGUES (5th S. i. 428).—I should think B. C.'s question has remained unanswered from the inability of your readers to understand his question. The only way seems to be for one to make guesses at what he means, and then answer them on the chance of hitting the right thing. But after vainly trying even this, I give it up in despair, as it would occupy too much space. Perhaps B. C. will define what he means by "the art of forming a descriptive catalogue of a library?"

OLPHEAR HAMST.

B. C. might obtain the information he requires by consulting *A Descriptive Catalogue of Books in the Library of John Holmes, F.S.A., with Notices of Authors and Printers*. Norwich, 1828-40.

GEORGE POTTER.

42, Grove Road, Holloway, N.

TELLING FORTUNE BY THE CARDS (5th S. i. 387) is a well-known pastime on the Continent. It is called in French "faire une réussite," and many ladies are fond of it.

HENRI GAUSSEBON.

Ayr.

MARY J. JOURDAN (5th S. i. 435).—A. G. says she died on the 23rd Dec., 1865. The *Gentleman's Magazine* for Feb., 1866, p. 288, says 22nd Dec.—"At 19, Westbourne Park, Mary, widow of Col. H. G. Jourdan, of H.M.'s Madras Army." The two works he names are entered under her name in the Rev. F. J. Stainforth's sale catalogue (Sotheby's). Will Mr. CHARLES MASON oblige us with the date of the Colonel's death?

OLPHEAR HAMST.

THE "JACKDAW OF RHEIMS" (4th S. i. 577; ii. 21, 237).—In addition to the passage previously referred to by myself, in which the legend of the jackdaw of Rheims is given as historical, I may now add that, according to one of John Dunton's amusing folios (*The Young Student's Library*, 1691, p. 403), the incident is also given in the *Holy Recreations of Father Angelina Gasee*. The first part of the *Pia Hilaris* of Angelinus Gaseus ap-

peared in 1618, the second in 1638. Brunet styles them "poésies mystiques." It would be curious to compare the poetry of the two reverend gentlemen (Gazæus and Barham) who have given this legend in rhyme.
Rusholme. W. E. A. A.

SURREY PROVINCIALISMS (5th S. i. 361, 434).—I am anxious to make some corrections in the list already published in "N. & Q." (p. 361), and also to add some local words and phrases then omitted.

In the first word, "adle," the *a* is long; the word is also pronounced "erdle."

For "cluddy" read *cludgy*.

Omit *flummox* as not strictly a Surrey word in the sense of "to scare." Men will call each other in jest "old flummox."

Gratten. It appears that this word is applied to wheat as much as to other corn. The clover leys are also termed "sheep grattens."

The following is a list of additions:—

Amendment, pronounced "meundment," a dressing of manure. Land that is impoverished is said to want "mending."

Appeal to, to find benefit from, be partial to; *e.g.*, "How do you find the whisky I sent you suit you?" "Oh, very well, I appeal to it very much."

Chastise, not in the sense of corporal punishment, but to scold violently, sometimes also merely to question.

Denial, detriment, drawback; *e.g.*, any bodily infirmity is said to be a great "denial" to such a one. So Halliwell.

Flawing, Barking oak timber. Halliwell gives it as a Kentish word. I believe it to be peculiar to Kent, Surrey, and Sussex.

Hap, for perhaps; also as a verb. To "hap" on any one is to light on, or meet with.

Help, to help; also to pass on or deliver to; *e.g.*, one gives a message or parcel to such a one, and the recipient says, "If you leave it with me, I'll 'help' it to him."

Justly, exactly, accurately. Common phrase, in answer to any inquiry, "I can't justly tell."

Lent corn, the general name for spring corn.

Long, great, numerous. A "long" age is a very great age; and a "long" family is a very numerous one.

Peart, pronounced as a dissyllable, "lively," "brisk"; said of men or animals. So Halliwell.

Poults, a mixed crop of peas and beans, a crop not uncommon in the district.

Sere, withered, dry, used of the leaves in autumn. Sere wood is the common term, as distinguished from green wood.

Shires, *the*, pronounced "shears." Any person not belonging to Kent, Surrey, or Sussex, is always spoken of as having come somewhere out of the "shires."

Shore, to prop up; Shore, a buttress. Halliwell gives "shore-post" in this sense.

Shut; to get "shut" of, is to get rid of.

Tellar, a sapling. Halliwell gives "tiller" in this sense, of which probably it is a corruption.

Topping, influential. A man of local position and influence would be described as a "topping" man in those parts.

Unaccountable, a common adjective of intensity; *e.g.*, one goes "unaccountable" fast or slow; work is "unaccountable" hard, "unaccountable" slack, &c.

Wonderful is used exactly in the same sense (conf. German *wunderbar*).

Use, to accustom to; I'll "use" him to it, I'll accustom him to it.

To keep "all on" going is to keep on the move; to keep "all on" terrifying is to be perpetually worrying. "As the saying is" is equivalent to "so to speak." A man who cannot account for anything, says he can't tell what the "fancy of it" is. A deaf man is always said to be "hard of hearing." To be taken ill is to "be took wus." A thing is not spoilt, but "spilt." A farseeing man is described as a man with a "forecast" to him. "Mate," pronounced ma-at, is the common designation among equals. "Squire," once the universal appellation of the landed gentleman, is now almost extinct. Put is pronounced like but; surely, and all adverbs in *ly*, have a strong accent on the last syllable. Labour is very "comical" just now was the expression used to me by an employer the other day, meaning thereby, ticklish, difficult to manage; but it is the only time I have heard the word in this sense.

GRANVILLE LEVESON GOWER.

Titsey Place, Surrey.

SHADDONGATE (5th S. i. 328, 395).—MR. CHATTOCK's interpretation of the name of this gate—one at Carlisle—may be held as dubious. *Cad*, or *cath*, in the Celtic, has been corrupted to *cat*, but never, as far as known, to *shad*. This gate (way, lane, or passage), to distinguish it from others, would be called *shaddon*; and the question is, what may be its origin? If *don* is the Celtic *dun*,—a round hill, and one which was generally fortified,—which it may be, the next point is, what is the root of *shad*, used here adjectively, as is evident, characterizing the *dun*? But there is another view. *Don* may be a corruption of *ton*, or *toun*, and *Shad* a personal name—Shad's-ton (the habitation of Shad); and, as it may be mentioned, at Glasgow, and now within the city boundary, is a piece of land which belonged to that bishopric as early as 1170, and was called *Schedine's-ton* (the dwelling of Schedin), otherwise *Inienschedin*, and *Mineschadin*, also *Villa filie Sadin*, and now, by great corruption, *Shettleston*. This Sadin (who, as it would seem, had a daughter) is said to have been brother to the famous St. Patrick, who, as many allow, was born at Kilpatrick on the Clyde, near Dunbarton; but, as others think, Sadin was a Saxon colonist (*Orig. Par. Scotie*, vol. i. 11). So, as Shaddon, and Schadin in the place-name Mineschadin, are very much alike, there seems room to conjecture that *Shaddon-gate* is just *Schadin's-gate*. Carlisle and Glasgow, as well as Kilpatrick, and Dunbarton (Dun-briton), were all within ancient Cumbria, or Strathclyde; and if Sadin was of renown at Glasgow, it is only to be believed that it would extend to Carlisle. The fact that the surname "Shedden" (*Schedin*?) is very com-

mon in the shires of Lanark, Dunbarton, Renfrew, and Ayr (Scotland), seems to aid this latter view of the origin of Shaddon materially. L.

THE MORGUE (5th S. i. 248, 295.)—Whilst the question of the register is raised, can anybody give the derivation of *morgue* itself. *Morgue*, s. f. = *contenance méprisante*, Huet derives from *murus* = *musus de muris*, nez; *Ménage* from *micare*, sauter. Brachet, in his admirable Dictionary, says of the word in both its significations, "origine inconnue." I am not able to refer to what Littré says, but I find that the *Morgue* is not confined to Paris, but that in many towns in France there is such a place, where dead bodies are exposed for recognition, generally at the entrance to a prison. Tarver says it is a prison term, being the inspection-room where new inmates are made to sit to be looked at, that the gaolers may be able to know them again. *Morgueur* is the gaoler whose more especial duty is to inspect the features. All this arises from the inspection taking place in the chamber called the *morgue*. Having arrived thus far, we need only take one step more to supply the missing link which explains all reasonably, if even it should not prove to be correct. This first chamber at the prison entrance was naturally the chamber of the watch. They assembled there for their rounds, and the city watch returned there from their rounds. *Guet* is a watch, *vacta*, Low Lat. *vacta*, German *wacht*. When they brought in dead bodies it was called *un mortuet*, a dead watch; drop out the two *ts* in lapse of time, and you get the word *morgue*. This only explains the *terme de prison*, not the *contenance méprisante*. Webster suggests a Gaelic origin for that.

Mayfair.

Will not "Maccabees" be a corruption, or a mistake, for Macabre? That well-known subject the Dance of Death is also called the Dance of Macabre, a word said to be a mistake for Macarius, St. Macarius having introduced the legend.

P. P.

JOCOSA (5th S. i. 108, 155, 194, 357.)—Felicia may be less grammatical than Jocosa, but it is quite as old a name. "Henry Le Despenser and Felicia his wife" occurs in *Rot. Pat.*, 29 Ed. I. (1300-1).

HERMENTRUDE.

EPITAPH ON A TOMBSTONE AT —, NEAR PARIS (5th S. i. 46, 95, 178.)—On looking over a volume of the *Gentleman's and London Magazine*, or *Monthly Chronologer*, published at Dublin, I found in the number dated February, 1782, the accompanying lines, embodying a riddle somewhat resembling the epitaph quoted at p. 46 by MR. OAKLEY; and, as he stated that there were different forms of the puzzle, I send this as one. It is evi-

dent the same answer will not do, as the persons must be three male and three female. I confess my disinclination to "think it out." I may add that no author's name was appended:—

"A PARADOXICAL WEDDING.

A wedding there was and a dance there must be,
And who should stand first? Thus all did agree:
Old grandsire and grandam should lead the dance down,
Two fathers, two mothers, should step the same ground;
Two daughters stood up, and danced with their sires;
(The room was so warm that they wanted no fires);
And also two sons who danced with their mothers;
Three sisters there were, and danced with three brothers;
Two uncles vouchsafed with nieces to dance;
With nephews, to jig it, it pleased two aunts;
Three husbands would dance with none but their wives,
(As bent so to do the rest of their lives);
The grand-daughter chose the jolly grandson;
And bride she would dance with bridegroom or none;
A company choice, their number to fix,
I told them all o'er and found them but six;
All honest and true, from incest quite free,
Three marriages good:—pray how could that be?"

H. SKEY MUIR, M.D.

Belfast.

Miscellaneous.

NOTES ON BOOKS, &c.

The Works of Alfred Tennyson. Early Poems. Cabinet Edition. (H. S. King & Co.)

THIS is the first volume of a new, a cheap, and an elegant edition of the works of the Poet-Laureate. It is printed in fine bold type, it is portable, and it has one of Mayall's best photo-portraits of the poet by way of frontispiece. All this is good news for the general public, who may be "half sick of shadows" like the "Lady of Shalott" and may find something to relieve that painful sense in these "Early Poems," in which the promise is more beautiful than the finished performances of some bards who have swept the lyre for a lifetime. The series will consist of ten volumes. Let us note, apart from this exquisite collection of supreme thoughts finding supreme expression, that, in the advertising appendix, there is an announcement of "Goethe's *Faust*, a new translation in *rimé*, by the Rev. C. Kegan Paul."

A Handbook of Travel-Talk; being a Collection of Questions, Phrases, and Vocabularys, in English, German, French, and Italian, intended to serve as Interpreter to English Travellers Abroad, or Foreigners Visiting England. A New Edition, carefully Revised. (Murray.) As the primrose, "first child of Ver," is, according to one of the old poets,—

"Merry spring-time's harbinger,"

so does the appearance of a new "Murray," in its crimson livery, give warning to those tired of "*housekeeping*" that the time for their yearly exodus is nigh at hand. The last of these monitors has just reached us in the shape of a new edition of the *Handbook of Travel-Talk*, which claims justly to be an exception to the ordinary run of books of this class, which are for the most part distinguished by containing *everything but what is wanted*. The work before us is the reverse of this, and if the traveller has the smallest idea of German, French, or Italian grammar, and will then "speak by" Mr. Murray's "card" or book, he may safely travel where he lists, without any fear that an equivocation will *home* him.

Haydn's Dictionary of Popular Medicine and Hygiene; comprising all possible Self-Aids in Accidents and Disease: being a Companion for the Traveller, Emigrant, and Clergyman, as well as for the Heads of all Families and Institutions. Edited by Edwin Lankester, M.D., assisted by Distinguished Members of the Royal Colleges of Physicians and Surgeons. (Moxon, Son & Co.)

IF the man who is his own lawyer has a fool for his client, it is equally true that, under serious circumstances, the man who is his own doctor has a simpleton for his patient. Even medical men, when they are ill, mistrust themselves, and invariably seek aid from a brother practitioner. In the last century, Buchan's *Domestic Medicine* relieved a large suffering population; Haydn's *Dictionary of Medicine*, edited by Dr. Lankester, comes to the succour of the present generation. It is as a resident medical man in the family, always at hand in an emergency. Probably few families will be found without this valuable addition to books of reference.

Dàn an Deirg, agus Tiomna Ghuill (Dargo and Gaul): Two Poems, from Dr. Smith's Collection, entitled the *Sean Dána*. Newly Translated, with a Revised Gaelic Text, Notes, and Introduction, by C. S. Jerram, M.A., formerly Scholar of Trin. Coll., Oxon. (Edinburgh, MacLachlan & Stewart.)

IN this volume Mr. Jerram gives a rhythmical English prose translation, with the Gaelic text opposite, and the variant readings at the foot of the page. As descriptive of his work, we cannot do better than quote the translator's own words:—"The Introduction contains a short account of the *Sean Dána*, and critical remarks on Dr. Smith's paraphrase; concluding with a fair statement of the arguments on both sides of the Ossianic controversy. The book is intended both for English readers and for students of Gaelic; and for the benefit of the latter a few grammatical observations have been introduced into the notes. The author commends his work to the notice of all who are interested in the ancient language and literature of the Scottish Highlands, in the study of which he has long felt increasing satisfaction."

The Mouldings of the Six Periods of British Architecture, from the Conquest to the Reformation. No. III. *The Ornamentation of the Transitional Period of British Architecture*, A.D. 1145-A.D. 1190. By Edmund Sharpe, M.A., F.R.I.B.A. No. II., Part I. (E. & F. N. Spon.)

NO words on our part are needed to commend such studies as these, and from such a pen, to architectural students, for they are a necessity in their professional training.

Eclipses, Past and Future; with General Hints for Observing the Heavens. By the Rev. S. J. Johnson, M.A., F.R.A.S. (Parker & Co.)

THE writer's original object was to bring out two volumes; one, containing a description of eclipses, past and future; the other, a cycle of celestial objects coming within the range of a 4-inch telescope. By wisely abridging and amalgamating both works, Mr. Johnson has provided a volume of great use to those interested in astronomical science. Notices of eclipses from the earliest days to the present time are given, and, whilst a list is added of those of the Sun and Moon for the next forty years, the eclipses of the Sun are marshalled in due order for five hundred years to come. Mr. Johnson observes that, if his long search be accurate, it has not revealed one solar eclipse total at London.

WITH reference to the threatened ecclesiastical legislation, Dr. Pusey reprints, by request (Parker & Co.), his three letters to the *Times*, with a Preface. It is to be hoped that, on account of its own value and as contribu-

ting to the literature of the subject, the Professor will think fit to issue, in an authoritative form, the address he delivered last week in St. James's Hall.—On the same subject, too, is *Christ, or Caesar?* a letter to the Archbishop of Canterbury, by the Rev. A. D. Wagner, of Brighton (Rivingtons). To this letter is appended a paper of reasons, put out in 1871, for disobeying, on principle, the ecclesiastical judgments of the Judicial Committee of the Privy Council.—From Messrs. Rivington we have received *Selections from Livy*, by Messrs. Calvert and Saward, masters in Shrewsbury School. It is intended for school use, and the selections are made from Books VIII. and IX. Notes and a map are supplied. Also *Outlines of Latin Sentence Construction*.—A great deal has appeared lately in "N. & Q." on the "Bibliography of Utopias"; we refer, then, our correspondents to *Amalgam*: a poem (Balding, Wisbeach).—*How to see Bristol*, by J. T. Nicholls (Arrowsmith, Bristol). No visitor can complain, through want of assistance, of not being able to see thoroughly the interesting old city of Bristol. The city librarian has provided for the wants of the excursionist by furnishing him with a guide which, possessing a map and street plans, will render any questioning of the passer-by, even in the most intricate thoroughfares, perfectly needless.—*Bubbles from the Deep* (Dean & Son) is the title of a volume containing sonnets and poems, by Arthur Greaves.—Mr. T. Sampson, F.R.H.S., sends us *The Legend of the Holy Thorn* (Coates, Yeovil).—*The Sportsman's Guide* (52, Fleet Street), besides supplying time-tables to the ordinary excursionist in Scotland, gives the followers of Isaac Walton ample information in regard to its lochs and rivers.—Those who are inclined to believe in Spiritualism, but are willing to hear the other side, should get Mr. Ashcroft's lecture (Tweedie). "Thou comest in such a questionable shape" is Mr. Ashcroft's motto.—In *Twelve Scotch Songs* (Whittaker & Co.) Mr. Gordon Campbell proves himself capable of writing poetry well adapted to music.—For reference, *May's British and Irish Press Guide for 1874* (160, Piccadilly) is most useful.

GENEALOGICAL OMISSIONS, &c.—According to a statement in a recent paper, the author of a work of reference has excluded a certain family from his book (which professes to give all families of the same class) because, in his opinion, an individual member of the family is obnoxious. Apart from the merits of the case, I am inclined to think that, on principle, such an exclusion would be very detrimental to a work professedly of reference, for if carried farther this principle would lead to the mutilation of all our well-known genealogies. To omit a member spoils the record of the species. In zoology and history the same proposition of the qualifications of beauty or merit would lead to a R. a. A. Q.

FLY-LEAF INSCRIPTIONS.—The *Intermédiaire* furnishes the following pretty *ex libris*, which probably dates from the seventeenth century:—

Chères délices de mon âme,
Gardez-vous bien de me quitter,
Quoiqu'en vienne vous emprunter;
Chacun de vous m'est une femme,
Qui peut se laisser voir sans blâme
Et ne se doit jamais prêter.

MEDAL MONEY.—A copper piece, affecting to be of ten centimes, has got into a certain circulation in France, of which a note may be fittingly made. It bears the head of Napoleon III. in a Prussian helmet. Around the neck is a dog's collar, with a ring. Upon it is inscribed "Sedan." The circular legend is "Napoleon III., le Misérable; 80,000 Prisonniers." On the reverse, an owl perched on a cannon; around, "Vampire Français. 2 Dec., 1851. Sept., 1870."

AUTHORS WANTED.—B. will be glad to learn the names of the authors of *No Appeal*, *Jack Ariel*, *Life's Tapestry*, *Slip in the Fens*, *Too Much and Too Little Money*, *The Member for Paris*, *Raymond's Heroine*, *Lisabes's Love Story*, *Miss Russell's Hobby*, *On the Edge of the Storm*.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the persons by whom they are required, whose names and addresses are given for that purpose:—

HUTTON (W.), Description of Blackpool. 1st Edition, 1788, and 2nd Edition (1804).

LIVERPOOL CHARTERS Translated. 1783.

LEADBEATER (C.), Treatise of Eclipses. 1731.

PRESTON GUILD, Account of. Manchester, 1762.

TURTON FAIR, a Picturesque Description of. By Wm. Sheldrake. Bolton, 1780.

Wanted by *Lt.-Col. Fishwick, F.R.A.S.*, Carr Hill, Rochdale.

ILLUSTRATED LONDON NEWS. Nos. 1 to 60, including Titles and Indexes to First and Second Vols., or Vols. I. and II. bound.

Wanted by *C. H. Congreve, Esq.*, 44, St. George's Square, Belgrave Road, S.W.

ADAMS's Three Sermons, the first of which is on the Obligation of Virtue. A small volume published in the last century.

Wanted by *Rev. Dr. Porter*, Tullyhogue, County Tyrone, Ireland.

THE SPANISH CONQUEST IN AMERICA. By Arthur Helps. Vol. IV.

Wanted by *W. D. Christie, Esq.*, 32, Dorset Square, N.W.

Notices to Correspondents.

B.—Professor Montague Burrows, in his excellent *Worthies of All Souls*, has effectually overthrown the old belief that the former qualifications of All Souls' Fellows consisted in being "bene nati, bene vestiti, et moderato docti." He states that "the only authority for 'bene nati' is 'de legitimo matrimonio nati'—a common provision in college statutes. The words 'bene vestiti' are not found at all, but seem to be taken from the statute that the Fellows should dress as becomes the clerical order, 'sicut eorum honestati convenit clericali,' and that when in Oxford or its suburbs they should wear the customary academical dress. The 'moderiter docti,' which was the unkindest cut of all, as conveying the idea of an unlearned body of Fellows, was simply obtained by leaving out the remainder of the original sentence; and even for the words themselves there is no authority. The expression is 'grammatica sufficienter, et in plano cantu competenter eruditi.'"

T. R.—The brass gun at Dover (p. 500), called "Queen Elizabeth's pocket pistol," was (says Murray) "really a gift from the Emperor Charles V. to Henry VIII. It is graced by a Dutch verse, to this effect:—

'O'er hill and dale I throw my ball,
'Breaker,' my name, of mound and wall.'

A popular rhyme, which runs—

'Load me well and keep me clean,
And I'll carry a ball to Calais Green,'

is supposed to refer to this gun."

TIRE-LINK.—The lines (not worth repeating) are part of a comic song from a strange dramatic farce:—"Not, ou le monde repeuplé, Vaudeville, en un acte, tiré de l'ancien testament. Par Citoyen A. Martainville. Représenté à Paris, le 25 Floreal, An 5." It was published in the following year, 1797, by the well-known Barba. With regard to the second query, our reply is that "Maurice de Podestat" was the pseudonym under which M. Edouard Delprat published his *Comédies de Boulevard*.

P. M.—The term "Prime Minister" seems originally to have belonged to "Slang." In Sir Robert Walpole's

reply to Sandys's motion (1741) to dismiss Walpole from the service of the country for ever, the great statesman said:—"Having invested me with a kind of mock dignity, and styled me a *Prime Minister*, they impute to me an unpardonable abuse of that chimerical authority, which they only created and conferred."

L. COOPER.—It was an ancient custom for the new Lord Mayor of London to be sworn in by the Constable of the Tower, on a platform erected outside the Tower gate. This, however, only took place when the Barons of the Exchequer were out of town. Lord Cornwallis, as Constable, thus swore in the new Chief Magistrate of London in 1741.

A. M.—Mr. Johnson observes in his work, noticed in another part of our columns, that we must wait till A.D. 2285 before Easter Sunday falls again on March 22, its earliest possible date. It did so the last time in 1818. It fell on April 25, its latest date, in 1734, and will do so again in 1836, 1943, 2038. It fell on April 24 in 1859, but will not do so again till 2011.

L. S. E.—The best possible idea to be had of the late M. Van de Weyer,—of the man, the scholar, the statesman, patriot and philosopher,—is to be found in the two volumes of the series, "*Les Fondateurs de la Monarchie Belge*," entitled *Sylvain Van de Weyer*, by Théodore Juste, and published in 1871 by Trübner & Co.

A. S.—"The all-swallowing vase at Bath Easton" was in the house of Mrs., afterwards Lady (or, as Walpole called her, "Calliope") Miller. The lady's guests put their literary effusions into the vase, from which they were drawn and read aloud. Consult Walpole, *Miss Seward*, Dr. Whalley, and Mrs. Elizabeth Montagu.

W. T. M., in the lines printed at p. 495, has trusted to memory, both as to text and author. For a correct version, he is referred to *The Fudges in England*, by Tom Moore. Letter Third. From Miss Fanny Fudge to her cousin, Miss Kitty —.

W. M. M.—Debrett's *House of Commons and the Judicial Bench* gives the arms and the mottoes of cities and boroughs which send members to Parliament.

LINA.—A reference to your French Dictionary would have shown you that *tête* is feminine, but *tête-à-tête* is masculine.

SHERARDS.—The epigram on Queen Anne's statue, in front of St. Paul's, is too familiarly known to bear repetition.

F. H. G. (Wickham Market).—We shall be glad to hear from you on the subject.

G. GARWOOD will find his questions solved in any elementary geography dealing with the places named.

O. V.—"Delay is the handle to denial." This phrase is among the sayings and precepts of Jerome Cardan.

G. W. NEWMAN (Cheltenham).—Back numbers can always be had. On application, the publisher of "N. & Q." will forward 4th S. xi. 519; xii. 2, 22, 41, 55, 62, 91, 153, 199, 293; 5th S. i. 78, 237. These contain the articles in question.

NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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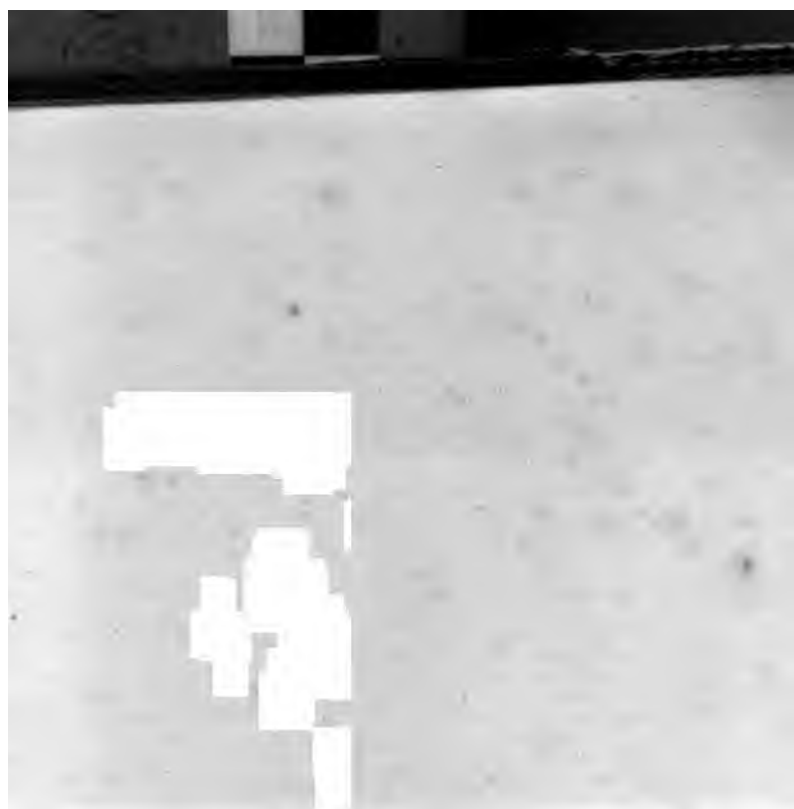
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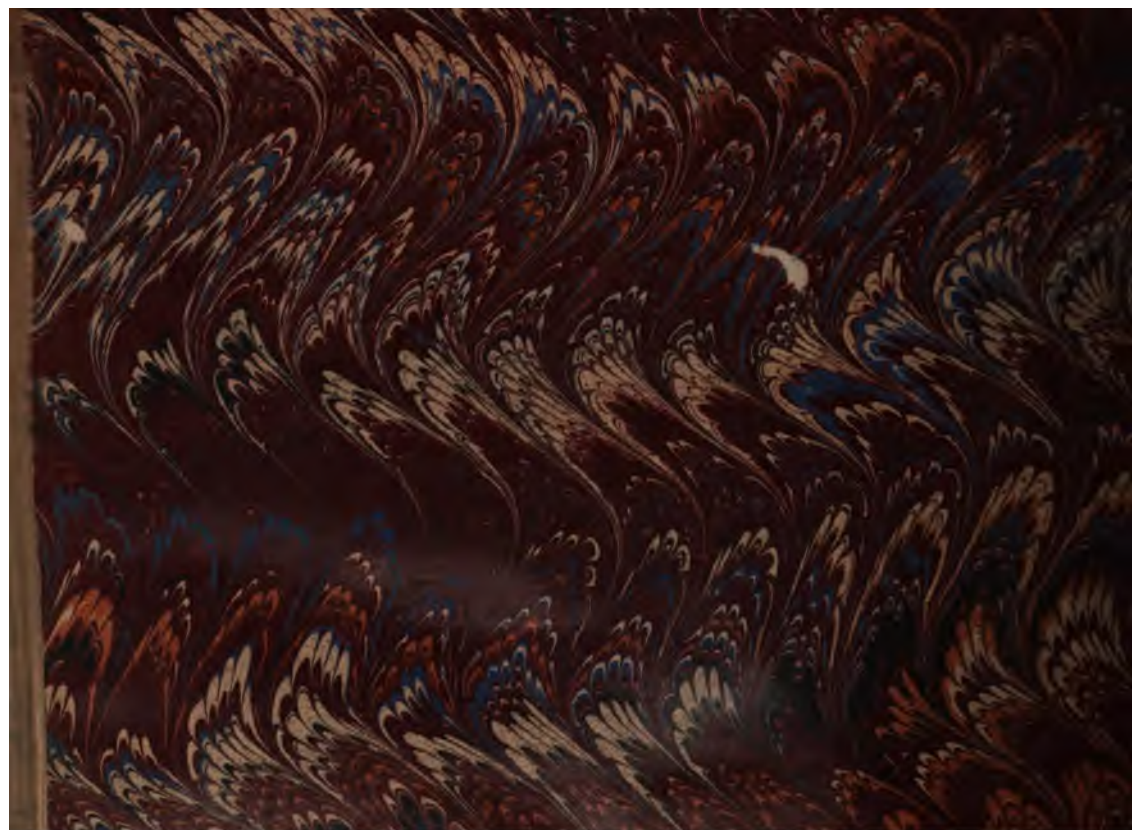
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